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ARTHUR PREUSS

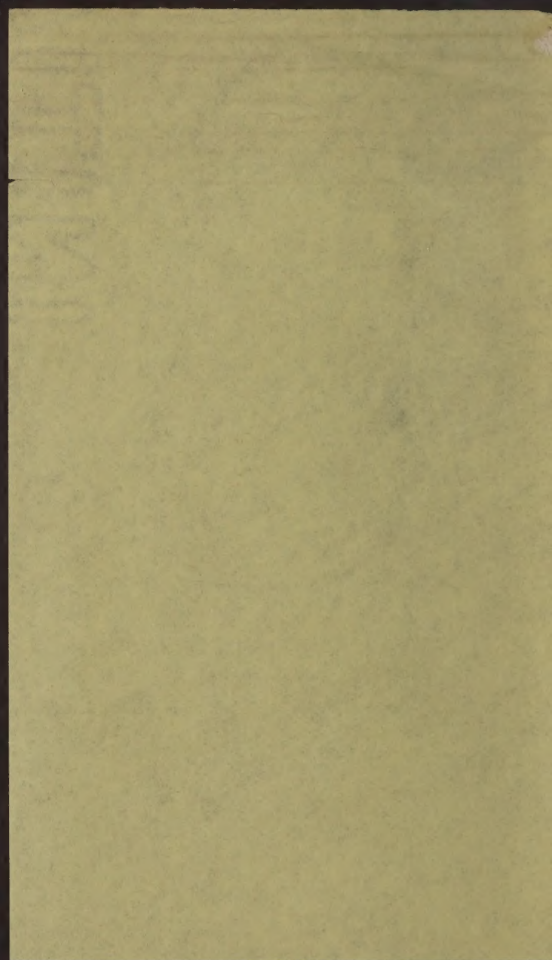
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Vol. XIX

1912



TOPICS OF THE DAY

A CURIOUS ASPECT OF THE CONTROVERSY REGARDING OUR TREATY WITH RUSSIA

The abrogation of our commercial treaty with Russia has a special interest for us Catholics, inasmuch as Catholic clergymen have been treated by the Czar's government with the same injustice as Jews.

One very curious aspect of the whole controversy is pointed out by the *Nation*. The Southern representatives in Congress voted strongly against "discriminating between American citizens on the ground of race"—in Russia. This is good news for the negroes of the South; for, of course, Southern leaders would not attempt to do more for the handful of American Jews and clergymen who wish to travel in Russia than they would for millions of American citizens in their own land. This matter, too, might easily be made a case of living up to a treaty. We have with Great Britain, for instance, treaty arrangements similar to those with Russia. Hence if, hereafter, a respectable negro from Jamaica, being a British subject, were making a tour of our Southern States and were ordered to go into a "Jim Crow" car, and then were to protest that this was a violation of his treaty rights, we should expect an enthusiastic uprising in the South against any such "discrimination on the ground of race."

ARCHBISHOP IRELAND'S SACERDOTAL JUBILEE

Several Catholic papers (among them the *Western Watchman*) had recently made allusions to the forthcoming golden sacerdotal jubilee of His Grace the Archbishop of St. Paul,—as if a public celebration of unexampled magnificence were to mark its occurrence.

The day of the jubilee passed off quietly and without any public ceremony whatever on December 26th. The *Catholic Bulletin* of St. Paul, which is to all practical purposes Msgr. Ireland's official organ, had announced a few days previously:

The fault lies exclusively with the Archbishop. The people and the clergy of the Archdiocese were ready to honor him; the thousand of friends outside the Archdiocese and outside the ranks of Catholics in Minnesota and elsewhere were anxious to have their part in the celebration. But the Archbishop is steadfast in his resolve taken several months ago and formally announced last August to the clergy during the exercises of the annual retreat. It is with him a matter of personal taste; his friends will respect his wishes. Acquiescence in his decision is the best proof his friends can give of the esteem and affection in which they hold him. And so there need be no further talk about the sacerdotal jubilee of Archbishop Ireland.

All of which proves that the distinguished metropolitan of St. Paul is at least in one respect a truly humble and therefore a great man.

A VOICE FROM THE DEAD

On December 19, 1911, the mail brought us the following letter: "Manila, November 9th, 1911. My Dear Mr. Preuss: I am leaving the Philippines definitively and beg to thank you for the CATHOLIC FORTNIGHTLY REVIEW which you so kindly sent me. I looked forward to its coming and read it through with pleasure. Very faithfully yours, A. Agius, Abp., Apostolic Delegate."

When this kindly letter reached its addressee, Msgr. Agius was dead and buried.

Almost simultaneously, and quite as suddenly, there had passed out of this life the man to whose generosity the Holy Father's representative in the far-off Philippines for the last four or five years had owed the pleasure of regularly receiving the CATHOLIC FORTNIGHTLY REVIEW, *viz.*: Very Rev. Father John P. Frieden, S. J., formerly superior of the California Province of the Society of Jesus, and latterly President of St. Louis University. Fr. Frieden was one of the staunchest friends the REVIEW ever had, and we owe him a great debt of gratitude.

By a mysterious dispensation of Providence both these zealous and eminent men died suddenly, though, we have every reason to hope, not unpreparedly, within a few days.

May they both rest in peace!

A SIDELIGHT ON THE McNAMARA CASE

The McNamara brothers have been roundly condemned in the Catholic press, but not one of our contemporaries, so far as we have been able to observe, had the courage to admit that these conscienceless criminals were professed Catholics and members in good standing of the Order of the Knights of Columbus, at whose behest, we understand, Mr. Joseph Scott, of Los Angeles, became one of their chief counsels in court.

We insinuate no insinuations, but this aspect of the case would seem to be sufficiently important to elicit serious comments from the Catholic press.

A NEW LITANY

The Syracuse *Catholic Sun* (Vol. 20, No. 26) prints the subjoined "extract from a personal letter recently received from a Catholic who is visiting in Washington:"

Today I have heard three Masses, one sermon and had two benedictions. Every evening we have benediction, and if a non-Catholic could peep in he would be surprised. Instead of the Hymn to the Blessed Virgin we recite aloud the Litany for the Conversion of America.

Many a Catholic, too, would undoubtedly be surprised at the recital of the "Litany for the Conversion of America." It is found in no liturgical formulary and hereabouts no one has ever heard it mentioned before. Will not the *Catholic Sun* obtain the text of this new litany and give it to the public? It would be an item of real news and such items are rather scarce in the columns of our esteemed Syracuse contemporary.

THE "DEFEAT" OF THE SOCIALISTS IN LOS ANGELES

The capitalist press all over the country has fairly gloated over the "defeat" of the Socialist candidate for mayor at the recent municipal election in Los Angeles, Cal., which occurred a few days after the sensational ending of the McNamara trial. One of our Catholic weeklies even went out of its way to congratulate Bishop Conaty's official organ, the *Los Angeles Tidings*, on the "glorious victory" achieved under Catholic leadership (?).

Carefully and impartially analyzed, the result of that election is anything but a matter for congratulation on the part of those who regard Socialism as a serious menace. At the previous municipal election the Socialists had polled only 11,000 votes, less than eighteen per cent of the total. In the face of the startling and confusing McNamara episode, with all the business interests and "respectable" organizations fused against them, with little or no money themselves but plenty on the other side, with most of the newspapers opposing them,—the Socialist party polled *no less than fifty-two thousand votes, over thirty-eight per cent. of the entire vote cast.*

If this be victory, the Lord shield us from "defeat"!

MOVING PICTURES IN CHURCH

"Some one has suggested that the churches take up the moving pictures as aids to religious instruction," says the *Mirror* (Vol. XX, No. 42). Readers of Father F. Schulte's article in No. 23 of the last volume of this REVIEW need not be told that this idea has already been carried out, though not, of course in our churches, as the *Mirror* suggests. The house of God is no place for such profane things. Under what curious misapprehensions even well-informed non-Catholics sometimes labor, may be seen from the *Mirror's* further remark that "Catholic churches might use the [moving] pictures. . . . in lieu of

the stations of the cross." This not only "smacks of irreverence," but of downright ignorance.

INTIMATE MEMOIRS

Apropos of a certain kind of salacious books now widely and alluringly advertised in this country, we are reminded of what a keen and witty critic said not long ago: The attempt to find weighty reasons for doing what one wants to do regardless of them appears at its best in a publisher's advertisement of "intimate memoirs." There is such a wealth of "life" in them, and what is more valuable than a knowledge of life? "And there is a lesson in it to all"—and we dote on "lessons" served up with sauce in this way. "Curiosity about minor incidents in the lives of great men and women is certainly legitimate if we profit by the mistakes we find in the lives of others."

This is the trump card. Surely it is simple duty to familiarize one's self with the scandalous doings of French courts lest we unconsciously repeat the vices of royal favorites and wreck a nation. Patriotism, therefore, bids us read, blush, and resolve to do otherwise. But even publishers are human. Like the immortals whom they put into their books, they do not always live up to the best that is in them. And so they inadvertently mention that, "simply in obedience to a natural instinct," the majority of mankind prefer to have the veil lifted. They are not even above giving a hint or two of the extreme frankness with which the lifting of the veil is done.

If the printing of this class of books helps us less than the advertisements seek to make us think in arriving at "a proper valuation of those who have made history," it does assist toward a proper valuation of some other people.

Studying Socialistic Methods of Propaganda

BY ARTHUR PREUSS

Writing in the second number of the *Social Service* magazine, which is edited by the Rev. Peter E. Dietz, at Oberlin, O.,¹ Mr. David Goldstein, a convert to the Catholic Church from Socialism, repeats what the C. F. REVIEW has so often urged, *vis.*, that in respect of ways and means of propagating the cause of Christian social reform, we American Catholics are very much behind the times.

He points out that what we mainly need is literature, and suggests that we imitate the plans adopted by the Socialists for the establishment and circulation of newspapers.

¹ Quarterly, \$1.00 per annum.

One of these plans, which explains the rapid multiplication of Socialist papers in different parts of the country, is as follows. The Socialist Cooperative Publishing Co., of Findlay, O., which has a capital of \$50,000, divided into shares of \$10 each, and which publishes the *Findlay Call*, has agents travelling from city to city and organizing local publishing associations. Each one of these associations is made up of at least ten members, who guarantee to purchase at least one stock apiece at \$10. For this guarantee of \$100 worth of stock the corporation gives the newly organized association a weekly paper. Each local paper bears its own name and is made up of matter which appears in the *Findlay Call*, plus a few columns of local news. The subscription price is 50 cents a year, of which the local publishing association receives from 25 to 65 per cent. This corporation has branch printing plants at Reading, Pa., and Ft. Wayne, Ind., and publishes weekly papers at Findlay, O., Hamilton, O., Toledo, O., Kenton, O., Coshocton, O., Piqua, O., Van Wert, O., Conneaut, O., Lima, O., St. Mary's, O., Canton, O., Ft. Wayne, Ind., Montpelier, Ind., South Bend, Ind., Kokomo, Ind., Huntington, Ind., Anderson, Ind., Shelbyville, Ind., Ellwood, Ind., Peru, Ind., Richmond, Ind., Marion, Ind., Muncie, Ind., Aurora, Ill., West Philadelphia, Pa., Orange, N. J., Clarksburg, W. Va., Fallon, Nev., and about 70 other cities.

The American Socialist Publishing Co., of Ann Arbor, Mich., is also successfully working along similar lines. It has established the *American Socialist*, the *Ann Arbor Call*, the *Saginaw Socialist*, and a number of other weeklies.

This scheme makes it feasible for every branch of the Socialist Party to own and operate a weekly paper. It is reported that the party has 4,000 locals at present and there is no relaxation in their efforts for organizing branches and local organs.

Still another plan was inaugurated last September by the *Appeal to Reason*, of Girard, Kansas, in the shape of a lecture bureau, which furnishes lecturers to such Socialist locals as guarantee to purchase a certain number of subscriptions at 25 cents each. By this plan the *Appeal to Reason* has obtained over half a million subscribers. The Socialist Party itself has organized a National Lyceum along the same lines.

"Such is the activity of a single division of the organized force of the Social Revolution," says Mr. Goldstein. "What shall our chances be in this oncoming conflict, if we continue to battle with antiquated weapons only?"

He suggests that we imitate the Socialists (1) by establishing a chain of newspapers somewhat on the plan of the *Findlay Call*

and the *American Socialist*, and (2) that we inaugurate a Catholic lecture bureau after the manner of the Socialist Lyceum. "Otherwise our efforts shall be about as effective as the wheelbarrow when compared to the freight train."

While I have my doubts as to the feasibility of these suggestions, I agree with Mr. Goldstein in urging more modern methods upon our Catholic leaders. It is obvious, we cannot fight twentieth-century battles with nineteenth-century weapons.

What methods should be chosen is a question that can be decided only after a careful survey of the field and a thorough study of the ways and means employed by our adversaries. For this purpose articles like that contributed by Mr. Goldstein to *Social Service* are extremely helpful. We hope Fr. Dietz will let us have more of the same kind.



The Rev. Simon FitzSimons' Ideas on Evolution

BY THE REV. E. WASMANN, S. J., VALKENBURG, HOLLAND

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Father FitzSimons' second charge is that I have been "*unfair*" to Darwin, by detracting from the fame that is due to him. This charge, again, he "proves" by a number of assertions.

"Whatever credit or discredit attaches to the creation of the theory of evolution belongs to Darwin and to Darwin alone, and all endeavor to wrest from him the glory (?) of the invention must be regarded as the bold and daring attempt of piracy and usurpation. This is so obvious that it is surprising to hear Father Wasmann question it." (p. 16.) But where are Father FitzSimons' proofs for these high-sounding phrases?

First of all we must again recall the fact that, historically, Darwin was not the founder of the evolutionary theory, but only its most successful promoter. Jean Lamarck, who wrote his *Philosophie Zoologique* in 1809, fifty years before Darwin wrote his *Origin of Species*, is now generally recognized by men of science as the founder of that theory. Lamarck considered direct *functional adaptation* as the chief factor in evolution, and knew nothing of natural selection, to which Darwin gave such prominence. For this reason, Lamarckism, as a form of evolution, is radically different from Darwinism. All protestations of Father FitzSimons to the contrary cannot alter these facts.

Hence, there is no need of wasting further words about "the bold and daring attempt of piracy and usurpation," which in the opinion of Father FitzSimons, lies in not acknowledging Darwin as the founder

of the evolutionary theory. Hence, too, the following sentence, despite all its solemn asseveration, is void and meaningless: "All other evolutionists are but followers or borrowers of Darwin's broad generalisation." (p. 19).

But Father FitzSimons does not stop here. He writes (page 19): "It is somewhat amusing to read Father Wasmann's attempts to rule him [Darwin] out of the school of evolution altogether," and on page 20, that modern evolutionists had tried "to read him [Darwin] out of the school of evolution altogether."

Here, of course, Father FitzSimons' zeal for Darwin's fame has really played him false. It is mere fiction to assert that I, or any other scientific adherent of the evolutionary theory, had tried to exclude Darwin from evolution. Every one knows that Darwin's name is an extremely important one in the history of this theory, since to him is largely due the great development it has received since 1859.

Now that an English translation of the third edition (1906) of my book *Modern Biology and the Theory of Evolution* has been published (London, 1910), Father FitzSimons may find in it the following account of the antagonism between the theory of permanence and that of evolution: "The contest that we have to consider was stirred up by Charles Darwin when he published his book on the *Origin of Species* about the middle of the last century. The theories advanced by Lamarck and Geoffroy St. Hilaire at the end of the eighteenth and the beginning of the nineteenth centuries, may be regarded as causing preliminary skirmishes, but Cuvier's powerful attacks soon succeeded in overthrowing the new ideas of evolution. It was not until the year 1859 that the great battle began, which has received its name from the commander-in-chief of the attacking army, Charles Darwin. The warfare with which we are now concerned centers round Darwinism, so-called." (page 256.)

In the face of all this, will Father FitzSimons sustain his charge that I undertook "the bold and daring attempt of piracy and usurpation" to "rule out Darwin from the school of evolution?" Or will he, after reading this just appreciation of the work of Darwin, which, by the way, may be found even in the earlier editions of my book, those of 1902 and 1904, take refuge in the assertion that this is only one of "the usual inconsistencies of Catholic evolutionists"? In this he will hardly succeed, for his desire of attributing "inconsistencies" to Catholic evolutionists, in order to "refute" them the more easily, would become too evident.

Hence, Father FitzSimons' continued re-iteration of the same assertion in so many different words, is only apt to mystify his readers.

On page 21 he says again very naïvely, that since natural selection is the chief factor in Darwin's evolution, and the interior laws of development in mine, "it would be just as reasonable to undertake to read Father Wasmann out of the school of evolution by saying that his evolution is not evolution at all, but a principle of interior factors, as to exclude Darwin because natural selection was the agency in which he believed."

Again, on page 23, the same assertion is repeated: "Consequently it seems to us somewhat arbitrary on the part of Father Wasmann to rule Darwin so cavalierly out of all his original title-deeds and letters patent in the realm of evolution. On the same grounds every upstart evolutionist would be fully justified in extruding Father Wasmann from all his evolutionary claims."

Father FitzSimons should, evidently, have proved first of all that I had really attempted to rule Darwin out of evolution altogether,—a mere fiction of his own—before drawing such far-reaching conclusions from this supposed attempt.

And now we may consider a question or two of some interest. The first is: Did Father FitzSimons bring any proof for his assertion that Father Wasmann had attempted piracy and usurpation by depriving Darwin of the honor due him? The answer is obviously, No. The second question is: Was Father FitzSimons "unfair" to Father Wasmann by falsely accusing him of "piracy and usurpation"? And here the answer is, just as obviously, Yes.

We shall now turn to the four meanings of the word "*Darwinism*" which I developed in detail in my *Modern Biology* (Engl. transl., p. 257), and somewhat summarily in the *Berlin Discussion* (Engl. ed., p. 38). Father FitzSimons' criticism, of course, refers to the last-named passage only; and since he obstinately refuses to admit any distinction between evolution and Darwinism, it is not surprising that he should find this explanation "rather capricious" (p. 22).

(TO BE CONTINUED)

Freemasonry in Politics

In our first August issue, 1911, (Vol. XVIII, No. 15) we reproduced from the *St. Louis Globe-Democrat* of June 11, what pretended to be a "special cablegram" containing some remarkable revelations regarding Freemasonry as a political power in Europe and Asia. This "special cablegram," we have since learned, was a somewhat abridged reprint of an article published by the *London Morning Post* on May 19. For some reason or other the *Morning Post* reproduced

this article in its edition of October 7, explaining that it was written by a special correspondent who had peculiar opportunities of becoming acquainted with the *dessous* of the Young Turkish Committee at Salonica.

The article was reproduced in full by the *London Tablet*, No. 3,728, of October 21, with an editorial comment from which we take the following:

The article which we reprint in another column from the *Morning Post* on the political working of Freemasonry in Turkey will probably come as a revelation to many. When Catholics here in England attribute much of the trouble with which the Church on the Continent is afflicted to the influence of Freemasonry they are laughed at for their pains. The charge is either ignored or regarded with an incredulous smile as the ravings of baffled ecclesiastics or the angry rhetoric of men who are at a loss to discredit their opponents. People here only know Freemasonry as a convivial and philanthropic society, which is generally non-political and certainly numbers religious men and even clergymen amongst its adherents. But this article by a special correspondent of the *Morning Post* who, we are assured, had peculiar opportunities of becoming acquainted with the inner political life of Turkey at its source, should be sufficient to show our incredulous fellow-countrymen that foreign Freemasonry is "almost entirely political and busies itself with politics of a particular sort by means of its secret organization." Further, we are assured that the bulk of Continental Masons tend to promote "Républicanism, 'progress' and irreligion," and as instances in which the activity of the Lodges was unquestionably prominent we are referred to the French Revolutions of 1789, 1830 and 1848 and the Italian Risorgimento. Since then such instances have multiplied; we see the machinations of Masonry against religion in France, Italy, Spain and Portugal; and now we have the *Morning Post* coming forward to assure us that the sect is answerable for the recent Revolution in Turkey, and for so much since then that a strong movement of hostility is rising against the Jewish Masons, who dominate the Lodges and whose activities are regarded as anti-national.

Such detailed testimony as is given by the *Morning Post* special correspondent surely makes it difficult for anyone to deny that Continental Freemasonry is a secret political society which, as Pope Leo declared in his Encyclical "Humanum Genus" of 1894, is "an enduring personification of revolutionary principles," and whose object is to "exercise a hidden suzerainty over society, and the very reason of whose being is nothing else than to wage war against God and against His Church." It says much for the insight of the Popes that long ago both Pius IX. and Leo XIII. recognised Freemasonry as "a germ of mortal disease" in the body corporate. Such assurances were, as we have said, received at the time by the non-Catholic world with amused incredulity. But much water has flowed beneath the bridge since then, and the signs now are that the world is beginning to find out that the Popes were less mistaken than it had supposed.

Amongst the open acknowledgments of the true aims of Continental Freemasonry which have appeared in the press during recent years, we may look to the declaration of a writer in the *Fortnightly Review* [British], who, after noting the excommunication of the French Lodges for their denial of God by the Grand Masters of the United States and of England, stated that Masonry in France was

to be considered only as "a political organization that masquerades under an otherwise honorable name." This mild witness was more than corroborated by the unimpeachable testimony, founded upon a close study of evidence which was borne by the Report communicated to the French Chamber in 1902 by its Eleventh Committee of Petitions. Shortly after the League trials, M. Jules Lemaitre and others presented a petition to the Chamber against Masonry as absorbing the Government and enjoying a tolerance which was denied to other associations. The Report above mentioned was the outcome of the inquiry instituted at the instance of this petition. It asserted that a number of damning facts had been proved against the Lodges on the first-hand evidence afforded by Masonic official papers and the reported declarations of the exponents of Masonry. From amongst the facts concerning the society which were regarded as proved, the following may be recalled: "Freemasonry, with its federated associations, constitutes a secret society, which dissimulates with the greatest care its immediate object and its means of action. The prime and real object pursued by it is to capture the reins of power, and so to be in a position to impose upon fellow-citizens its own philosophical and political doctrines.... In defiance of all law and in a multitude of illegal ways, Masonry exerts an incontestable influence over the State.... By means which can be justified by no right of canvass, nor the influence which political groups or associations may claim, Masonry endeavors to put pressure upon the Government and to obtain from it complaisance, favor, and services which are calculated to secure its own predominance.... Freemasonry has insinuated itself into the ranks of the national teachers, and makes use of the masters, who are its subjects or willing slaves, for the propagation of its own philosophical doctrines."

These quotations will be sufficient to show that this Report of a Committee of the Chamber constituted a more damning indictment than any ever penned by Pope or prelate. Yet nothing was done, for Freemasons were predominant in the government and the extinguishing of the lights of heaven was going on merrily. Another denunciation of the dominance and turbulence of Masonry in French political life came in 1904 from the *Depêche* of Toulouse and the *Temps*, which frankly accused the Lodges of seeking to grab the administrative of the country. One would have thought that, having once revealed such a disease in the body politic, papers of such standing would have continued their denunciations until something had been done to remedy the evil. But the charges were not repeated; for prudential reasons and doubtless from secret pressure being brought to bear, the matter was quietly allowed to drop.....

With such evidence as this before him of the far-reaching activities of Masonry in different countries, who will be prepared henceforth to treat lightly the charges of political interference and attack on the Church brought by Catholics against Continental Freemasonry?

"Mixed" Church Choirs

BY THE REV. L. BONVIN, S. J., CANISIUS COLLEGE, BUFFALO, N. Y.

Since the appearance of the *Motu Proprio* of Pius X on Church Music much ink has been used up in discussing the question of so-called "mixed" choirs, chiefly because certain periodicals have obstinately held on to erroneous interpretations. For some time past

a number of weighty utterances by European authorities have brought greater clearness into the matter. So quite recently by Dom Pothier's review or, to be more accurate, the *Revue du Chant Grégorien* (XX, No. 1), which is edited in Rome by D. Pothier's secretary (Dom Lucien David, O. S. B.), and which regularly contains articles by D. Pothier himself. Apart from the weight and authority which the essay has from this external circumstance, it merits the same also by reason of its contents, as it treats the question with clearness and ably sums up the results arrived at through the official documents and various discussions.

We herewith communicate its main thoughts. First reference is made to the well known fact that in congregational singing liturgical chants may be rendered by male and female voices, even though both sexes are assembled promiscuously.

But what about the church choir properly so-called?

"Let us first abstract from the '*mixing*' of voices and persons." "Is there any canonical *incompatibility* between the female voice and the rendition of liturgical chants? No. For nuns may sing all the chants of the Gradual and Antiphony."

"Women are indeed not allowed to fill the *ecclesiastical office* of cantor, or strictly *liturgical* singer. What essentially distinguishes the liturgical singer is the place reserved for him near the altar and the wearing of an ecclesiastical vestment. Hence that women may render liturgical chants it meanwhile suffices that they do not occupy the place reserved for these singers (in the sanctuary) and that they do not wear an ecclesiastical vestment."

"Now let us get at the knot of the question: May women sing together with men in case they form with them a group separated from the rest of the faithful (that is, a church choir)? Here we must distinguish the mixing of *voices* and the mixing of *persons*. We have no reason whatever to assume that the approval and commendation expressed in regard to the mixing of *voices* where the whole congregation partakes in the singing, should not hold good also in regard to this group selected from the congregation and forming the church choir."

"The case is different as to the mixing of *persons*. We can indeed readily understand that the mixing of persons of different sex, though it be harmless in an assemblage of all the faithful, may have its drawbacks in a group distinct from the whole congregation. It may then be a source of possible abuses and furnish material for evil gossip."

Accordingly the Sacred Congregation of Rites, without derogating from the principle which makes the mixing of male and female voices

legitimate in itself, has in its declaration of December 18, 1908, pointed out that in a mixed choir "the men should be entirely separated from the women or girls."

Now what is meant by being "entirely separated"? Until the eventual appearance of more definite official regulations, it is left to sound common sense to answer this question. The *Revue du Chant Grégorien* is of the opinion that "the separation would surely be effective, if some sufficient material barrier, as for example a harmonium, were placed between both sections of a 'mixed' choir, or if the men were separated from the women merely by an equivalent space. If these rules are observed, church choirs made up of persons of both sexes are in principle allowed, or at least not prohibited."

To these statements we would only add that, considering the circumstances and customs of our country, a too striking separation of the sexes might be apt to awaken in our singers thoughts that otherwise would hardly enter their minds when singing together in a church choir, and that therefore such striking separation might do more harm than good. In this connection we must bear in mind that regulations are to be carried out according to their purpose and spirit rather than to the letter.

The Social Value of the Gospel

BY THE REV. JOHN A. RYAN, D.D., ST. PAUL SEMINARY,
ST. PAUL, MINN.

The social teaching of the Gospel forms the subject of a considerable literature in English by non-Catholic writers. The names of Peabody, King, Cone, Mathews, Jenks, and Stalker occur at once in this connection. But there is no work on the topic written in English by a Catholic. In *The Social Value of the Gospel* we have, indeed, a Catholic work, but it is a translation from the French. It is neither profound nor exhaustive, but it has qualities that are more important for the general reader. Among them must be noted clearness, simplicity, excellent divisions, and a scheme of headings that enables one to find in a moment what the author has to say on any particular phase of the subject.

After a brief introductory chapter, Professor Garriguet takes up in succession the opinions of the different schools of thought on the

¹ *The Social Value of the Gospel.* By Léon Garriguet, Professor of Social Economics in the Seminary of La Rochelle. Edited by Monsignor Henry

Parkinson, D.D., Ph.D., Rector of Oscott College. London: The Catholic Truth Society; St. Louis: B. Herder. 1911. xv & 223 pp. \$1.00.

social aspect of the Gospel; the attitude of Catholics; the social teaching that is not found in the Gospel; the proof of the social value of the Gospel; and the teaching of the Gospel concerning the goods of this world.

He admits that Catholics did not begin the study of the social teaching of the Gospel until Protestants had been for some time busy in this field. As a consequence, he says, "the world has escaped us, and present-day society has become profoundly secularized.... To this criminal work those among us have largely contributed who, imbued with Regalism and Gallicanism, have desired to shut up Christianity in the churches." Of course, he is speaking particularly of his own country, but the fault and the results that he deplures are not confined to France.

Catholics as well as Protestants, he finds, are divided in their views as to how much social teaching is found in the Gospel. Certain Catholic writers limit "the social value of the Gospel to the point of almost suppressing it." On the other hand, many Protestant writers look upon the Gospel as purely social in character. In the author's view, the Gospel message is primarily individual and spiritual, but it is also social, inasmuch as it enjoins a right use of material goods, and right social relations as conditions of right inner life. "Jesus of Nazareth was not only the founder of the holiest of religions, and the restorer of the purest morality. He was the greatest and wisest of social teachers" (p. 63).

Nevertheless Christ did not propose any formal social program. What he did was to enunciate certain principles of social and individual life which have recreated society: by perfecting the individual; by reinstating the family; by restoring to the unfortunate their unacknowledged dignity; and by creating a spirit and laws suited to promote justice, brotherly love, and peace. The proof of this thesis in detail and under appropriate sub-headings constitutes much the longest chapter in the book. It is fairly satisfactory, but one would like to see more references to Gospel texts in support of some of the conclusions. All in all, the book is to be strongly recommended.

Catholic Missions and Mission Literature

BY THE REV. P. T. JANSER, S. V. D., RECTOR OF ST. MARY'S
MISSION HOUSE, TECHN, ILL.

There is no other country where missionary enthusiasm among Catholics runs so high as in Germany. When the greatest of that nation assemble for their annual "Katholikentag" the subject of Cath-

olic missions is invariably given careful and hearty consideration. Both clergy and laity take a lively interest in that supremely important question of the universal Church,—the conversion of all nations to Christ and His one fold.

The history of Catholic missions, past and present, offers a strong argument for the divine institution of the Church. Tell Catholics of the life, labors, and sufferings of our apostles among the savages, and they will be deeply moved. They are ready to make any sacrifice to aid our pioneers in their efforts to extend Christ's Kingdom for the salvation of many millions. Their own faith will grow deeper and stronger; they will be more unselfish and generous when it comes to erecting a church or a parish school. The missionary diet is an excellent medicine for modern church evils. Missionary activity, both for home and foreign missions, is not only a fruit of practical religion; but also its cause and promoter.

"*Germania docet*," "Germany teaches" is being shown once more. The "Guide through German Catholic Mission Literature"¹ recently published by Rev. P. Robert Streit, O. M. I., could not have been put on the market if there were not an intense interest in Catholic mission work. Books on the missions are in demand. Catholic missions are no unusual topic for lectures. That is the reason why a guide was needed to point out suitable material. Another purpose of the "Guide", as the author remarks in his preface, is to call attention to the rich literature existing on this and allied subjects.

Father Streit's "Guide" may be fairly called a success. It is no perfect achievement; but nobody could expect anything better, as this is the first work of its kind on the part of Catholics. It is a first attempt, except for a short survey by Rev. Fred. Schwager, S. V. D., in *Caritas* (1910. Nos. 7, 8) which is freely used in the "Guide". It is only about two years since scientific work in this line set in, although many books and pamphlets had been published before. It was left to German Protestants, under the leadership of the late Prof. Warneck, to create a "Science of Mission" for the study of theories and methods. Catholics are following suit now as is well illustrated by the quarterly *Zeitschrift für Missionswissenschaft* lately established by Prof. Dr. Schmidlin of Münster,² and of which Father Streit is one of the most able and productive collaborators.

The "Guide" is divided into four parts: I. Theory of Missions;

¹ *Führer durch die deutsche katholische Missionsliteratur. Von P. Robert Streit, O. M. I.* 140 pp. 8vo. B. Herder. 1911. 85 cts.

² *Zeitschrift für Missionswissenschaft. Herausgegeben von Prof. Dr. Schmidlin-Münster.* 1. Jahrgang. 1911. Münster i. W.: Aschendorffsche Verlagsbuchhandlung. M. 6 per annum.

II. History of Missions; III. Mission Geography and Statistics; IV. Periodical Publications.

For obvious reasons the first part is quite short, enumerating but 25 books and pamphlets. The more bulky appears the second part on the History of Missions. Fully ninety pages tell of the many writings on mission work, both on the organizations in the home land and the labors in foreign fields. It is somewhat surprising that a "Nachtrag", (Supplement) should be required to the first edition of a book.

The most prominent work of the third part is undoubtedly the *Katholischer Missionsatlas* of Rev. Karl Streit, S. V. D., a work which in thoroughness and completeness is unsurpassed even by Protestant publications. A new edition is being prepared and will be received as the official atlas of the Propaganda.

The list of periodical publications published in the interests of the missions is very instructive. German Catholics have 26 missionary magazines for adults and 3 for children. Besides, there are 11 annual or semi-annual reports and 10 almanacs that exclusively serve the cause of foreign missions.

Father Streit has accomplished his aim satisfactorily. He has furnished a valuable record with judicious summaries of many a publication which otherwise would be lost sight of. The student, the lecturer, the librarian, every lover of Catholic mission work will feel greatly indebted for the "Guide".

No one could reasonably expect the first edition of such a guide to be absolutely complete and without errors. Seven or eight books on the American missions that escaped the compiler were mentioned in the *St. Louis Amerika*, April 9, 1911. No doubt, these and some others will serve to enlarge the next edition of the "Guide". To mention a few: *Die neue Welt und der alte Glaube, oder Missionstätigkeit in Nordamerika, in Guiana und Paraguay*, Wien 1888, Druck und Verlag von Rud. Brzezowsky & Söhne. Very interesting and valuable are the books of the Jesuit missionary P. A. Tschepe: I. *Der T'ai-Schan und seine Kulturstätten*; II. *Heiligtümer des Konfuzianismus in K'ü-fu und Tschan-hien*; III. *Japans Beziehungen zu China seit den ältesten Zeiten bis zum Jahre 1600*; published in *Studien und Schilderungen aus China*, Catholic Mission of South Shantung, Jentchufu 1906.

On the other hand, several Protestant books are included which should be omitted in a guide of Catholic literature, or at least be marked as non-Catholic. Such are Hauck's *Kirchengeschichte Deutschlands* (p. 120) and Evrard, *Die irisch-schottische Missionskirche* (p. 118).

In conclusion let me express the hope that the Catholics of the United States, too, will soon take a larger part in the great "Social

Question" of the Catholic Church. It is a decisive hour when whole nations are adopting western civilization. Will they get Christian civilization or modern paganism? Shall they be gathered into the one true fold of our holy Catholic Church or become members of some Protestant sect?

Griffin Posthumus and the Question of Catholic Losses in the U. S.

By C. D. U.

The current (January) number of the *American Catholic Historical Researches* (1935 N. Eleventh Str., Philadelphia, Pa.) contains the welcome announcement that "For the present the *Researches* will be continued by the undersigned, as Mr. Griffin left such a mass of material ready for publication." The undersigned are: William L. J. Griffin and Philomene Griffin.

The January 1912 number of the *Researches* had evidently been prepared by Mr. Griffin himself before his sudden death. On the question of the proposed investigation into the losses of the Church in the United States (regarding which an article from Mr. Griffin himself was published in the C. F. REVIEW, Vol. XVIII, No. 20) we read in the *Researches*:

"The American Catholic Historical Society has nothing to do with the work. A body higher up has resolved upon the investigation, directed it to be undertaken, and appointed a committee of three among the foremost in the land to superintend the work. . . . I was 'commissioned to find the man,' to use the words addressed to me. I have 'found the man.' He has been accepted and has accepted the difficult task."

We cannot but help wondering, who "the man" is. The fact that he has been selected by Mr. Griffin, of course, speaks in his favor.

The projected investigation is as difficult as it is necessary. One point of view that must not be lost sight of (nor, on the other hand, should it be overemphasized) is thus set forth by Mr. Griffin himself:

"Foreign ecclesiastical and clerical papers of Europe and even of Canada have been continually lamenting the great losses of the Church in the United States, but wholly neglecting to preserve the faith of their own. . . . But these so-called 'Catholic' countries need not bewail the loss to the Church in our country. It were better to give attention to the causes which have made irreligion and infidelity make such ravages among their own people. If Italy, for instance, would send to America well-instructed Catholics, the Church here

would save the vast majority of them to the faith they had been taught. If Italy does not send such, why should the Church here be charged with their loss of faith, when they had none on their coming?"

No doubt our leakage is due in a large measure to the fact that many so-called Catholic immigrants were Catholic in name only and would have fallen away from the faith in spite of all provisions made to hold them.

But that is not the question to be solved just now. The question is: Has the Church in America suffered immense losses? First let the extent of these losses be historically and scientifically determined, then we shall be able intelligently to discuss their probable causes and appropriate remedies.

Two Interesting Educational Reports

BY THE REV. ALBERT MUNTSCH, S. J., ST. LOUIS UNIVERSITY

When the Catholic Educational Association met last June at Chicago some of the delegates thought that the press did not take sufficient notice of the meetings. There was some reason for this complaint, though, on the other hand, no one could expect the Chicago papers to give the same prominence to the proceedings which would have been devoted to them had the convention met in a smaller city. There is always such a variety of important news to be covered by the press of a busy metropolis that a quiet meeting lasting only a few days and lacking sensational features is apt to elicit little notice.

Still all the delegates were satisfied both as to the numbers present at the various meetings and the importance of some of the discussions. In fact, as far as attendance was concerned, the Chicago meeting was a "record-breaker." There was also much enthusiasm in the discussion of certain topics, as, for instance, the high-school question.

But it is after all the permanent record of these annual meetings of the Association which is of chief value and which gives us the best idea of the progress of our Catholic educational work from year to year. That of the last meeting has recently been issued under the title *Report of the Proceedings and Addresses of the Eighth Annual Meeting, Chicago, Ill.* (Office of the Secretary General, 1651 East Main Street, Columbus, Ohio.)

There is the usual wide variety of subjects treated in the addresses, the themes ranging all the way from "Aims in Elementary Education" to "The Value of Archaeology in the Study of the Classics." All the papers may perhaps not be as suggestive and as practical as some

teachers might desire, but most of them are well worth reading because they embody the experience of practical educators.

* * *

As the first fruitage of his labors as Diocesan Superintendent of Catholic Parochial Schools, the Rev. Father A. V. Garthoeffner, of St. Louis, sends out his *Year Book* for 1911. We heartily congratulate the Reverend Father upon the appearance of this brochure, which is not a collection of trite and hackneyed remarks about the need of Catholic education, the dangers of irreligious training, etc., etc., but the plain record of a thorough investigation of the Catholic Parochial School system of St. Louis. This record differs from similar publications that have come to our notice, and the points wherein it differs are precisely those which make it most valuable. We refer to the numerous tables of conscientiously compiled statistics, which throw interesting sidelights on our Catholic school system. The reverend superintendent has received thanks from leading Catholic educators all over the country for these tables and summaries. We can find out at a glance just what was the registration by sexes and ages in the parish schools, in October 1911, the comparative summary by grades, the extent of retardation by sexes, etc. We think this last point is especially well worked out, as the figures on pages 100 and 101 show the number of boys and girls retarded, the total number of retarded pupils, and the percent retarded. The educational expert will be able to make good use of these statistics in studying the causes of retardation in our schools. The booklet also contains a Report of the proceedings and addresses of the Fourth Annual Meeting of the Teachers of the Parish Schools of the Archdiocese and a carefully written paper on "Retardation" prepared by Fr. Garthoeffner for the meeting of the Catholic Educational Association at Chicago, June 29, 1911.

A Layman's Thoughts on the High-School Movement

BY THE VICOMTE C. F. D'ARNOUX

Now that free Catholic high schools are to be created, it may seem apropos to take a good look at the public institutions with a view to avoid their mistakes.

After two decades of free public high schools the community is overfilled with clerks and there is a dearth of mechanics and laborers. Thousands of graduate doctors and lawyers have abandoned their professions, and have accepted clerking positions. Labor is entirely recruited from foreigners,—Italians, Greeks, and Czechs. Foreigners also fill the ranks of those who supply the mechanical arts.

Naturally:—teach youth the liberal arts, and you cannot expect them to pursue the mechanical arts.

Our high schools, besides, have sunk to the level of mere feeders of those institutions, which turn out more professionals each year than the community needs.

In the perhaps laudable endeavor to offer a liberal education to all who will avail themselves of it, our high schools admit two classes of pupils, whose progress in education is very little short of a crime. Youths whose surroundings and antecedents clearly point to a life in the ranks of menial functionaries should not be accepted for higher education: it robs the community of useful members in those strata, and throws upon the world moral cripples, mooters of anarchy. Youths whose mental caliber does not clearly warrant progress are dragged on at the end of their classes, until they fall by the wayside with a grudge against the world, or until they graduate with a 60 or 70% grade and must face the world where 100% of efficiency is required.

The mass of the world's malcontents is already alarmingly great; why increase it?

Only those should be admitted to our high schools who have the mental equipment for a successful course, and whose future bids fair to promise enough leisure along the lines of liberal arts to warrant a development in that direction. Pitilessly eliminate all "tail-enders" even after admission, it is for their own and society's good.

Take the high school out of the category of "preparatory" schools. Let professional schools have their own special preparatory schools. Why should the State defray the expense of a professional education, when the professional later on charges a fee for his services? This by the way. State Paternalism has indeed been stretched to its limit.

Give the community native American mechanics, and do not introduce into the nation's circulation the offal from other countries.

Those who will be entrusted with the labor of setting on foot Catholic high schools, will have a profound responsibility; and it is to be hoped that Materialism will not hold the reins and drive the community even nearer to the brink than it already stands.

I fully anticipate criticism on the part of those who are enthusiastic at the expense of judgment, and who would offer free stepping stones to all who have a desire to advance above the condition of birth. There may be exceptional cases, and high-school arrangements should be wide enough to allow of these exceptions. But it is folly to train a youth in a direction which he will clearly not be able to follow, and thus make him a failure.

We owe it to our children to see that they do not start as failures, but on a plane where success will greet them.

Apropos of Fr. Campell's "Pioneer Priests of North America"

BY ARTHUR PREUSS

The third and last volume¹ of *Pioneer Priests of North America, 1642-1710*, by the Rev. T. J. Campbell, S. J. (xxi & 312 pp. 8vo. New York: The America Press. 1911. \$2.20 postpaid) deals with those valiant Jesuit missionaries who labored for faith and civilization among the numerous Indian tribes known by the generic name of Algonquins. The Algonquins claimed as their own almost all the upper regions of the North American continent. The heroic missionaries who sacrificed their lives for them are: Paul Le Jeune, "the father of the Canadian missions;" Jacques Buteux, whose "whole life was so wonderful that the people of Three Rivers ought to petition for his canonization;" Gabriel Druillettes, who was the first envoy from Canada seeking a treaty of reciprocity with New England; Charles Albanel, the first white man to reach Hudson Bay by an overland route; Claude Allouez, who "is often spoken of as the Francis Xavier of the American missions;" Jacques Marquette, whose name is linked with that of Joliet in the discovery of the Mississippi River; François de Crespieul, who penetrated into the solitude of the Saguenay woods; Antoine Sylvie, Antoine Dalmas, and Gabriel Maret, who accompanied d'Iberville in his wild raids; Pierre Laure, about whose painful and perilous journeys from Chicoutimi to Tadoussac little or nothing was known until Fr. Campbell came across the yellow and frayed manuscript record of his ten years' sojourn among the Saguenay Indians; Jean Pierre Aulneau de la Touche, whose very name was a matter of dispute until recently; and Sebastien Râle, the glorious martyr, whose fate settled the fight for the possession of the great State of Maine.

The story of the Algonquin missions is not as tragic as that of the Hurons, but it is just as heroic, and Fr. Campbell's way of relating the facts is apt to impress them on the reader's memory. Much of the material he presents is new,—the result of long research among heretofore uncollected documents in the archives of the Canadian government and in private institutions. We have perfect confidence in the reverend author's accuracy and truthfulness; but on general principles we cannot help regretting that he scarcely ever gives adequate references to his sources. Half a dozen footnotes at the bottom of each of his 312 pages would not have unduly swelled the volume, but they would have given it a scientific value which, in consequence of the author's defective method, it now unfortunately lacks.

¹ The first and second were not sentus for review.

A very interesting passage of this work is the one recounting Druillettes' meeting (December 28, 1657) with John Eliot, whom American historians call "the Apostle of the Indians." "Druillettes' method was to go out into the woods to hunt for the Indians," says Fr. Campbell; "Eliot had them come to him at 'Rogsbray.' Protestant historians, while admitting the heroism of the outdoor kind, are fond of contrasting the results; always, of course, in favor of Eliot."

How many Indians did Eliot really convert? "We have no means of knowing," says our author, "though we are told there were in 1660 ten towns of praying Indians. In Martha's Vineyard there were ninety families on the list. At Natick, between forty and fifty communicants were counted. There were others at Stoughton, Marlborough, Nashope, Wamesut, Pautucket, etc. 'The Massasoists and the Naragansetts and the Wampanoags were averse to Christianity, but, they having been extirpated, we are told the rest lived in peace.'"

"The large number of these Indian towns," Fr. Campbell continues, "would make one fancy that in reality the number of Eliot's converts was greater than that of the 'popish' missionaries, but we have no means of finding the number of individual conversions, nor do we know how severe was the test to which the Indians were subjected, prior to baptism, even if 'the confessions of many of them, taken from their own mouths, were sent to England and printed.' In our days 'getting religion' is sufficient to admit almost anybody as a member of any sect, and probably such was the case then. Moreover, according to Converse Francis, even Eliot ascribed the knowledge of Christianity which his converted Indians possessed to some French priest who had been wrecked on the coast. As the savages were not clever in discerning doctrinal differences they probably considered Maitre 'Heliot' as the lawful successor of the blackrobe."

On a subsequent page Fr. Campbell incidentally notes another interesting, though little known fact. "Ten years after Eliot bade good-bye to Druillettes, the General Court of Massachusetts became a sort of Spanish Inquisition, and made an auto-da-fe [*sic!*] of one of Eliot's contributions to literature. The good man had written a book and the Court found that 'on perusal, though it was entitled The Christian Commonwealth, it was full of seditious principles and notions, in relation to all established governments in the Christian world.' Just like any benighted papist, 'Eliot retracted and disowned his errors; the books were ordered to be called in and his acknowledgment was posted up in the principal towns of the colony.'"

The above quotations (taken from pp. 94, 95, 96, and 97 respectively of Fr. Campbell's volume) will give the reader an idea of the

contents and style of the work. They also illustrate the inadequacy of the author's method. Quotation follows quotation with never an indication whence they are drawn! Isn't it about time our Catholic historians adopt the modern historic method in the presentation of the results of their researches?

Let Us Sweep Before Our Own Door First!

BY ADOLPH B. SUESS, EAST ST. LOUIS, ILLINOIS

[The subjoined indictment, while altogether too broad and based on undue generalization, points to an evil that undoubtedly exists here and there, especially in our larger cities, and threatens to spread, and therefore needs to be censured and combatted. This is our excuse for publishing Mr. Suess's rather sensational article. Father Schulte's suggestion in our No. 23, as to how to counteract the moving picture show evil, shows that a portion at least of our clergy is awake to the dangers of this and similar fads and is earnestly trying to minimize them. Let us apply the "lash" and the "searing iron" vigorously, as Mr. Suess advises, but let us not generalize unduly, and above all, let us not sin against charity and surrender to pessimism.—EDITOR].

Why go so far afield to chastise the evil-doers of the "Soul Kiss" variety?¹ This same Mr. McGarry was featured as a stellar attraction at St. Mark's Church, in St. Louis, during the very time that the Catholic Federation, through its secretary, was invoking the anathemas of a righteous indignation upon the "Soul Kiss" company.

Is it not about time that we Catholic men apply the lash of criticism to Catholic shortcomings instead of denouncing the vagaries of the Freemasons, the Elks, Owls, and other old and new fangled secret societies? Are not some of our Catholic societies equally worldly? Is it not a fact that on many of our Catholic amateur stages scenes are enacted that rival those of the "Soul Kiss" abomination? Is it not a fact that right in St. Louis you have a quasi-Catholic organist who gives "Geisha" girl performances under the auspices of Sodalities of the Blessed Virgin Mary?

Let us apply the lash to the backs of the Catholic teacher and professor who prostitutes his or her talents in the production of unworthy theatricals. Let us apply the searing-iron to the sore spots of Catholic society life. That done, we shall have performed a more meritorious work than by inveighing against the non-Catholic, anti-Christian world, that wants none of our reform, and can justly point the finger of scorn at Catholic shortcomings and exclaim: Hypocrisy, hypocrisy!

¹ Cfr. the CATHOLIC FORTNIGHTLY REVIEW, Vol. XVIII, No. 22, pp. 664 sq.

While reforming let us not overlook the Picture Show abuse. Oh, I know that if a Catholic man dares to criticise this evil he will probably be made to suffer the loss of his daily bread, but just look about and see what is put on in Catholic halls for the "edification" of our little ones: "Elopement scenes," "How he won her," "Lynching bees," "Courting scenes," where the young fellow applies all the strength of his muscular arms to reduce the waist circumference of his inamorata, etc., *ad nauseam*.

And do you ever hear a word of protest from the clergy? A less costly church might have to be built, or a little less ornamental parsonage. Am I correct? If not, prove that I have overdrawn the picture, and I will "show you" that I have not even begun to tell the actualities as they exist. Why, in a prominent Catholic hall last year I witnessed a theatrical performance that was so foul that the priest who had charge of the evening's entertainment had to call the performers off—and this happened under the auspices of a Catholic society, the Supreme President of which, at least, is known for sanity of mind and Catholicity of thought. Quit showing up the Elks, etc., their biggest men are Catholics and, in certain sections at least, are considered pillars of the Church.

FLOTSAM AND JETSAM

A "Blessed Companion" is a (Scandalous) Book

A recent book catalogue issued under the title of "Some Choice Books" by the firm of Putnam, New York, shows what the public gets dished up now-a-days. The title page bears the motto:

"A blessed companion is a book, —a book that fitly chosen is a life-long friend.—Douglas Jerrold."

Compare this with the announcement, on page 15 of the catalogue, of *My Own Story* by *Louisa of Tuscany, Ex-Crown Princess of Saxony*, which is advertised as "The Sensation of the Year." "As the story of a woman's life, as a description of the private affairs of royal houses, we have had nothing

more intimate, more scandalous, or more readable than this very frank story," etc., etc.

And this from a staid and respectable publishing house like the Putnams! Whither are we drifting?

The Official Catholic Directory

Messrs. P. J. Kenedy & Sons, the new publishers of the Official Catholic Directory, are making efforts to make the 1912 issue of that indispensable reference work the best and most reliable that has ever been published. To insure accuracy, however, it will be necessary for those who receive information blanks to fill them out promptly and send them to the

chancellor or secretary respectively of their diocese.

We happen to know that the defective and misleading statistics which we have had more than one occasion to criticize in the Catholic Directory under its former managements, were largely due not to carelessness on the part of the editors, but rather to a lack of intelligent cooperation on the part of the clergy and religious. In view of the renewed efforts made by the firm of Kenedy we trust there will be no further reason for complaint on this score. If those immediately concerned will take the trouble to reply promptly and accurately to the inquiries addressed to them, the Catholic Directory will soon be what it ought to be,—a credit to the Church in America.

The "Late" Archbishop of Dubuque

We have received the following communication from a careful reader of the REVIEW:

MR. EDITOR: Under the heading of "An Extraordinary Mistake" might I place one of your own furnishing? In your first December issue, page 696, may be found this Celtic bull of Teutonic origin: "Archbishop Spalding and the late Archbishop Keane of Dubuque are both retired invalids." Must the late incumbent of Dubuque be sent, while living, to the shades? "*Et omnes, qui pie volunt vivere in Christo Jesu, persecutionem patientur.*" Is it kind of an old foe to bury alive a saintly archbishop? Let me go to your own classic field for a comment: "*Tantaene animis caelestibus irae?*" Yours cordially (Rev.) A. S. Kelly, Richfield Springs, N. Y.

"LATE....4. Existing, or holding some position or relationship, not long ago, but not now; lately deceased, departed, or gone out of

office; as, the *late* bishop of London; the *late* administration; our *late* residence." — *Webster's New International Dictionary*.

We bear no grudge against the *late* Archbishop of Dubuque though we repeatedly crossed swords with him in the days of his prime.

Mr. Lilly's Idola

Idola Fori. By William Samuel Lilly (London: Chapman & Hall; St. Louis: B. Herder. \$2.25). In this book seven questions of the day are discussed in the light of moral principles—not of the expediency of political parties. The subjects are Popular Government, Socialism, Parental Rights, Ireland, India, Cheapness, and the Criminal, and they are treated with a discursiveness which holds our interest and with the learning which we look for from a man of Mr. Lilly's attainments.

Unfortunately for his Catholic readers, Mr. Lilly finds it necessary, in order, we suppose, to gain a hearing among Englishmen in public life, to hark "back to Kant" for his ethical system. This gives him the courage boldly to exclaim: "It [the moral law] is the rule of action which necessarily arises out of the relation of reason to itself as its own end." (p. 211.) The command: 'Thou shalt not steal,' is valid for all time, and in all worlds, whether there be a God or not." (p. 212.) "Morality... claims obedience as a thing absolutely good and an end in itself." (Summary, p. xviii.) The moral law may be "independent of all volition, even the Divine," (Sua-

rez as quoted p. 211) but it is not independent of the Divinity in its source and for its sanction. The categorical imperative is not enforcing the moral law in this year of grace any more than it did in Adam's day.

It is sad to see a Catholic publicist pass by the marvelously keen and handy tools of his own philosophic system, to pick up an implement, attractive indeed in appearance, but sure to break in two at the first using. One is reminded of Brunetière's hopes of squaring Comte's Positivism with Catholic philosophy.

We fear that, in combating certain *idola fori*, Mr. Lilly allows himself to be actuated by some no less pernicious *idola specus*.

The Ugliness of Fashion Explained

The ugliness of fashion has at last been explained. It has long been observed, says a writer in the *N. Y. Nation*, that an unattractive mode generally outlasts an attractive one, despite the scorn heaped upon it by even those who feel compelled to adopt it. The reason is simple. A beautiful fashion spreads rapidly through all classes, and soon becomes common, while an unbecoming one retains much longer the character of exclusiveness.

If this solution does scant honor to those at the top of the social scale, it speaks trumpet-tongued for the native preference of the masses. Left to itself, humanity (apparently) would adopt fashions pleasing to the eye, disregarding mere novelty and exclusiveness. In fact, this is just what

it does in such primitive communities as those of peasants or gipsies, where the style, though somewhat fixed, is not limited by those supposed necessities.

It is accordingly no wonder that, in the presence of such persons, one dressed in the height of fashion is apt to feel uncomfortable. The trouble is a more or less clearly conceived notion of esthetic inferiority that is poorly balanced by the consideration of the sartorial skill and authority behind an assortment of high-heeled shoes, harem skirts, and waste-paper-basket hats.

Apropos of the Cosmological Argument

In a recent work, *Über Begriffe und Grundsätze, die beim kosmologischen Beweis als bekannt und selbstverständlich vorausgesetzt werden* (Trier, 1909. M. 1,80) Professor Dr. Karl Isenkrahe examines the philosophical concepts which underly the cosmological argument for the existence of God. He critically scrutinizes such notions as cause, effect, principle, essence, necessity, contingency, perfection, etc., and arrives at the not very pleasant conclusion that these notions, as commonly employed by Catholic philosophers and apologists, are hazy, tautological, and in part based on wrong generalizations.

While we do not agree with all of Professor Isenkrahe's assertions, there is no gainsaying the fact that his acute investigations, inspired as they are by a keen love of truth, and grounded on strictly scientific methods, deserve the careful attention of our Catholic

philosophers and apologists, who, as Dr. Alois Müller points out in a notice of Isenkrahe's book in Herder's *Literarische Rundschau* (1911, No. 6), for their own honor and that of the sacred cause

which they defend, cannot afford to have it said that they evade grave objections in order to continue undisturbed in the possession of ancient traditions and inherited habits of thought.

ET CETERA

An order of the Postmaster General of the United States, made public on Dec. 2nd, 1911, forbids secret societies within the post office service.

Foxy old Uncle Sam is wiser than some other gentlemen we wot of.

*

The Supreme Court of the State of Illinois having recently declared against Bible reading in the public schools, the Protestant pastors of Rockford addressed to that august body a petition in which they express the hope that some other way may be found to allow "simple, non-sectarian religious exercises" in the schools. These zealous dominies will, of course, be referred to the State legislature at Springfield, where the German Catholic Vereinsbund has a vigilance committee specially constituted to knock such schemes in the head.

*

The following suggestion is from the editorial page of the Providence *Visitor* (Vol. XXXVII, No. 11):

"Who will succeed the late Martin I. J. Griffin as an inspector of false flattering unctions? In the interest of truth, we need such a permanent critic for those who vaunt Catholicity and

Ireland with illy-digested allegations." —The Milwaukee *Citizen*.

We respectfully beg to nominate Mr. Arthur Preuss of the CATHOLIC FORTNIGHTLY REVIEW. Our second choice would be Mr. Desmond of the Milwaukee *Citizen*. Either could qualify for the job.

We beg leave to second the nomination of the dapper Mr. Desmond. Arthur Preuss has troubles enough of his own, and besides, he knows from long experience that, in the classic parlance of Hans Breidenbach, "dere is no use."

*

Mr. Roosevelt, in an editorial on lynching, is inclined to find the cause for mob murder in the failure of our courts to deal with crime expeditiously and effectively. The argument is that where the courts fail in their duty, the mob will step in. To uphold this contention, Mr. Roosevelt cites an instance which goes squarely against him. It is of a man who within a short time was twice arrested on the charge of criminal assault, and who is now out under bail in the ridiculous amount of \$7,000. Mr. Roosevelt's illustration is unfortunate, for the reason that the incident occurred in Brooklyn, where, by implication, the spirit of lynch law should have been stirred. But Brooklyn as yet

has remained untainted by mob-murder. No; something more than the laxity of the courts is responsible for lynch law—and that is the failure of the moral sense of the community at large, and its habit of looking upon the murder of a negro as not murder.

*

The New York *Evening Post* records a statement, sent out from St. Louis, that as a result of the work of a special committee sent by the National Association of Manufacturers to investigate European systems of workmen's compensation, "the manufacturers of the United States are practically a unit for a workmen's compensa-

tion system, of which they are willing to bear from 75 to 80 per cent. of the burden." Just what foundation there is for the statement we do not know; but undoubtedly the idea of establishing some rational and humane method of dealing with this problem is finding wide-spread acceptance with employers.

*

A new theory to explain the rings of the planet Saturn is urged by Professor Birkeland of Christiania, who holds that they are produced by electric radiation from the planet, and are "renewed, so to say, every instant."

LITERARY NOTES

—*Psychology Without a Soul. A Criticism.* By H. Gruender, S. J., Professor of Psychology at St. Louis University. (B. Herder. 1911. \$1 net). Mr. Bolce's revelations concerning the teaching in many of our secular centres of learning are, in a manner, less startling than those which the reader will find in Father Gruender's latest work. The Rev. author, in criticizing the teachings of modern materialistic psychology, restricts himself to standard present-day text and reference books. Hence, the materialistic psychologists and their admirers will have no reason to complain that their teachings are not faithfully represented. Today, as never before, Materialism rules supreme at our secular institutions of learning. Modern Materialism, however, differs from the Materialism of Buechner and his immediate

followers. Theirs was an open Materialism. Modern Materialism comes under a disguise, for it disclaims the language of the Old School, whilst retaining its insidious doctrines. Catholic educators will welcome Fr. Gruender's book as a potent antidote against modern materialistic psychology, the very essence of which is the elimination of man's spiritual and immortal soul. The volume may also prove an eye-opener to many Catholic college and high-school teachers, who ought to be familiar with these matters, since they have to prepare our Catholic youth to meet the sophistry of Materialists in almost every walk of life. *Psychology Without a Soul* should be put into the hands of every priest, teacher, and student of philosophy, and be given as wide a circulation as possible also among non-Catholics.—A. F. G.

—The Rev. Robert Hugh Benson frankly confesses that he wrote his latest work, *The Dawn of All* (B. Herder, \$1.50) "with a purpose." In a former book, called *Lord of the World*, he sketched the results which might follow if so-called "modern thought" were only prolonged far enough. That book, he was informed, had been exceedingly depressive and discouraging to optimistic Christians. Hence he wrote the present work, as the French would say, "en revanche." For here he attempts—also in parable form—to depict developments some sixty years hence, which "may reasonably be expected should the opposite process begin, and ancient thought (which has stood the test of centuries, and is, in a very remarkable manner, being 'rediscovered' by persons even more modern than modernists) be prolonged instead." But it is precisely because in the present work he views *everything* from the opposite side that Fr. Benson is handicapped in the telling of his story. For is it after all even probable that the condition so gloriously sketched (a wellnigh universal acceptance of Catholic Christianity, the cooperation of civil and ecclesiastical authority etc.), will ever be realized? Has not Christ Himself spoken of the essential antagonism between His doctrine and that of the world? We candidly confess that we do not like this last work of Father Benson's. We do not like the style (why, for instance, those many parenthetical insertions?), we do not like the plot nor the characters. The chief occupation of the latter seems to be to fly from one European town to another in the volar—the flying-ma-

chine of the future. As a young man who read the book, said: "The whole story is too much up in the air." We should add, however, in justice, that others think highly of the book; a recent writer in the *Month* (October 1911), for instance, speaks of the earlier work and its present sequel as "a modern Civitas Dei." —ALBERT MUNTSCH, S. J.

—*Die Schönheit der katholischen Moral. Vorträge zur Einführung in ihre Geschichte, von Franz Hamm, Doktor der Theologie und der Staatswissenschaft, Professor der Moral am bischöflichen Priesterseminar zu Trier.* (135 p. München-Gladbach. 1911. M. 1.30). The substance of this volume was delivered in the form of lectures before a society of German Catholic female teachers in 1909. While the matter has been rewritten, its dominant character is still apologetic and popular. Its tone is expository rather than polemical, according to the advice of the famous recent convert, Professor von Ruville: "He who would arouse a sympathetic understanding of the Catholic Church should have nothing to do with fruitless controversies.... He should direct attention to the Church herself, to her beauty, stability, and unity, to the unchangeable precision of her teaching, and the might of her dowry of Grace." While the author does, indeed, notice some of the attacks upon Catholic moral teaching, for example, by Luther and Hoensbroech, he does so only incidentally and in the mildest manner. His method is almost entirely positive. As the sub-title indicates, the work is historical in scope. It deals with the moral teaching of the Fathers, particularly St. Augustine, the me-

dieval Schoolmen, and the later writers, especially St. Alphonsus. Every feature of Catholic morals is touched upon, not in academic fashion, but in such a way as to show the value of the teaching for every one of the needs of life. In a word, the work is practical and pragmatic in the best sense. It ought to afford a rich mine of material for sermons and lectures. —JOHN A. RYAN, D.D.

—In his *Kurze Geschichte der Pädagogik* (B. Herder, \$1.45 net) Dr. Friedrich Bartholome, Schulrat in Paderborn, has succeeded in condensing within the narrow limits of some 350 pages a fairly comprehensive history of pedagogy. The matter is divided into three periods: (1) from the time of Christ to the year 430 A. D.; (2) in the Middle Ages. These two periods are summarily dealt with in fifty-five pages. The third period starts from the rise of the Protestant Reformation and comes down to our own times. In addition there is a chapter on Normal Schools in Germany and another on schools for the higher education of girls in the same country. The treatment of the facts under each

period centers about a number of representative men, such as made their influence felt in the sphere of education. The new world, by the way, finds no representative in this list; England is represented by Francis Bacon and Locke. There is a biographical sketch of each educator mentioned, an account of his work, and an estimate of his worth and influence on education. The author has done his task well. It is a real pleasure to have on hand a work penned by a Catholic educator on a subject that has been so often maltreated by writers who are either ignorant of or wholly out of sympathy with the most elementary principles of Christian education. —MATTHEW GERMING, S. J.

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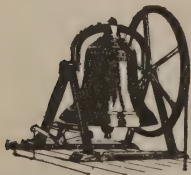
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TOPICS OF THE DAY

THE SINGLE TAX TO BE TRIED IN MISSOURI?

At this year's election there will be submitted by initiative petition to the voters of the State of Missouri a constitutional amendment by which, through progressive exemption during a period of years, the system of tax-levying shall reach the stage whereat all taxes shall be levied upon land values alone. Every other form of taxation is to be abolished save and except liquor licenses. It is not likely that the experiment will be made just yet in Missouri. However, if the voters should adopt the proposed amendment, we should soon have practical proof of the fallacy of the Single Tax theory.

MONKEYS

This is from the *Minneapolis Journal*, December 20, 1911:

The Benevolent Order of Monkeys, Founded in St. Paul December 15, had its first supreme jungle meeting last evening at the Hotel Saint Paul, followed by a banquet. Jungles have been formed or are being formed in New York, Baltimore, Detroit, St. Louis, Memphis and Seattle, and the order now has 160 members, Leo N. Brooker of St. Paul being supreme president. The society is fraternal and social.

Some people *will* make monkeys of themselves!

TO PROHIBIT POISONOUS PHOSPHORUS IN THE MATCH INDUSTRY

We are glad to see, and we heartily support, the action of the Central Bureau of the German Catholic Central Verein in favor of the Esch bill to prohibit the use of poisonous phosphorus in the manufacture of matches.

Two circumstances make the inaction of Congress in this matter nothing less than disgraceful. The first is that the fearful, and absolutely preventable, disease of "phossy jaw" is, as the American Association for Labor Legislation says in a recent circular, "now an American disease," other civilized countries having prohibited the use of white phosphorus "while we have been talking." The second is that—as was widely noted at the time—the Diamond Match Company, commonly spoken of as the Match Trust, long ago, at President Taft's request, voluntarily cancelled its patent, so that other manufacturers might have the opportunity to use the harmless form of phosphorus of which it had exclusive control.¹ In this situation, it is simply out-

¹ See the CATHOLIC FORTNIGHTLY REVIEW, Vol. XVIII, No. 6. pp. 174 sq.

rageous that there should be a single day of continuance of conditions under which workers are subjected to this affliction, at once so deplorable and so perfectly easy to eliminate.

THE RECEDING TIDE OF IMMIGRATION

The publication of the figures of incoming and outgoing steerage passengers for 1911 draws attention to the fact that the tide of immigration, with which we are sometimes represented as being submerged in these latter years, has been by no means as formidable for a number of years back as most people imagine, while the return flow has been exceptionally large. During the year 1911, the net immigration—excess of arrivals over departures—was less than 300,000; and the average for the four preceding years, 1907-10, was about 525,000. This is very different from the million that is usually spoken of; and, while the showing for these years is undoubtedly in large measure to be ascribed to the check which American enterprise received through the panic of 1907, it should, on the other hand, be remembered that at the height of the boom before that panic—namely, in the calendar year 1906—the net immigration did not exceed a million, the exact figure given by the returns being 996,084. Half a million—the average for the past five years—it should be remembered, too, is only half of one per cent, of the present population of the country.

PLAYS, OLD AND NEW

When a play that was successful twenty or thirty years ago is revived on the stage to-day, the critics hasten to point out how theatrical and old-fashioned dramatic performances used to be in the last generation. In a sense, this criticism is justified. The sentiment of yesteryear cloy; the heroics amuse us. Even so expert a workman as Sardou keenly feels the changes of time. His set scenes—rage, denunciation, jealousy, terror—are nowadays dismissed as melodramatic. But we are inclined to think with the *New York Nation*, that the difference is one of manner rather than essence. "We are quite as fond of melodrama to-day as people were thirty years ago, if by melodrama one means impossible human beings acting in an impossible way. And if anything, we are more sentimental to-day than the Victorians were. Only, once upon a time sentiment voiced itself in nicely turned and nicely balanced sentences succeeding each other in oratorical form. To-day even sentiment has a lot of 'go' to it."

In matter of fact, on the stage as in the magazines, the broad-shouldered young man who addresses spasmodic half-sentences to the only woman in the world is still as popular—and as offensive—as the

blood-and-thunder heroes were in the age of the "old-fashioned" drama:

A CLEVER LITERARY HOAX

To the long list of clever hoaxes that have taken in one generation after another there is now added a new one as complete, as clever, amusing and successful as any of its predecessors. When an alleged reprint appeared two years ago of a curious "Old Librarian's Almanack" said to have been first published in New Haven in 1773, it was everywhere accepted as the genuine reproduction it claimed to be. It was published as the first issue of a "librarians' series" which was to be under the general editorship of John Cotton Dana of the Newark Library and Henry W. Kent of the New York Metropolitan Museum, and Edmund Lester Pearson of the Boston *Transcript* contributed a preface containing some information about the original pamphlet, of which, it was asserted, only two copies were known to be in existence. The names of their owners and the prices paid for them were given, and then followed a brief sketch of the life and work of one Jared Bean, the "Old Librarian" said to have been responsible for the little book. If one had been disposed to doubt after the apparent seriousness and sincerity of this presentation of the book, his skepticism would have been dispelled by the amount of labor expended on the "Almanack" itself. It was patterned after the Poor Richard style, with alternate pages of almanac and advice to librarians, and every one of them was brim full of a surly, shrewd, hard-witted old book-lover's devotion to his librarian's business.

And now comes Mr. Pearson's public acknowledgment that he wrote the book all himself, that it is nothing but just another literary joke on the public. Those who read it with keen enjoyment will be sorry to know the truth about it, for every one of them, without any doubt, would much rather it had been Jared Bean's own book than a product of Mr. Pearson's inventive genius—just a "tadpole, or tale out of his own head."

Foerster's "Lebenskunde" in the Hands of a Catholic Pedagogue

BY THE REV. PATRICK CUMMINS, O. S. B., CONCEPTION, MO.

What must I do to make my body strong and healthy? How can I secure proper food, clothing and shelter? How am I to earn money, and how am I to use it? How am I to develop properly the powers of my soul?

To give an answer to these four questions is the purpose that some years ago called into life the "Continuation School for Girls" at Hochneukirch, a small manufacturing town in Rhenish Prussia. The Rev. Edward Kruchen, D. D., Ph. D., pastor of the village and carrying spirit of the undertaking, tells us in a little book recently published¹ how he answered the last question of the list.

From start to finish we feel that we are in the hands of a genuine pedagogue. "The teacher has only to knock, to rouse, to lead softly, the pupils themselves must do the going, seeking, thinking and finding." Such is the author's theory (p. 11), and he practices what he preaches. The proper play of our psychic powers in daily life—a problem that many a professor of philosophy would despair of bringing home to his pupils—here opens with delightful freshness on the intelligent appreciation of factory girls. These mothers of the future are certainly getting what the school promises to give—*Lebenskunde*, an insight into the realities of life.

The eager reception accorded to the book in Germany ought to be repeated in America. And while it will have its valuable lesson for every pedagogue, it will speak, I think, with particular insistence to those who are interested, favorably or unfavorably, in the Catholic High School Movement. Simplicity is certainly as desirable in education as in any other province of our complex civilization (cf. the CATHOLIC FORTNIGHTLY REVIEW, Vol. XVIII, No. 21, p. 645). Dr. Kruchen's work in Hochneukirch will aid us all in returning to educational simplicity.

This view of Kruchen's book is in substantial agreement with all press-notices that have so far met my eyes (cf. *America*, [New York] November 4, 1911 and *Amerika* [St. Louis] November 5, 1911). But those among our educators who subscribe the sentence of condemnation pronounced by a writer in this REVIEW (Vol. XVIII, No. 19, pp. 557, 558) on F. W. Foerster's *Art of Living* will certainly be surprised on hearing Dr. Kruchen open his lectures (p. 8) as follows:

From the beginning I saw clearly that Foerster's *Lebenskunde* would in some way have to furnish me with a foundation. The book is a masterpiece, with which so far we have nothing to compare. So with the permission of the representative of the royal government at Düsseldorf I introduced Foerster as text-book.

Dr. Kruchen's work is not a slavish imitation of Foerster's. While he presupposes the latter as foundation, he builds thereon with a fresh-

¹ *Stoff und Methode der Lebenskunde für Schulentlassene. Entwickelt auf Grund meiner Erfahrungen in der Mädchenfortbildungsschule zu Hoch-*

neukirch. Von Eduard Kruchen, Pfarrer, Dr. theol. et phil. 2nd ed. 133 pp. M. Gladbach: Volksvereins-Verlag. 1911. M. 1.

ness and security all his own. This is particularly true of the occasional religious reflections which he introduces. From this viewpoint his work is a striking confirmation of one of Foerster's most earnest contentions—that by contact with the child's concrete life religious training will grow immensely in inspiration and fruitfulness.

But earnest-minded and well-informed Catholic educators in Germany are contending that under Foerster's influence many Catholic teachers have become less strictly Catholic. That this result is contrary to Foerster's aims and intentions does not make the fact itself less lamentable. So the question arises: Is Kruchen's method of employing Foerster unimpeachable? Does it enable our Catholic teachers to sit entranced at the feet of this most inspiring of modern pedagogues without relaxing their grip on the Supernatural?

The present reviewer would be glad to answer this question in the affirmative. But the more commendable he finds Kruchen's effort in itself, the more emphatic must be his protest against the philosophic setting given to that effort.

The perfectly developed human will, which we call "character," has four essential aspects: natural asceticism (A), natural mysticism (B), supernatural asceticism (C), supernatural mysticism (D). The free will, man's highest dynamic, uses man's lower powers as instruments, in the natural order (A), and in the supernatural order (C). But it is master of its instruments only in as far it is itself an instrument, of God the Creator in the natural order (B), of God the Triune in the supernatural (D). In the mystic aspects (B) and (D), the will looks up to and obeys God, in the ascetic (A) and (C), it looks down upon and commands its own subordinates.

I do not wish to impose upon our teachers the terminology I have just now employed. But I do wish to insist strongly on the truth, that this upward, mystic relation of the will to God belongs to the natural order as well as to the supernatural. And this truth, I affirm, is ignored by Kruchen. The seriousness of this accusation will justify me in quoting the passage wherein he elucidates the difference between himself and Foerster in regard to the religious question.

In his effort to spur on the youthful human soul to lead a reasonable life, the masterly author of *Lebenskunde* restricts himself purposely to *purely human, natural reasonings*. The treasures he has here discovered will be for ages to come his immortal monument. But he often gives expression to his conviction that the *Lebenskunde* would profit immensely by union with the deepest motives and ideals of the human heart, with *religious* thoughts and purposes. As I had only Catholic girls to consider,....it seemed natural for me to attempt this union between *Lebenskunde* and *religious* reasonings. I hope to show that *Lebenskunde* has lost nothing by my attempt, and that Foerster's ideas have made

religious training extraordinarily interesting and fruitful. I did not wish, of course, to turn *Lebenskunde* into *religious instruction*, but merely to utilize the *most important religious* motives to intensify the momentum of natural reasonings. [Italics mine.]

Foerster gives *natural* reasonings, Kruchen superadds *religious* reasonings. This contrast, I say, ignores the truth that those *religious* reasonings that are based on the relation of the free will to the Creator are essentially *natural* reasonings. These *religious* reasonings Foerster purposely omits, and so his work is incomplete, even from the *natural* standpoint. What Kruchen superadds to Foerster is something within, not without, the boundary of natural reasoning. For this addition we are grateful. Truncated natural reasoning can never serve as foundation for the supernatural temple. But Kruchen undermines his own monument by implying, first, that the downward, ascetic relation of the human will to man's subordinate powers (Foerster's theme), is a height beyond which natural reasoning can never soar, secondly (and consequently) that the upward mystic relation of that same human will to its Creator (Kruchen's superaddition) is beyond the scope of natural reasoning.

Further. "Religious," in Kruchen's passage quoted above, is equivalent to "supernatural". This is clear, first, from its contrast with "natural", secondly, from the phrase "religious instruction", which certainly means "instruction in revealed religion," thirdly, from a sentence in the author's Foreword, which says that he has sometimes introduced thoughts that are *supernatural* and *religious*. Now to make the Supernatural do the work of the Natural is fatal to both. It robs, first of all, the Natural of the relation to God, which is its very life and soul. In consequence, the Supernatural is degraded to a mere complement of the Natural and thus annihilated—and this is the position which Foerster so far must occupy. Against this insinuation the Catholic pedagogue must furnish an antidote. Kruchen's elucidation does not annul, but rather strengthens the insinuation.

The attempt to exalt the Supernatural by curtailing the Natural is just as disastrous in education, as is in theology the attempt to exalt faith by denying reason the power to prove the existence of God. As faith falls when reason is beheaded, so the Supernatural falls when the Natural is beheaded.

Kruchen's proof for the existence of God (p. 69) is a model pedagogical effort, an illuminating illustration of the power of reason in our Catholic children. It is certainly "religious," but likewise certainly "natural." We are grateful for it. It is a necessary element in Catholic education, and it is not to be found in Foerster. The more's the pity that it should be jeopardized by a false philosophical setting.

A consequence of the blemish we have just described is a lack of emphasis on the immanence of God. In K's concluding paragraph (p. 132) there is a somewhat obscurely worded passage which implies that of ourselves, independently of God, we can do a little something.

We must fight as if success depended entirely on ourselves. But we must likewise remember that all our labor is of ourselves almost nothing. When united with God, however, we grow to a gigantic importance.

The author of the phrase: "In God we live and move and are," is also fond of telling his people "to will and to do." But he never implies that this willing and doing can be ours, even in the slightest degree, independently of our union with God. Rather, while we really and truly will and do, still it is God who "worketh in us both to will and to do."

I must close.

Foerster's work is confusing and dangerous, if it is regarded either as supernatural or even as the *non plus ultra* of the natural. Seen in proper perspective, as the contemplated victory of the spirit over the flesh in the natural order, it is simply invaluable—it is to us what Plato was to St. Augustine. And while we must quarrel with Dr. Kruchen over the value he assigns to his advance beyond Foerster, the advance itself evokes our gratitude and commendation.

Is the Game Worth the Candle?

BY THE REV. P. CLAUDE MINDORFF, O. F. M., CINCINNATI, OHIO

Under this caption Barney Oldfield, in a recent number of *Popular Mechanics*, gives his views on automobile racing, which he condemns both from the economical and the ethical standpoint.

As a business venture, for advertising purposes, it is at best an unprofitable game. The manufacturers have found that one no sooner wins a record than some competitor snatches it away and renders it useless. As an experiment for perfecting the automobile, wild racing proves nothing, except the paramount importance of tough tires and good luck. As a sport to fill the promoters' pockets and satisfy the blood-thirsty instincts of a sensation-loving public, Mr. Oldfield holds automobile racing is inhuman and immoral, and no civilized government should tolerate it.

More than 200 drivers and mechanics have been killed in racing accidents since 1904, and, with the season less than half over, 18 lives had already been sacrificed to the Speed Idol in 1911.

To the Speed Idol, did I say? No! The crowds are not speed-mad, they are blood-mad. It is not speed, or delicate driving, or scientific

experiment, that attracts them, but the element of human danger, jeopardizing life and limb for the amusement of the people. It is the same passion that filled the Roman arena in days of yore, the same passion that still makes bull-fighting so popular in Spain and Mexico,—with this difference, however, that while the American grows sentimental about killing cattle, the Mexican prefers cattle to human beings. “It is merely a matter of taste,” says Oldfield, sarcastically.

Much the same might be said of aeroplane exhibitions and other feats of daring, which are often given under the guise of scientific experiment, but in reality have no other purpose than to cater to the morbid popular taste for dangerous amusements and, possibly, to feed the maws of greedy promoters.

Putting the Catholic Encyclopedia to Practical Use

BY THE REV. H. B. LAUDENBACH, KENMORE, N. Y.

The arrival of a new volume of our *Catholic Encyclopedia* prompts me to write a few lines on its practical use, especially by the clergy.

There is always great danger—*teste meipso*—of cursorily inspecting a new volume of a work of this kind and then putting it away on one's shelves, *ad indefinitum*.

It would be a pity if our American priests would treat the *Catholic Encyclopedia* in this fashion. While not perfect, it is certainly a most excellent work of reference. I have used Herder's *Kirchen-Lexikon* since 1895 and can truthfully say that the theological value of the English work is very great indeed, even when compared with the older German standard work.

In order, then, to prevent the contents from becoming stale, I regularly look up, *e. g.*, the authors of the sacred books quoted in the Breviary, and am often horrified to find how rusty my knowledge has in course of time become in matters exegetical. Ditto, when I come across a saint whose second nocturn is very short, or where a historical point is obscure. Then there are the festivals of the year, the divisions of the same, etc., all suggesting and inviting the “test” which alone can reveal the worth of a voluminous and pretentious reference work such as this.

It is a perfect delight to handle the successive volumes of the *Catholic Encyclopedia*,—they are so well printed and so beautifully illustrated. The maps, too, are quite unique and, being copyrighted, available only in this particular work.

I am anxious for the index, which will make the work trebly useful to the busy priest or studious recluse.

Finally, I consider the purchase of the *Catholic Encyclopedia* the best investment I have ever made in an English-printed work.

The Rev. Simon FitzSimons' Ideas on Evolution

BY THE REV. E. WASMANN, S. J., VALKENBURG, HOLLAND

VI

The *first* meaning of the word "Darwinism" is, according to my explanation, "*the evolution of species through natural selection.*" This is that special form of evolution which was original with Darwin and Wallace, and which is usually designated as "the theory of natural selection." It is now generally acknowledged in Germany and France as well as in England, that this is the real and proper meaning of the word "Darwinism." Even Haeckel, who found it to the interest of his Monistic propagandism to foster this confusion of ideas, was forced in 1905 in his Berlin Lectures (*Der Kampf um den Entwicklungsgedanken*, p. 20), to give testimony to the truth, and to admit that the theory of natural selection, alone, could be properly designated as "Darwinism."

Father FitzSimons has not yet learned to appreciate this distinction. If he had, his controversy against me would be entirely without foundation. He quotes first (p. 22) my definition of Darwinism in the strict sense. "His first definition of Darwinism is what he calls 'Darwinism in the narrower sense,' which briefly means evolution 'by way only of natural selection.' This word "only" is not found in the original German edition of my Berlin lectures. Darwinism is there defined as "the evolution of organic species by way of natural selection." The insertion of this word was not Father FitzSimons' fault. It was inserted by the English translator without my permission and without my knowledge. The definition was really rendered faulty by this addition, for it now contradicts the sentence which follows: "Darwin himself was not such an extreme Darwinist, as many of his followers have been, for he recognized other concurrent factors in evolution, while laying the greatest stress upon natural selection." (p. 38.)

It was evidently impossible to misunderstand the opinion which I ascribed to Darwin here, despite the insertion of the word "only" into my definition of Darwinism in the strict sense. It was unnecessary, therefore, that Father FitzSimons should criticise my definition as not containing "the whole truth." Darwin, we are assured by him, at first considered natural selection as the only factor in evolution, later, however, as the main factor only. That, of course,

is just what may be found in my book on evolution. Father FitzSimons, in fact, quotes my remark on this very point (see foot-note on p. 38 of the English translation). Instead, however, of admitting that I had correctly represented Darwin's opinion, he draws the remarkable conclusion: "Consequently it seems to us somewhat arbitrary on the part of Father Wasmann to rule Darwin so cavalierly out of all his original title-deeds," etc. (p. 23). What meaning has the word "consequently" in this peculiar method of demonstration? None other than that Father FitzSimons simply misrepresented my tenets.

In passing over to my *second* definition of the word "Darwinism" the author quotes me as follows: "In the wider sense, Darwinism is the name given to the generalisation of Darwin's theory of selection, and its extension to a 'Darwinian theory of the universe.' This is identical with the Monistic theory in the form of Haeckelism; according to it, the whole world has come into existence without a creator and through merely mechanical causes." (pp. 23, 24.)

This quotation is taken from the English translation of my Berlin lectures, page 40. Father FitzSimons has, however, omitted from it some very important words, and this through his own fault, not through that of the translator, who has rendered this passage faithfully. The quotation should read: "In the wider sense, Darwinism is the name given *in popular circles* to the generalisation," etc. The italicised words make it plain enough that I did not attribute this wider meaning of the term "Darwinism" to Darwin himself, but to those disciples of his who were popularising his teachings, especially to Ernest Haeckel.

Hence, if this citation from my Berlin lectures is *open to misunderstandings*, this must be attributed to Father FitzSimons, who has made it so by omitting three important words. Then he proceeds to connect a whole series of serious charges with this misunderstanding, which he has himself occasioned. "There certainly must be a grave mistake here," he writes, p. 24, "and the error is absolutely unfair to Darwin. We think it would be difficult for Father Wasmann to show that Darwin in any of his speculations touched upon a theory of the universe at all, etc."

Any commentary on this charge would be superfluous. The alleged "grave mistake" was committed by Father FitzSimons himself. We may well ask, therefore: Who has acted unfairly here, Father Wasmann to Darwin, or Father FitzSimons to Father Wasmann?

The writer then goes on to explain that it was Herbert Spencer, in England, who amplified Darwin's theory into a theory of the uni-

verse, much as Ernest Haeckel did in Germany. Another unjustifiable charge is annexed to this statement. "But especially is it in the highest degree unjust to Darwin to attribute to him the Monistic theory of Haeckel. We think it is exceeding the limits of truth to associate Darwin's name with the theory that the 'whole world has come into existence without a creator and through merely mechanical causes.'" (pp. 24, 25). If Father FitzSimons intends to say by these words that it would be unjust to Darwin to ascribe to him the Monistic theory of Haeckel, we fully agree with him; but certainly it is unjust to charge *me* with ascribing this theory to Darwin. On the other hand, it is quite correct to correlate the popularizing of Darwin's theory with Haeckel's Monism, for this correlation is an historical fact. To establish this it is necessary only to consult a few of Haeckel's writings. He is continually appealing to Darwinism, in order to establish his Monism. Father FitzSimons might have known at least this much.

On the basis of grave errors which he has himself committed, Father FitzSimons proves his charges against me. And in this he proceeds even in an insulting manner. On page 27 he says: "Father Wasmann here at least[!] is guilty of no calumny of the memory of Darwin." The word "here" refers to the animal origin of man (cf. the third meaning of Darwinism). By suffixing "at least" to the word "here" he insinuates sufficiently that I had elsewhere "calumniated the memory of Darwin." This can refer only to the passages of which I spoke above, in which there was question of Darwinism in the second sense of the word, and in which, as I have shown, Father FitzSimons wrongly accuses me of having made Darwin a Haeckelian. In the light of all this, we may again ask: who is guilty of calumny, Father Wasmann or Father FitzSimons?

The author then goes into an elaborate vindication of Darwin, to free him from the charge of Haeckelism. He dwells upon the fact that Darwin was a believer, (it cannot be denied, however, that he became an agnostic later in life), since he never disclaimed a creative act. This, again, is battling with wind-mills. Father FitzSimons should have first proved that I really attributed the contrary opinion to Darwin. I closed my second Berlin lecture with these words:

"Finally, I should like to call as witness in favor of the theistic view, one who certainly cannot be suspected of being a Jesuit. Charles Darwin had not that morbid fear of a Creator which seems to dominate many of his followers. At the end of his great work on the *Origin of Species* occurs the following beautiful passage, which stands unchanged in the seventh German edition published after his death: 'There

is grandeur in this view of life, with its several powers, having been originally breathed by the Creator into a few forms or into one; and that, whilst this planet has gone cycling on according to the fixed law of gravity, from so simple a beginning endless forms, most beautiful and most wonderful, have been and are being evolved.' I think that after these words, I myself as a scientist, need not apologise for being an advocate of the theistic theory of life."

This quotation certainly shows that I did not try to characterize Darwin as an atheist. And what is Father FitzSimons' reply? He mentions my quotation, but adds that it contradicts a former passage (p. 40), in which I was supposed to have made Darwin the founder of the atheistic theory of the universe. This he finds to be "an anomaly which it is difficult to account for unless on the ground of the inevitable inconsistency which seems to dog the footsteps of the Catholic evolutionist." (p. 26.)

Let us analyse Father FitzSimons' position a little more carefully. First he proves by means of a *falsified quotation*, that I pronounced Darwin an atheist; then he cites a passage from my work, from which it is evident that I hold precisely the opposite of what he just imputed to me. And from these two facts, he draws the conclusion that this "anomaly" can be explained only by "the inevitable inconsistency which seems to dog the footsteps of the Catholic evolutionist." This mode of arguing should be emphasized. It shows clearly Father FitzSimons' unhappy tactics in discrediting the Catholic adherents of the evolutionary theory.

The *third* meaning of the word Darwinism, I said, was the application of the theory of natural selection to *man*. Father FitzSimons remarks on this as follows: "...here at least Father Wasmann does not make the mistake of attributing to Darwin views which he never professed." (p. 27.) But there is another "mistake" regarding which I am now to be instructed. According to Father FitzSimons it is false that the term "Darwinism" is used "popularly" to designate the animal origin of man. "It is used not only 'popularly', but scientifically in this sense." (p. 27.) As if I had ever denied that the application of the theory of natural selection was also part of the scientific theory of Darwin. By means of the word "popularly" ("in popular circles" according to the German original) I wished to indicate only, that Darwinism attained its popularity chiefly through this application of the theory to man. Recall, just to give one instance, Karl Vogt's "ape-theory." Father FitzSimons certainly cannot deny these facts, and, hence, I found his instructions on these matters "rather amusing."

As the *fourth* meaning of the term "Darwinism" I gave the follow-

ing: "...the name Darwinism is applied in a general way to *the theory of evolution*, as I remarked before. This confusion of ideas has done much harm in many ways." (p. 41.) Here again, the author criticizes my words in rather arbitrary fashion. He looks for an express statement, that I am referring only to organic evolution. One might suppose, at least according to Father FitzSimons' ambiguous turn of my words, that I am here again attempting to make Darwin the founder of the Monistic theory of the universe; "...and this seems to be the case." (p. 28.) Here again Father FitzSimons is making absolutely groundless insinuations. By means of the words "as I remarked before," I made it easy for anyone to get my real meaning, unless he wanted to misunderstand me. For these words evidently refer the reader to former explanations, in which there was question of organic evolution only. (p. 37.) Here again, therefore, Father FitzSimons has arbitrarily misconstrued my meaning, just as he did in previous passages. In this way, it is, of course, rather easy to refute an opponent.

At the end of the author's rather lengthy chapter on this matter, he assails me with the reproach, or rather with the sly insinuation, that I "created a permanent divorce" between Darwinism and the theory of evolution only for the purpose of ridding myself from the shame of being called a "Darwinian Jesuit." In order to cut off all escape for poor Father Wasmann, who has been captured by the irresistible logic of Father FitzSimons, the latter again solemnly assures his readers: "But as long as he accepts the theory of evolution we do not see how his position can be amended." I might here challenge Father FitzSimons with the familiar "Catch me if you can." But by simply confounding the ideas of evolution and Darwinian evolution; by misinterpreting my clear distinctions; by distorting my opinions by means of false quotation, he certainly will not succeed. Not even his oft-repeated and solemn assurances of victory, with which he tries to deceive his readers, will help him; no, not even his grandiloquent assertions, that "the name of Darwin is as inseparably interwoven with the theory of evolution as is the name of La Place with the nebular hypothesis;" that "Darwin has been the first on the field, has been the first to map out the territory of the broad generalization,"—an historical fable, by the way and an anachronism (Lamarck 1809); that "the claim of Christopher Columbus to the discovery of the new world was not more valid than Darwin's claim to the realm—such as it is—of evolution." (p. 29.) Fine phrases, indeed, but where are the proofs?

(TO BE CONTINUED)

The Stability of the Natural Law

BY THE REV. JOHN A. RYAN, D. D., ST. PAUL SEMINARY,
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The stability of the natural law is one of its most fundamental and practically important attributes. It bears the same relation to the realm of conduct that the absolute character of metaphysical truth does to the speculative order.

The subject is of peculiar interest in our time, when almost all the non-Catholic theories of ethics declare that the moral law is variable with time, place, and even social class. The all-pervasive theory of evolution has transformed ethics as well as biology, religion, and history.

Dr. Stockums, in the introductory chapter of a recently published work,¹ passes in review the ethical teachings of Kant, Spencer, Haeckel, von Ihering, Paulsen, Nietzsche, and the Socialists, and finds that they are all dominated by the idea of evolution to an extent which puts them in direct contradiction with the moral system of Christianity.

The work is divided into three parts, which deal, respectively, with the great ethical teachers before St. Thomas, the doctrine of the Angelic Doctor, and the writings of the Schoolmen who followed him in time. On the concept and scope of the natural law, its unchangeable character, and the solution of the well known biblical difficulties, the author adopts the teaching of St. Thomas. Natural law is that part of the eternal law which applies to human beings. Just as the latter is based upon and determined by the Divine Nature or Essence, so the natural law is determined by the rational nature of man. Both as the reflection of the eternal law, and as an aspect of unchangeable rational nature, the natural law is, therefore, incapable of change. The killing of Isaac by Abraham would not have implied a suspension of the natural law against murder, for the fact that God, the Supreme Master of life, commanded the killing, took the act out of the category of murder, and out of the class of objects to which the law applies. As to polygamy and divorce, neither is contrary to the primary, the absolute and unchangeable, precepts of the natural law.

In the section on Duns Scotus, the author shows that this writer did not assert the natural law to be unchangeable, but merely narrowed its scope. According to Scotus, the natural law in the strict sense extends only to those actions which have an immediate and necessary connection with man's ultimate natural end. Hence the last seven pre-

¹ *Die Unveränderlichkeit des natürlichen Sittengesetzes in der scholastischen Ethik. Eine ethisch-geschichtliche*

Untersuchung. Von Dr. Theol. Wilhelm Stockums. B. Herder. 1911. ix & 166 pp. 85 cts.

cepts of the Decalogue are merely consonant with, not an essential part of the natural law. Consequently they may be transgressed without raising the question of the natural law or its variability.

As the author points out, these conclusions of Scotus follow from his first principle that the supreme rule of the natural law, and of right and wrong, is not God's Intellect, as St. Thomas maintained, but the Divine Will. Nevertheless the author seems to exaggerate the defects of the Scotist theory in one or two places (p. 130 especially).

American Newspaper Traits

BY HERR PROFESSOR SCHLAUBERGER OF THE UNIVERSITY OF
WEISSNICH TWO

I have now spent some time in this country studying American newspaper methods in behalf of the German government, and you ask me what conclusions, if any, I have reached.

For some time after my arrival I found myself entirely at sea. American newspapers seemed to me to be written in two languages. One was the English language as I had studied it in the writings of Oliver Goldsmith, John Ruskin, and Ralph Waldo Emerson. In America it seemed to be chiefly used by auctioneers, art critics, and immigrants. The other was a dialect, evidently English in origin, but sufficiently removed from the parent stock to be quite unintelligible. I spent many painful hours over such sentences as "Jeffries annexes the Brunette Beauty's Angora," and "Sugar barons hand Uncle Sam a lemon." This dialect, I found, was extensively employed by truck-drivers, playwrights, and college students.

It did not take me very long, however, to overcome this initial difficulty. Thereafter my education proceeded rapidly.

One of the first things I learned was that some American newspapers are printed in black ink and some in red. As a rule the former tell more of the truth, but the latter sell many more copies. On Sunday, which in America is observed much more rigorously than in Europe, the red ink predominates. Perhaps this is a survival of primitive times, when the British ancestors of the present-day Americans tattooed themselves in honor of their gods.

It is universally accepted that the American business man reads so many papers because he has neither the time nor the energy to read books. But this would seem to be contradicted on Sundays, when every American reads two or three times the equivalent of the entire works of William Shakespeare. I am inclined to believe that carrying

home the Sunday paper is the most popular form of physical exercise in the country.

A very curious circumstance about the press in all great American cities is that every newspaper has a larger circulation than any other three combined. According to the arithmetical system in use in Germany that would be manifestly impossible. But I imagine that the methods of calculation by which such results are obtained, are the same as those employed by politicians in estimating their majority on the eve of election day, by millionaires in paying their personal taxes, and by operatic sopranos in figuring out their age.

Still another curious trait about all American newspapers is that they tell a story backwards. This arises from the desire to put the most important thing first, and in this country it is a rule that the thing which happens last is the most important.

In the sphere of social relations, I find that the newspapers are mainly concerned with safeguarding the purity and integrity of the home by printing full accounts of all murder and divorce trials. I can recall nothing in history that equals the white heat with which the editor of a prominent New York daily once spoke of "the festering national sore revealed in the proceedings of the Dives divorce suit, the nauseous details of which the reader will find in all their hideous completeness on the first three pages of the present issue, together with all the photographs ruled out of evidence on the ground of decency."

The same ingenious method of promoting virtue by holding up vice to reprobation is pursued in other fields. The newspapers do not print the names of men who support their wives, but they print the names of men who do not, or who support more than one. They do not publish the photographs of honest bank clerks, but of dishonest ones, and of these only when they have stolen a very large sum. They pay no attention to a clergyman as long as he preaches religion and morality, but they have large headlines about the minister who believes in the liberal use of Scottish highball. They overlook a professor's epoch-making researches in American history, and take him up when he comes out in favor of an exclusive diet of raw spinach.

From the newspaper point of view a college professor counts less than a professional gambler; a gambler counts less than an actress; a good actress counts less than a bad one; a bad actress counts less than a prize-fighter; a prize-fighter counts less than a chimpanzee that has been taught to smoke cigarets; and a trained chimpanzee counts less than a millionaire who suffers from softening of the brain.

By continuously pondering on the horrors of crime and vice, the

American people are raised to such a hatred of evil that some editors (I am told) receive a salary of \$100,000 a year.

The American newspaper is the only institution since the world began that succeeds in being all things to all men for the moderate sum of one cent a day.

The Teaching of the Fathers on Divorce

In the *Irish Theological Quarterly* (Vol. V, No. 20) the Rev. W. T. Celestine Sheppard, O. S. B., examines "The Teaching of the Fathers on Divorce." Unlike some other, less candid writers whom we could name, Fr. Sheppard frankly admits that "among the ecclesiastical writers of the first four centuries,—nay, even perhaps among the Doctors of the Church—are found teachers whose words, as we now read them, on the lawfulness of re-marriage after divorce, cannot be described as other than dubious or inadequate."

Fr. Sheppard meets the objection commonly drawn from this circumstance by pointing out that, "in this, as in other questions of dogmatics, the principle of development, in the sense of an advance in clearness of realization and expression of Christian truth, holds good."

"It is necessary to remember," he says in another place, "that the faithful in pagan surroundings must often have found it difficult to grasp the absolute character of the Christian marriage law, especially in view of the "except for fornication" clause in the first Gospel (Matth. V, 32, XIX, 9).

The upshot of Fr. Sheppard's investigation is stated by him as follows:

"There is a large and very important body of witnesses, in the period under discussion [the first four centuries], who teach the Catholic doctrine of divorce as we know it to-day; and the balance of probability inclines to the view that they are more truly the representatives of the current doctrine of the time, at least in the West, than the other writers whose doctrine is less clear and satisfactory. And it is worthy of notice also that, even among those whose language is open to question when they refer to the subject of re-marriage, passages are found which emphasize the indissoluble character of matrimony in such a manner as seems scarcely consistent with the concessions which they make, or appear to make, in favor of re-marriage. It would seem that the essential principles had been more or less firmly grasped in these instances, but there remained the secondary questions as to the extent of this indissolubility—whether it was absolute, or

whether Christ had permitted a solitary exception in the case of adultery; and if such exception were permitted, whether it held good for both parties in an equal degree."

"It is significant," says Fr. Sheppard in conclusion, "that the ideas of the Western theologians upon this question were far clearer and better defined than those of their Eastern brethren. The Eastern cast of mind, however much it might revel in the abstruse speculations involved by the theological disputes of the fourth and fifth centuries, was less fitted than the Western for the solution of complex moral problems. The Latin Church, on the other hand, inherited the common-sense of the Romans and their ability to deal with practical affairs. She has removed the Christian doctrine of marriage above all doubt; and at the present time, while the schismatical Eastern communities, separated from the body of the living Church, endeavor to support their laxity in matters of divorce by appealing to an age when the doctrine was yet in an undeveloped state; and while Anglicans and Protestants are groping amid doubts and difficulties which for us have passed away, the Church of Rome alone stands before the world as the upholder of that truth upon which must rest the foundations of a sound Christian society."

A Pressing Duty for American Catholics

BY THE REV. C. J. CONNOLLY

The painful fact stares in the face all Catholics that the majority of scientists the world over are men without faith—men whose only religion is their science.

The number of apologetic works that tell what fools these mortals be is legion—yes, they come *ad nauseam*; but that is not going to improve the situation. Let us rather ask ourselves the question why such a state of affairs exists at all.

It is sufficient to point to the grand names on the honor roll of science which the Church has given to the world,—names of scientists whose very lives were disproof that there is any contradiction between religion and science. But although we have these noble examples for our inspiration, we are lagging in the rear—miserably in the rear! And it is the pressing duty of all Catholics in America to better the situation, and better it ere it be too late.

If we Catholics begin now to prepare the soil by encouraging more students to enter the field of science, we may perhaps avoid the state of affairs that we find to-day in some Catholic parts of Europe, where

Catholic students are forced to listen to violent attacks on their faith, not only by anti-Catholic but also by anti-Christian professors.

It may seem to the reader that the gravity of the situation is here exaggerated. Not at all. Nor are the conditions likely to improve in the immediate future, even in a country that can boast of a "Görresgesellschaft". It has been estimated, for instance, that the number of agnostic students attending the German universities reaches 70 percent. It is questionable if our larger American universities have a much better record; but the danger for Catholics is not yet so great as in Europe, in that the supply of Catholic colleges equals the demand, at least up to a certain standard.

To the question why there are not more Catholics studying in the larger universities the answer usually given is that our financial inferiority will not permit more of our students to take courses in universities. How it has come about that we are not as well off as non-Catholics, need not be considered here. Let us rather turn our attention to Catholics who have had the advantage of a university education, and especially to those who have taken up science. Where do Catholics meet the stumbling block that proves so fatal, when they have such brilliant examples of scientists who have remained devoted members of the Church, such as Pasteur, Mendel, etc.? The blame should not be entirely placed on the students. They see first of all that the majority of scientists are men without faith. They naturally ask themselves why this is so. Secondly, they see that what is now accepted by science as true is very different from what their pastor told them, let us say in explaining a chapter of Genesis.

Of course, the student's illogical action in contrasting the results of modern science with Genesis, as if it were a text-book of geology, or zoology, is evident. But the difficulty lies in the fact that the theologian very often treats Genesis as such, and the student often gets the idea that he must believe so and so if he is to remain a Catholic. He takes the opinion of a private theologian as the teaching of the Church and acts accordingly. He may not have been fortunate enough to read the works of those especially deserving of a hearing in that they are not only qualified to speak as theologians but also as scientists. The Görres Society would show some excellent examples. It will suffice here to mention the name of Eric Wasmann, S.J. Father Wasmann has shown us the way we should go, by first doing something positive for the advancement of scientific knowledge; even as a theologian and sharp logician he would not have attracted the attention of scientists as he did in the Berlin controversy, had he not shown, first of all, that when it was a question of biology he knew what he

was talking about. The student might also look for guidance to the President of the Görres Society, Prof. Hertling, whom the lately deceased Berlin philosopher, Friedrich Paulsen, termed "the tolerant, deep, highly cultured, conciliatory Catholic."...

If in the future we have more positive work done for the progress of science on the part of Catholics, the question of Science *v.s.* Religion will be more satisfactorily solved. "A single scholar," says Professor von Hertling, "who successfully enters the field of research, whose name is written in glowing characters on the pages of history, and who during his whole life remains a true son of his Church, outweighs whole volumes of apologetics."

To enter, or encourage others to enter, the field of science, is the urgent duty especially of the American Catholic. He can thus help to prevent the crisis that has already been reached in Europe. When higher education flourishes in America to the extent it now does in Europe—say in Germany—if Catholics are not found represented in the ranks of scholars, then we shall witness the sad fate that must befall the once fervent Catholic sitting before the rostrum of the anti-Christian professor—the sad fate of the student who will have sold his Catholic birthright for a mess of monistic pottage, made by the Prophet of Jena.

Science and Religion—A New Point of View

BY F. R. GLEANER

In an entertaining paper entitled "Points of View" in the *Dublin Review* (No. 298), Msgr. R. H. Benson shows that not a few conclusions of science are not really antagonistic to religion, but merely seem so from the fact that they are made the basis of negations which by no means necessarily follow from them.

One of his illustrations, taken from the field of Comparative Religion, is so telling that we wish to reproduce it here. We condense the author's text somewhat.

In the religious controversies of fifty years ago it was usually taken for granted, as a kind of axiom, that if one religion was true, all other religions were untrue. If Apollo were a reality, Thor was either not a reality or the devil. This particular assumption has more or less passed away. It has at last entered people's minds that it was just possible that both Thor and Apollo were different names for the same idea; and it is this conception that prevails more generally amongst us now.

But this modern conception has in turn given birth to another,

even more extraordinary mode of reasoning, just as narrow-minded and specialistic as the old one, only disguised in an ampler cloak. It is a common argument now, amongst people who have thought too deeply along one line and not at all on other lines, that since comparative religion has shown us that there are vast elements of religion common to all faiths, therefore no religion is true at all.

The former position was that, since Christianity was true, all other religions were necessarily false; the latter position is that, since other religions are false, Christianity, which holds some articles of faith which these hold, is false also. This is exactly as if a man, who suddenly discovered that a number of reflections which he had taken to be lights, were but reflections after all, came to the conclusion that there was no such thing as light.

Msgr. Benson thinks that by applying the principle that, on the whole, men's affirmations are generally true, while their negations are generally false, we should reach, if not a self-evidently true conclusion, at least a hypothesis that satisfies the demands of the situation at least as satisfactorily as Professor Frazer's, who in his famous *Golden Bough*, with extraordinary patience and minuteness traces points of resemblance between Christianity and certain things which he assumes to be myths, and therefore essentially false; and concludes Christianity therefore to be false too.

"No one in his senses dreams of disputing Professor Frazer's scholarship and learning as a specialist," says Msgr. Benson; "no one, least of all myself, finds fault with his positive affirmations of fact; but does it not seem probable, that he has fallen into that error which is the supreme temptation of all specialists, and has concluded that his own specialty is the key to the universe—in a word, has thought that specialization justifies negation, whereas it can never possibly justify anything except affirmation? For while he accounts with extraordinary skill for certain resemblances and parallelisms here and there between the religious creeds of various nations, he does not attempt to account for the fact that those creeds have, as a matter of fact, come into existence. He has arrived at certain affirmations of his own—affirmations that I do not doubt that the religious world will have to deal with, and indeed avail itself of, in future—but the hypothesis that I have been trying to state as regards affirmations in general meets, not only all the phenomena which Professor Frazer meets, but also those which he neglects; since it concludes that any given dogma shared by practically all nations alike has an appeal, on natural grounds, far stronger and more urgent than a dogma that is the exclusive possession of one."

The Inglorious Farmer

By C. D. U.

Under this caption our esteemed contemporary the *Nation* has a good word to say in favor of the farmer. It is indeed a striking evidence of the dominance of urban over rural ideals in America that our people are almost totally indifferent to agriculture as a field of distinguished achievement. Efficiency in the application of science to agriculture, or in the organization of the factors of agricultural production, is recognized in the abstract by every thoughtful person; but in the concrete we pay very little attention to it.

In proof of this, the *Nation* points to the tables of *Who's Who in America*, which is supposed to contain the names of those who have achieved success in every large field of human endeavor. Judging by its pages, either agriculture is not a large field of human endeavor, or else there are no markedly successful farmers. Choosing those States in which agriculture is commonly supposed to be a large field of endeavor, we find in the edition of 1908-9 almost no farmers. The total number of distinguished names from agriculture and allied fields of work in each of these States is as follows:

Maine, 1 farmer-manufacturer, 1 horticulturist (at the State University).

Ohio, 1 agricultural educator, 1 agriculturist.

Indiana, 1 arboriculturist.

Illinois, 1 farmer.

Iowa, 1 forester, 1 horticulturist (both in the State College at Ames), 1 breeder, 1 farmer.

Kansas, 1 stockman, 1 fruit grower.

Nebraska, 1 agricultural educator, 1 forester, 1 farmer.

This lack of recognition of the farmer is not, of course, the fault of the editors of *Who's Who*. They include in their publication only the names which are widely known or talked about. The fact that an eminently successful farmer is not widely known or talked about is due to the fact that our people have small interest in that kind of achievement.

Another proof of the same thing is the fact that almost no farmer has secured, in recent years, any political recognition. Even Mr. Roosevelt, with all his talk about rural uplift, consistently preferred the man who talked about farming to the man who did the work of farming. His Rural Life Commission, for example, though made up of excellent men, consisted mainly of those who had talked about farmers and their problems—that is, who had applied the method of absent treatment to

the rural problem; which helps to explain why farmers were generally so skeptical as to the results of the Commission's work. So long as men are so constituted as to crave distinction and wide public esteem, so long will they tend to avoid an occupation which seems to furnish no opportunities in that direction. Until our esteem for the farmer ceases to be merely an approval of farming in the abstract, and begins to show itself in the form of an appreciation of the individual farmer and his particular achievement, we shall not accomplish very much in the way of checking the movement of the more ambitious youths toward the city.

FLOTSAM AND JETSAM

Pius X on the Catholic Press

The *Petrus-Blätter* of Treves, a new Catholic weekly review which we can cordially recommend to our readers for soundness and excellence of contents, quotes these utterances of our Holy Father Pope Pius X:

"We demand that Catholics give their support preferably to those authors whose writings are quickened by the true Catholic spirit."

"The press must be an instrument for the salvation of souls, but to be effective it needs the support of the faithful."

"To support the genuinely Catholic press is to-day a more meritorious deed than to erect churches and monasteries. Our finest institutions and greatest efforts will be fruitless without a good Catholic press. The Catholic press is a powerful weapon both of defense and aggression."

An Ought-to-be

Mr. Thomas J. O'Brien, recently named ambassador of the United States to Germany, is not, as some of our Catholic papers seem

to think, a Catholic. His parents were Catholics, but Thomas abandoned the faith about his twenty-first year and has since joined the Episcopalians. The *Milwaukee Catholic Citizen* (Vol. 41, No. 44), to which we owe this information, justly says: "We decline to feel any pride in the career of a man who has sacrificed his faith for worldly success. He has paid too much for the whistle. The worldliness which thus plainly cheated Thomas J. O'Brien, is tempting many other Catholics with its bribes of social, commercial, and political success. They may not go over, but their children will. Wrong ethics in the family circle may not be fatal to the faith of the older generation, but what will anchor the younger generation?"

It is as we have always said: the losses of the Church in America have been tremendous in the past; they are exceedingly large now, and they will be even larger in the future unless we quit boasting and employ every means to hold Catholics to the faith.

An Excellent Treatise on Mystical Theology

The Graces of Interior Prayer. (B. Herder. \$3 net) is an excellent translation of Poulain's *Des Grâces d'Oraison*, a work which marks an epoch in mystical theology, combining what is excellent in previous works and at the same time eliminating their defects. It is unique in so far as it not only gives us the theory and metaphysics of mysticism, but accurate and detailed descriptions of the various degrees of prayer from the lowest to the highest.

Fr. Poulain follows the guidance of those two great classics of mystic theology, St. Teresa and St. John of the Cross. What is obscure in their writings he clears up by his gift of lucid description and logical classification. The fact that he had previously taught physics and mathematics qualified him to apply the true scientific method to Mysticism, the study of which has engaged him for forty years. His teaching is eminently sane and helpful and may be recommended especially to spiritual directors, because it clears up many problems of even the ordinary ascetical life, such as those involved in the helps and hindrances of prayer, interior trials, scruples, discouragement, presumption, etc. In fact, the *London Month* (Dec. 1910) has rightly described the work as "an encyclopedia of mystical theology," so thorough and voluminous is the treatment.

A German edition of the work, with additional notes, has appeared in Herder's *Aszetische Bibliothek*

(*Die Fülle der Gnaden. Ein Handbuch der Mystik.* 2 vols. \$2.15 net.)—E. D., S. J.

Christian Schools and the Secularist Propaganda

Denominational schools can be defective, and beyond all doubt often are. But are State schools necessarily perfect? The cool assumption that if you get rid of the Catechism and banish the priest you have solved all educational problems lies at the root of the secularist propaganda. Yet they have driven out both in France, and what is the result? Every year's reports contain louder and louder wails over the condition of affairs—teachers inefficient and wanting in devotion, pupils insubordinate and intolerant of authority. Then, too, there is an alarming increase in juvenile crime, and several other signs which he who runs can read. In the recent revolution in Portugal there perished with the sacking of the Campolide the one school which might fairly claim to have reached a European standard of efficiency. The legislators who out of hatred of religion reject the most devoted material to be found and repudiate those principles which alone can excite either enthusiasm or devotion, may indeed inscribe progress on their banners, like any other false and hollow shibboleth, but their progress will be that of a train which has got detached from its engine on a stiff up-gradient. They will find that for communities, as well as for individuals, there is profound wisdom in the Scriptural advice:

'Seek first the Kingdom of God and His glory and all these things will be added to you.'—G. J. P.

Reading Useless Stuff

Did you ever stop to think how much time is wasted in reading useless stuff? Reading that is of no earthly use to the reader? Mere frittering away of precious time?

When it comes to stuffing their stomachs most people give care and attention. But they will heedlessly stuff their minds with a miscellaneous hodge-podge of mental pabulum in the gathering of which chance opportunity plays the principal part.

Ask your neighbor whether he is supplied with reading matter. First thing he does is to throw up his hands. "Great heavens, man," he will say, "I've got more reading matter than I have time to look at." Then he will enumerate: "I take the Morning Tooter and the Evening Hooter, and the Weekly Shouter and the Bi-Weekly Howler, and this and that and the other twenty-one periodicals and miscellaneous publications. In addition, my wife takes the Ladies' Fool Companion, and thirteen or more magazines devoted to everything from shoe-laces to metaphysics."

And he will be telling you the truth. But if he continued the truth he would also tell you that careful selection had mighty little to do with the burdensome accumulation.

With a little care, a little regard for time, a little scrutiny of inclinations and mental necessities, a little attention to a "balanced ration," most people could cut down

their periodical reading one-half, with profit to their pocketbooks and double profit to their mental activities.

Duration of Our Lord's Public Ministry

Recent researches have led to the conclusion that all statements ever made in regard to the duration of our Lord's public ministry are either purely speculative or more or less probable inferences from the Gospels. The existing (extra-Biblical) tradition has been rejected as incompatible with the Gospel of St. John.

Dr. Belser of Tübingen and other Catholic exegetes now hold that the term of our Saviour's public teaching did not last more than one year. In upholding this theory they are of course obliged to sacrifice the Pasch mentioned in John VI, 4. It is especially this last-mentioned text that I. M. Pfäfersch, O. S. B., investigates in his recently published brochure: *Die Dauer der Lehrtätigkeit Jesu nach dem Evangelium des hl. Johannes* (Biblische Studien, Vol. XVI, Nos. 3 and 4, vi & 184 pp. 8vo. B. Herder. \$1.35 net). P. Pfäfersch's theory is that Christ's public life lasted two years, from A. D. 28 to 30. He bases it mainly on the teaching of St. Irenaeus, which is not, however, entirely unequivocal. The two-year theory is, on the whole, no better established than the traditional three-year theory, which we owe to Eusebius.

As neither the Apostles nor their immediate disciples give us any positive information on this question, the chances of its being definitively solved at this late date seem to us rather meagre.

ET CETERA

How is it that the special editions of our Catholic weeklies are as a rule far more remarkable for the amount of advertising matter they contain, than for the excellence of their reading matter? Can it be that the Catholic press, too, is becoming commercialized?

*

The N. Y. *America* (No. 141) says that, even though its publisher be a Catholic, *Collier's Weekly* "is no more fit than many other magazines of the day to enter Catholic homes." We have warned the Catholic public against *Collier's* more than once during the past ten or fifteen years. This illustrated weekly often contains good and valuable reading matter, but some of its stories and illustrations render it unfit for the Catholic family table.

*

The trial of the Camorristi in Italy is reviewed by Mr. Arthur Train, a well-known American lawyer, in the December number of *McClure's Magazine*. Mr. Train finds much to approve in the methods of the Italian courts. Never in his experience, he says, has he seen a judge presiding with greater ability or keeping a more perfect control over his court than in this trial; and he declares that he knows no legal procedure better fitted than the Italian to bring out the truth of the charges being tried. American newspapers, he says, have uniformly given a wrong impression as to this celebrated trial.

Bishop Busch of Lead, S. D., says in a recent pastoral letter (*St. Paul Catholic Bulletin*, Vol. I, No. 52):

"All societies approved by the Church, whose membership is made up exclusively of Catholics and who elect their own officers, must accept the local pastor as their ex-officio chaplain or spiritual director, whether he be a member of such society or not, and it shall be the duty of said chaplain to see that none but practical Catholics are admitted or continued as members of such society, or to report to the bishop any society failing to be thus guided."

This is a principle we have steadily advocated against the Knights of Columbus.

*

Poets, take heart! Harriet Monroe announces a subsidized magazine to be published at Chicago under the name of *Cinderella*, for the purpose of publishing nothing but poetry, upon its artistic merits, and regardless of the market for verse.

*

We cordially endorse the subjoined strictures of the Milwaukee *Catholic Citizen* (Vol. 42, No. 7), which hit at a real evil:

Why should a beer mug be represented as the keystone of German-American political activity, and a beer barrel, the Teutonic Joss? The German-American Alliance, an organization subsidized by the breweries, is giving things this aspect. It is perniciously active adjudging all questions, from woman's suffrage to Sabbath closing, with reference to their bearing on the sale of malt booze. Modern Socialism is a

German propaganda that is at least altruistic, even though fallacious. The German immigrant of '48 was a fine type and a valuable admixture in American public life; despite his occasional anti-religious preoccupation, he stood for idealism and liberty. But the German-American, whose whole vision, politically, is up and down and around a beer mug, is no credit to his race and no advantage to American citizenship.

*

Those who deny that suggestion to crime springs from newspaper exploitation of crime, might do well to consider the series of thefts of pictures in Europe following the disappearance of "Mona Lisa."

*

Synge's play, "The Playboy of the Western World," now being produced in this country by the Abbey Theatre players from Dublin, describes an Irish village in which there is no reprobation of murder—even of parricide,—where women are, if not unchaste, without shame or delicacy or horror of crime, where lascivious talk flows freely, where filial respect—not to say affection—is non-existent, where not a single gleam of any manly or womanly virtue illuminates the miasma, rising from the sodden earth. Such a community has no existence outside of a diseased or putrid imagination. The wonder is that men and women of Irish birth and training could be found willing to present it as a transcript of life in Ireland or elsewhere.

*

It is really not combination but monopoly that makes the trust; and when it is said that there are "good trusts" and "bad trusts,"

this may be fairly translated into the true statement that some combinations are not, and some combinations are, monopolies. The combination that is not a monopoly is a good trust, for industrial combination is in itself beneficial; the combination that is a monopoly is a bad trust, for monopoly is essentially injurious.

*

Among the voluntary helpers in the work of compiling the great Oxford English Dictionary, the most learned authority on words and phrases of the Elizabethan period, according to Dr. H. A. Miers, principal of London University, was a railway clerk.

*

Making a fight upon public evils in State and Church sometimes appears a waste of time and strength. Two questions are always put. (1) "Why can't you let it alone?" (2) "What's the use?" Some refuse to take any part in a fight of this kind because they think defeat is fated from the first. Others dislike to assume an attitude of fault-finding, and believe that, bad as things seem, we shall flounder through somehow and that in time God will mend all. But reformers who, despite all these forms of discouragement, press on in their determination to help Him mend it, have a sound philosophy and the best reasons for hopefulness on their side. Vigorous and justified protests against real abuses may not immediately succeed, but they create and direct a public sentiment which in the end will achieve, if not precisely what is fought for,

something very like it or perhaps even better. And the feeling which has been aroused can also be utilized for other purposes.

*

The devotion of the Forty Hours was introduced into the United States by Bishop Neumann of Philadelphia, in 1853 (Cfr. the *American Catholic Historical Researches*, New Series, Vol. VIII, No. 1, p. 41).

*

The following passage from Pope's Epistle to Dr. Arbuthnot gives a perfect description of Mr. Roosevelt's attitude toward

President Taft. We quote it as it is in the original, with the exception of the first line:

See Roosevelt (ever proud to rule alone)
 Bear like the Turk no brother near the throne;
 View him with scornful, yet with jealous eyes,
 And hate for arts that caused himself to rise;
 Damn with faint praise, assent with civil leer,
 And without sneering teach the rest to sneer;
 Willing to wound, and yet afraid to strike,
 Just hint a fault, and hesitate dislike;
 Alike reserved to blame or to commend,
 A tim'rous foe, and a suspicious friend."

LITERARY NOTES

—Two more volumes (V and VI) have recently been added to the *New Series of Homilies for the Whole Year* written by Bishop Bonomelli of Cremona and translated by Bishop Byrne of Nashville. They contain homilies on the *Commune Sanctorum*, and worthily take their place beside the four excellent volumes issued previously and heartily recommended in this REVIEW. The preface, in which Msgr. Bonomelli descants in his well-known vigorous fashion on the defects of present-day preaching and pleads for the plain and simple *homily* as against the involved and labored *conference*, is alone worth the price of these two volumes. The author's chief purpose is to re-popularize the ancient style of preaching so effectively employed by the Fathers—explanations of Holy Scripture, in which dogmas and morals are woven together in easy-flowing language and the errors of the age

touched upon and refuted as occasion arises. Bishop Bonomelli is a real master of this style, and we congratulate Bishop Byrne for having made these homilies accessible to the English speaking clergy. The translation is in every way worthy of the original. (Benziger Bros. \$3.)—C. D. U.

—Messrs. Sands & Co. have done well to commemorate the centenary of the death of Bishop Hay by re-issuing in a popular and cheaper edition that learned and zealous prelate's famous book *The Sincere Christian Instructed in the Faith of Christ from the Written Word*. Bishop Hay was a convert and was consecrated coadjutor to Bishop Grant in 1769. For nearly forty years he sustained the burden of the Scottish vicariate in penal times. He published the first Catholic Bible printed in Scotland and is chiefly known as an author by his complete course

of Catholic doctrine entitled *The Sincere Christian*, which is deservedly still regarded as a work of unusual merit. Despite the plethora of similar treatises that have been put forth in recent years, we believe Canon Stuart is safe in predicting, in his Editor's Preface, that *The Sincere Christian* will continue for generations, nay, for centuries yet to come to instruct the ignorant in the knowledge of the great truths of God and eternity. (B. Herder. \$1.75 net.)—A. P.

—B. Herder has published a new (the third) edition of *Das Problem des Leidens in der Moral von Dr. Paul Wilhelm von Keppeler, Bischof von Rottenburg* (100 pp. 16mo. 35 cts., in stiff paste-board covers). It is the best short treatise on the philosophy of evil and suffering that we are acquainted with, and the author's beautiful style lends it peculiar charm.—A. P.

—*Further Notes on St. Paul. The Epistles of the Captivity: Ephesians, Philippians, Colossians, Philemon.* By Jos. Rickaby, S. J. (203 pp. 12mo. London: Burns & Oates; American agents: Benziger Brothers. \$1.35 net). This volume completes Fr. Rickaby's former work, *Notes on St. Paul, Corinthians, Galatians, Romans* (London 1898). It is a collection of brief exegetical notes, not a running commentary. A decided advantage of the present over the previous volume is that an admirable paraphrase, based on the Greek text, has been adopted in place of any of the existing translations, which are notoriously all more or less inadequate. Fr. Rickaby is a ripe Greek scholar and

a profound exegete, and his *Notes* prove that he could play a most valuable part in the work of revising our English Bible, should authority decide that the need for revision is upon us. Preachers will find in these *Notes* good material for sermons on the Epistles, and also practice in sound and scholarly exegesis.—C. D. U.

—A. M. Micheletti, *De Ratione Disciplinæ in Sacris Seminariis*. (Fr. Pustet & Co. 1911. \$1.75.) This volume comprises the third part of Micheletti's great work: *Commentarium in Decretum et Normas pro Reformatione Seminariorum*, and, like its predecessors, it is a very complete treatise. The subject-matter is most important, as it is the exterior discipline of a seminary that guards its inmates from dangerous occasions and fosters internal piety. In his *Motu Proprio* of 1 Sept., 1910, Pius X declares that seminarians who observe the exterior discipline either from servile fear or with contemptuous disregard of its spirit will make unsatisfactory priests afterwards, for the contemner of domestic discipline will probably not observe the public laws of the Church. This volume treats of discipline itself, of seminarians, their admission, training and dismissal, and of the officials of the seminary from the bishop to the prefects of discipline. The book is clearly printed, but in the thick Roman type. The binding is serviceable.—W. Fanning, S. J.

—Professor Karl A. Vögele, who is well known as the author of an admirable study on pessimism in modern art and literature, now presents us with another series of studies and reflections

which will appeal to a much larger clientèle. They are aptly called *Höhenblicke*—glimpses from the heights—considerations intended to stir up feelings of joy and contentment in the heart when weighed down by the woe and worry of evil days. "After the day's toil and burden," says the author, "after the week's painful stints, we long for rest and ease of mind and heart. These may be found in the present booklet. He who has read it will find that much nerve-strengthening and soul-nourishing matter is contained in it." And where are these sun-crowned heights whence we may look down with sentiments of hope and courage upon the weary toil that is our share? They are found in the course of the ecclesiastical year—the great feasts of Christmas, Good Friday, Easter, and Pentecost. Much has been written about the problem of human suffering, but we wonder whether any solution has been more satisfactory than that given by the author, from the "heights" of Golgotha. This beautiful booklet, whose avowed object is to present religious problems and thoughts in modern aesthetic form, is a worthy companion volume to *Mehr Freude*, by Bishop Keppler, to whom it is very appropriately dedicated. (*Höhenblicke — Festtags-Gedanken von K. A. Vögele*. B. Herder. 85 cts. net.)—ALBERT MUNTSCH, S. J.

Books Received

[Every book or pamphlet received by the CATHOLIC FORTNIGHTLY REVIEW is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another, to call for special mention.]

LATIN

Vita D. N. Jesu Christi e Quatuor Evangelii ipsis SS. Librorum Verbis Concinnata a Joanne Baptista Lohmann

S. J. Latine Reddita a Victore Cathrein S. J. (Pustet's Bibliotheca Ascetica. Vol. III). x & 371 pp. 3¾ x 5½ in. Fr. Pustet & Co. 1911. Cloth, 60 cts.; morocco, \$1.

FRENCH

La Persécution Anti-Catholique dans l'Empire Russe en 1911. (Cahie's Contemporains No. 12). 63 pp. Rome: La Correspondance de Rome. 1911. (Wrapper.)

ENGLISH

Practical Handbook for the Study of the Bible and of Bible Literature, Including Biblical Geography, Antiquities, Introduction to the Old and the New Testament and Hermeneutics. By Dr. Michael Seisenberger, Royal Lyceum, Freising. Translated from the Sixth German Edition by A. M. Buchanan, M. A. (London) and Edited by the Rev. Thomas J. Gerard. xi & 491 pp. 8vo. New York: Joseph F. Wagner. 1911. \$2 net.

Sermons for the Sundays and Some Festivals of the Year. By the Rev. Thomas White. Selected and Arranged from His MSS. by the Rev. John Lingard, D. D. iv & 348 pp. 8vo. Joseph F. Wagner. 1911. \$1.50 net.

Little Sermons on the Catechism. From the Italian of Cosimo Corsi, Cardinal Archbishop of Pisa. Volume II. iv & 207 pp. 8vo. Joseph F. Wagner. 1911. \$1 net.

The Beauty and Truth of the Catholic Church. Sermons from the German, Adapted and Edited by the Rev. Edward Jones. Vol. II. iv & 391 pp. 12mo. St. Louis, Mo.: B. Herder. 1911. \$1.60 net.

Being. A Study in Metaphysics. By Rev. Aloysius Rother, S. J., Professor of Philosophy in St. Louis University. viii & 127 pp. 16mo. B. Herder. 1911. 50 cts.

The Business of Salvation. By Bernard J. Otten, S. J., Professor of Theology in St. Louis University. iv & 377 pp. 12mo. B. Herder. 1911. \$1.25.

Lessons in Logic (The Catholic University Series of Text-Books in Philosophy, Vol. I). By William Turner, S. T. D. 302 pp. 12mo. Washington, D. C.: The Catholic Educational Press. 1911.

Bishop Hay on the Priesthood. A Treatise Revised and Edited by the Very Rev. Canon Stuart. 100 pp. 16mo.

London: Sands & Co.; St. Louis, Mo.: B. Herder. 1911. 45 cts.

The Sincere Christian Instructed in the Faith of Christ from the Written Word. By Bishop Hay. A New Edition Revised by the Very Rev. Canon Stuart. xvi & 576 pp. 8vo. Sands & Co. and B. Herder. 1911. \$1.75 net.

Psychology Without a Soul. A Criticism. By Hubert Gruender, S. J., Prof. of Psychology at St. Louis University. xiii & 245 pp. 12mo. B. Herder. 1912. \$1.

The Divine Trinity. A Dogmatic Treatise by the Rev. Joseph Pohle, Ph. D., D. D. Formerly Professor of Fundamental Theology in the Catholic University of America, Now Professor of Dogma in the University of Breslau. Authorized English Version with Some Abridgment and Numerous Additional References by Arthur Preuss. iv & 297 pp. 12mo. B. Herder. 1912. \$1.50 net.

The Living Witness. A Lawyer's Brief for Christianity. v & 106 pp. 12mo. B. Herder. 1912. 50 cts.

The Obedience of Christ. By Henry C. Schuyler, S. T. L. 139 pp. 16mo. Philadelphia: Peter Reilly. 1911. 50 cts.

With God. A Book of Prayers and Reflections by Rev. F. X. Lasance. 911 pp. 4 x 5½ in. New York, Cincinnati & Chicago: Benziger Brothers. 1911. \$1.25 in cloth.

New Series of Homilies for the Whole Year. By Right Rev. Jeremias Bonomelli, D. D., Bishop of Cremona. Translated by Right Rev. Thomas Sebastian Byrne, D. D., Bishop of Nashville. Volume V. Homilies of the Common of Saints, Vol. I. 341 pp. 12mo. Volume VI. Homilies of the Common of Saints, Vol. II. 315 pp. 12mo. Benziger Brothers. 1912.

Simple Instructions for the First Communion of Very Young Children. Translated from the French by the Sisters of Notre Dame. Benziger Bros. 1911. (Wrapper.) \$2.25 per 100.

Latter-Day Converts. Translated from the French of Rev. Al. Crosnier by Katherine A. Hennessy. 112 pp. 16mo. Philadelphia: John Jos. McVey. 1911. 50 cts. net.

Beacon Lights. Maxims of Cardinal Gibbons. Selected and Arranged by Cora Payne Shriver. 192 pp. 4½ x 5½ in. Flexible leather covers. Baltimore, Md.: John Murphy Co. 1911.

Words of Wisdom to the People. Culled From the Writings and Speeches of His Eminence Cardinal Gibbons. xxi

& 170 pp. 16mo. Flexible leather binding. John Murphy Co. 1911.

FICTION

Under the Rose. By Felicia Curtis. viii & 338 pp. 12mo. Sands & Co. and B. Herder. \$1.60.

Agatha's Hard Saying. By Rosa Mulholland. 317 pp. 12mo. Benziger Bros. 1912. \$1.25.

The Tempest of the Heart. By Mary Agatha Gray. 417 pp. 12mo. Benziger Brothers. 1912. \$1.25.

The Peril of Dionysio. By Mary E. Mannix. 183 pp. 16mo. Benziger Bros. 1912. 45 cts.

GERMAN

Katechetik von Dr. Michael Gatterer S. J. Herausgegeben von Dr. Franz Krus S. J. Zweite, verbesserte Auflage. v & 389 pp. 8vo. Innsbruck: Druck und Verlag von Felizian Rauch (L. Pustet). 1911. (American agents: Fr. Pustet & Co.) \$1.25.

Mein Lichtlein vor dem Tabernakel in Gebeten, Betrachtungen und Lesungen auf die sieben Sakraments-Donnerstage vor Grünem Donnerstag und nach Fronleichnam. Von Anton de Waal, Rektor des deutschen Campo Santo zu Rom. 240 pp. 16mo. Fr. Pustet & Co. 1912. 50 cts.

Praxis. Übungen für die Festtage und Festzeiten des Kirchenjahres von Caroline Freiin von Andrian-Werburg. viii & 339 pp. 16mo. Fr. Pustet & Co. 1911. 80 cts.

Geschichte des Kulturkampfes im Deutschen Reiche. Von Dr. Joh. B. Kissling. Drei Bände—Erster Band: *Die Vorgeschichte.* x & 486 pp. 12mo. B. Herder. 1911. \$2.15 net.

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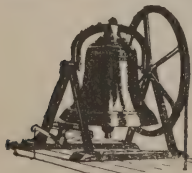
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TOPICS OF THE DAY

FIGHTING THE COMIC SUPPLEMENTS

Perhaps the only effective and practicable way of fighting the so-called comic supplement issued by a great number of American newspapers, for children, is to put something better in its place.

We see from the *Outlook* that the *Indianapolis Star* has undertaken the experiment, under the direction of Miss Helen McKay Steele, of presenting a well-drawn, well-printed, clean and interesting page for children, which at once meets the needs of the eye, the love of humor, and the demands of good taste.

There is every reason why this wise and philanthropic experiment ought to succeed and exercise a salutary influence on other newspapers.

THE "WAILING WALL" OF JERUSALEM

We notice from our interesting, though unfortunately strongly anti-Catholic contemporary *The Truth*, published in Jerusalem (Vol. II, No. 101), that the Ottoman administration of the Holy City has forbidden the Jews to use the famous Wailing Wall as a place for prayer and lamentation, and that this edict has provoked consternation and turmoil throughout the Hebrew community.

The Wailing Wall is a most pathetic spot, which attracts the attention of every visitor. It is fifty-two yards in length and fifty-six in height, and originally formed part of the foundation of the magnificent temple demolished by Titus. The Jews have used this wall as a permanent place of prayer and lamentation over the downfall of the Holy City ever since the Middle Ages, and one can sympathize with them in their sorrow and indignation at the arbitrary ukase of the Young Turks.

THE DIVINING ROD

The U. S. government has pronounced against the efficacy of the divining-rod for purposes of water exploration. At least, a government publication embodying the results of careful research pronounces sharply against a belief which by some is regarded as possessing scientific validity. The government investigator found that the uselessness of the divining-rod is indicated by the facts that it may be worked at will by the operator, that he fails to detect strong water currents in

tunnels and other channels that afford no surface indications of water, and that its locations in limestone regions where water flows in well-defined channels are no more successful than those dependent on mere guesses. In fact, its operations are successful only in regions in which ground water occurs in a definite sheet in porous material or in more or less clayey deposits, such as pebbly clay or till. In such regions few failures can occur, for wells can get water almost anywhere. Ground water occurs under certain definite conditions, and just as surface streams may be expected where there is a valley, so ground water may be found where certain rocks and conditions exist.

No appliance, either mechanical or electrical, has yet been devised that will detect water in places where plain common sense will not show its presence just as well.

CHILDREN'S CHOIRS

Bishop Lillis of Kansas City recommends in a recent circular to the clergy and laity of that diocese, that "in every congregation there should be a children's choir, which is to be trained and directed by the teachers of the school."

Properly trained children's choirs could do more than perhaps any other available agency, under our present conditions, to bring about the sorely needed reform of church music.

THE RECENT MOTU PROPRIO

Does the recent motu proprio "*Quantavis diligentia*" apply to America? We see no reason why it should not. Nor do we share the apprehension of those who believe it will lead to injustice. For the *Osservatore Romano* (No. 344) expressly says that if a layman asks a bishop for permission to sue a cleric in the civil courts, the bishop may not refuse that permission, in accordance with the instructions of the Holy Office issued in 1886, especially if he has first made an unsuccessful attempt to reconcile the contending parties. ("*...tale permesso, secondo la nota circolare emanata dal S. Ufficio fin dal 1886, non può essere negato dal Vescovo, specialmente dopo che egli si sarà adoperato a conciliare amichevolmente le parti litiganti*").

"THE HOLY GHOST AND US"

The trial, in Maine, of a man named Sanford, who claimed to be Elijah and founded a fanatical religious sect which he called "The Holy Ghost and Us," again shows how easily people are misled by charlatans, once they have lost the guidance of the true Church. Sanford, like Dowie, attracted a number of credulous men and women

by promising them all sorts of cures through prayer, got enough money to erect some buildings, and finally set out with a number of his deluded followers to convert the wild tribes of Africa. One of his boats was wrecked, and Sanford directed the course of the other to Greenland, with designs upon the Eskimos. In consequence of six deaths that occurred on board, because of insufficient food and other privations, the leader was indicted and sentenced to ten years in the penitentiary. So strong is his hold on some of his followers, that they refuse to disband and have patiently settled down to await their prophet's second coming.

All this has happened before, but it was a distinct novelty to hear Protestant religious papers earnestly calling on the civil authorities to proceed against this new prophet because he "endangered human life and social order." What about the religious liberty upon which Protestantism professes to be based? Why should not "Elijah" Stanford have the same rights that Martin Luther enjoyed?

THE COMMISSION FORM OF MUNICIPAL GOVERNMENT

More than 160 American cities, according to the *New York Evening Post*, have adopted the much-lauded commission form of government, mostly in the last two years. Some account of the differences among them, and of the experiences they have so far had with the system, is given in the December number of the *Annals of the American Academy of Political and Social Science*.

It appears that at least five features are found in all the commission laws. Without descanting upon them, we will simply note that the fundamental one is the exercise of both legislative and administrative authority by the same governing body.

A more interesting question is: Is the commission form of government a success? To this it is impossible to return a categorical answer. New Orleans, for example, after an experience of twelve years, is wavering between a favorable and an unfavorable verdict.

So we must wait for more definite results before we can pronounce on the experiment as a whole.

We have a twinkling suspicion that, ultimately the verdict will be, in the words of William Penn, that "there is hardly one frame of government in the world so ill-designed by its first founders that, in good hands, would not do well enough; and story tells us, the best, in ill ones, can do nothing that is great or good."

In other words, it is more needful to improve the average run of our politicians than the system under which we are governed.

Can Catholic Historians be Impartial?

BY A CATHOLIC COLLEGE PROFESSOR

In the *Catholic Educational Review* for July 1911 is a paper on "How to Study the History of Education." Professor William Turner, of the Catholic University of America, raises the question what should be the point of view of the historian of education. "How is he to reconcile his loyalty to Christian ideals with that impartiality" requisite for every scientific inquiry?

A historian (Professor Turner tells us) is said to be impartial who admits the clear evidence of facts and does not resist the compelling force of his conclusions. In this sense a Christian student of the history of education may be, and should be, as impartial as the opponent of Christianity. He will admit the facts when the evidence compels him to do so. He has nothing to gain by suppressing them, and nothing to fear from the admission of them. "The truth does not fear the truth," said Leo XIII, in reference to the publication of the Vatican archives. And in educational matters especially, although the accusations are shouted from the housetops, the Church's record is so noble, her services so signal even in matters not directly covered by her divine charter to "Teach all nations," that the admission of all the facts in the case leaves an overwhelmingly large balance on the credit side. "Tell the truth and shame the devil" is a somewhat homely maxim which we can take to heart without any intended discourtesy towards our accusers.

Thus far we find ourselves in perfect agreement with Professor Turner. Not so when he proceeds.

When, however, the facts are admitted, there remains the task of interpreting the facts. And it is in this task that every historian is more or less a partisan. If a historian could bring to ascertained facts a mind completely devoid of conviction, he might be said to interpret them impartially. What really happens is that the historian always interprets the facts in accordance with his own convictions.

It is undoubtedly true that the historian always interprets the facts "in accordance with his own convictions." But is "in accordance with his own convictions" synonymous with "partially, or in a spirit of partisanship"?

By common acceptance, partiality and partisanship are derogatory terms and denote a defect or imperfection. If, therefore, "no historian is completely impartial," if in fact none can be completely impartial, because every man must write "in accordance with his convictions," then obviously such a thing as impartial history is absolutely impossible—a conclusion which would seem to deny history its rank as a scientific study.

It is true that a history of absolute and ideal impartiality has yet to be written, and one may say that it is a practical impossibility. But

the reason is that our historians cannot get at the whole body of facts the knowledge of which alone would render impartial writing possible.

Professor Turner goes further than this. He seems to imply that, after all the facts have been brought within the reach of the historian, his Catholic point of view will yet be in his way as an impartial writer. Later the Professor admits that this is an evil, but he accepts it as the lesser of two evils.

This much is, however, in our favor: a partial partisanship of interpretation being humanly inevitable, the partisanship of love and loyalty is surely preferable to a partisanship of jealousy and hatred, as light is to be preferred to darkness, and, in general, the positive, the constructive, the sanely conservative, to the negative, the destructive, the irresponsibly irreverent.

The Catholic Church, like any other institution, requires to be interpreted in her own specific light and by her own inherent spirit. But that light and that spirit are the Catholic's. We Catholics, to quote Professor Turner's own words, "claim to be the heirs of the Church's educational spirit, and as such we may be presumed to have a *better* understanding of her intentions and purposes." An *impartial* interpretation, therefore, of the Church and her history presupposes in the historian the Catholic perspective and Catholic feeling as an indispensable prerequisite for his attempt of interpreting her life and her system.

Taking the words in question in their commonly accepted meaning, therefore we refuse to admit that "every [hence: *also the Catholic*] historian is more or less a partisan." Neither do we allow that he might interpret the facts impartially if he could bring to his task "a mind completely devoid of conviction." As an artist must bring to his task not only a pair of eyes capable of distinguishing colors, but also the power of appreciating the various artistic and esthetic effects of different tints and hues, so the Catholic historian (and for that matter any impartial historian) must bring to his task the faculty of seeing the clear evidence of facts; but, over and above this, he needs the Catholic point of view to enable him to interpret correctly the great historical past.

Needless to say, our difference with the distinguished Professor is more academic than practical and not one *in re* so much as in the *modus loquendi*. But it was a similar *modus loquendi*, if we mistake not, that gave rise to a heated controversy in Germany, not long ago, on the precise interpretation of that section of the anti-Modernist oath which deals with the attitude of the Catholic scholar towards historical criticism. We have nowhere found the Catholic view vindicated with so much clearness and precision as in Professor Mausbach's brochure, *Der Eid wider den Modernismus*.

The Rev. Simon FitzSimons' Ideas on Evolution

BY THE REV. E. WASMANN, S. J., VALKENBURG, HOLLAND

VII

In previous papers I established the two following facts against Father FitzSimons' groundless assertions: (1) That my distinction between the theory of evolution and Darwinism is fully justified, and has not been invalidated; (2) That I have not acted "unfairly" to Darwin, as the author accused me of having done, but that Father FitzSimons has acted very "unfairly" to me, by giving a false turn to my words, and by attempting, by means of erroneous quotations, to bring against me the untrue and dishonorable charge of having defamed the memory of Darwin.

Still we ought not be too hard in our judgment of poor Father FitzSimons. We must suppose that it was only his blind zeal to vanquish the Catholic adherents of evolution by all means, which induced him to distort the true condition of affairs. In this zeal, his imagination often carried him away, and his logic simply had to hobble along. With all this, however, we cannot exonerate him from the charge of grave carelessness in his criticism.

To conclude this matter, let me refer to another, more amusing scene. At the conclusion of my third Berlin lecture I had set before my hearers what I called a mental lantern slide. I pictured the towering rock of the Christian conception of life surrounded by a vast ocean, and washed by the ceaselessly changing waves of scientific theories. And then I spoke of a single mighty wave, which started from England in 1859, bearing the name of Darwin. I referred, of course, to the theory of evolution. This wave, I said, despite its threatening appearance, would come to rest at the foot of the old rock. This, in substance, was my conclusion. The following is Father FitzSimons' comment on this poetic word-picture. "It is not a little singular, after all that Father Wasmann has written to show that evolution has nothing in common with Darwinism, to find him now speaking of that same evolution as the mighty and 'powerful wave, starting from England in 1859,' which 'has assailed us like a deluge,' and which, having 'hitherto been victorious in the strife (?) will probably remain so to the end.' The incongruity of statement is explicable only by the usual inconsistency of the Catholic evolutionist." (p. 31.)

My answer is obvious. First of all, I never maintained "that evolution has nothing in common with Darwinism;" on the contrary, I have always held that Darwinism is a special form of evolution.

Secondly, in my word-picture I did not represent Darwin as the

originator and founder of the evolutionary theory; I represented him only as the prime mover of the wave in 1859. According to all laws of logic, these two concepts are not identical. Hence, evidently, there was no contradiction between these and my former statements.

So here, again, there is no "usual inconsistency of the Catholic evolutionist." This favorite reproach of Father FitzSimons merely falls back upon the latter's misconstruction of the true state of things.

To our reverend opponent we may recommend, therefore, a little more true logic and a little less fanatic zeal against the Catholic evolutionists.

"Views of Darwin and Father Wasmann Compared"

We may easily guess from the foregoing what we are to expect in this chapter. With all the means in his power, the author is going to stigmatise me as the "Darwinian Jesuit." We shall patiently follow his argumentation.

"Indeed," he begins, "in spite of all his ostentatious rejection of Darwinism, there is a remarkable resemblance between Father Wasmann's evolution and that of Darwin—a resemblance so striking as to suggest relationship; and on some points where there is dissimilarity Father Wasmann seems to us to out-Darwin Darwin himself." (p. 31.)

Here again, we find two assertions: (1) That there is a striking resemblance between Darwin's theory of evolution and mine; (2) That in some points, in which I differ from Darwin, I am more of a Darwinist than even Darwin himself.

To make his criticism objective, Father FitzSimons should have considered a third point. Are there, perhaps, elements in my theory of evolution, plainly incompatible with Darwin's, and based on the principles of sound philosophy and scientific fact? This last question was never even formulated by my reverend opponent, although it should have been formulated and answered by him, if he were a just critic. We shall therefore supply his omission and discuss the three points mentioned above.

Father FitzSimons does not distinguish between the first two points, and is continually confounding them. That, of course, does not make for clearness in his explanations. He mentions four points (pp. 32-34) in which he sees a parallelism between Darwin's teachings and my own.

a) "Darwin maintains that the theory of evolution is operative throughout all organic nature. Father Wasmann, if we understand him rightly [!], maintains the same, and proceeds even further, for he extends the principle not only to inorganic nature but

to the development of the cosmos. In this he far outstrips Darwin and is to some extent abreast of Herbert Spencer and Ernest Haeckel."

In this passage the first sentence is true. The second is only half true. The third is sheer nonsense.

The truth contained in the second sentence is this, that I accept the evolution of organic species in principle. That I accept this principle as active to the same extent as Darwin does, is false. For regarding the extension of evolution, I am guided entirely by the *extent of our knowledge of observational facts*, and not by *a priori* considerations, as Darwin, Spencer, Haeckel, and others. This distinction is of extreme importance, although Father FitzSimons may not appreciate it just now. Perhaps I shall be able to convince him of its value as I go on.

Father FitzSimons' assertion in this same sentence, that Charles Darwin extended the principle of evolution to organic nature only, while I extended it also to inorganic nature, is misleading. And finally, it is quite wrong and unjust to put my opinions into the same category with the Monistic theories of Spencer and Haeckel. The following will probably serve as an explanation.

The principle of evolution in inorganic nature, as I conceive it, implies the following.⁵ The present shape and arrangement of the heavenly bodies, as well as the geologic condition of our earth were derived from their primitive condition by natural causes and by a gradual process of development. It is the province of scientific cosmogony and geogony to investigate the laws in accordance with which this development took place.⁶ The first attempts of importance to establish a scientific cosmogony were those of Kant (1755) and Laplace (1820), and it is after them that our nebular hypothesis is named. The name "Kant-Laplace theory", however, is not very apt, for the opinions of the two authors differ in many considerable details.⁷ Father FitzSimons seems never to have heard about all this, for he identifies these theories, as well as all the other later theories of cosmogony, with the Monistic theories of Herbert Spencer and Ernest Haeckel. Any prospective high-school graduate would fail in his final examination, were he to commit such a blunder.

The great difference between the first-named cosmogonic, and the last-named Monistic systems is this, that the former are *purely scientific*, whereas the latter are *philosophic*. The former confine themselves to an

⁵ Cfr. *Modern Biology and the Theory of Evolution*. English translation, p. 272.

⁶ Cfr. Rev. Ch. Braun, S. J., *Über Kosmogonie vom Standpunkte der christlichen Wissenschaft*. 3. Auflage. Münster 1905.

⁷ A. Gockel, *Schöpfungsgeschichtliche Theorien*. 1909, p. 8.

investigation of the *natural laws* which governed the evolution of our cosmos; the latter investigate the *first beginning* and the *ultimate cause of these laws*, asserting that everything in this world proceeds purely mechanically, and that we need no creator for the first beginning of this world and its laws, but that God and world, spirit and matter are all one.

This ought to be sufficient information for Father FitzSimons regarding the mistake he has made in confounding the cosmogonic and the Monistic theories. Later on I shall have to show the wrong conclusions he has drawn, owing to his own ignorance in these matters.

Geogony is the science which treats of the origin of the present shape and condition of our earth through the agency of natural causes. It, too, presents a theory of inorganic development, but entirely different from the Monistic theories of Haeckel or Spencer. It is useless to enter into details in this matter, as these are sufficiently well-known to any one with even an elementary scientific education.

Let us now examine Darwin's attitude towards geogony. It is clearly stated in several of his letters to Lyell,⁸ in which he admits his acceptance of Lyell's geologic views. As is well known, Lyell in his *Principles of Geology* defended the principle, in opposition to Cuvier, that the strata of our earth were formed not by catastrophes, but by a gradual evolution, through the agency of natural causes. From this it is sufficiently evident, that Darwin accepted a natural evolution not only of the *organic* but also of the *inorganic* world, at least upon our own earth. The latter was to him—and is to all adherents of evolution—a presupposition for the former.

Father FitzSimons, however, seems to interpret this matter as if there were question of an application of the Darwinian theory of evolution, i. e. of natural selection, to the inorganic world. That, certainly, is misconceiving the state of the question. It could never have come into Darwin's mind, and surely it never entered mine, to explain the formation of the heavenly bodies, by "a survival of the fittest," and on this point, I am in accord with Father FitzSimons. But from this it by no means follows that Darwin did not accept a natural evolution of inorganic nature, as I have shown from Lyell.

From all this it evidently follows that the whole distinction which Father FitzSimons has created on this point between Darwin's views and mine, is purely imaginary. It certainly could never have entered my mind to apply organic evolution, or the Darwinian form of it, to the heavenly bodies. That is an achievement which must be left to the imaginative powers of such men as Charles DuPrél or Haeckel. Hence,

⁸ Francis Darwin, *Life and Letters of Darwin*. London 1888.

Father FitzSimons' assertion that I had here "out-Darwined Darwin himself" can be regarded only as a poor witticism. His other assertion, however, that with my ideas of inorganic evolution I am "abreast with Herbert Spencer and Ernest Haeckel" I must peremptorily deny. It is simply calumny, excusable, it may be to some extent, by Father FitzSimons' fatal ignorance in confounding the cosmogonic with the Monistic theories.

TO BE CONTINUED.

A Litany for the Conversion of America

BY THE VERY REV. A. P. DOYLE, C. S. P., RECTOR OF THE APOSTOLIC MISSION HOUSE, WASHINGTON, D. C.

From a remark in No. 1, p. 5, of the current volume I judge that the CATHOLIC FORTNIGHTLY REVIEW has never seen the "Litany for the Conversion of America." Here is its text. You will notice that it is fully approved by His Eminence Cardinal Gibbons.

Litany for the Conversion of America

Recited daily at the Apostolic Mission House, Washington, D. C.

Lord, have mercy on us.

Christ, have mercy on us, etc. [as in other litanies]

Holy Mary, conceived without sin, Pray for America.

Holy Mary, whose intercession destroys all heresies, Pray etc. ■

Holy Angels, guardians of the souls of this people,

St. Michael, Prince of the Church,

St. Gabriel, glorious messenger of our Savior's Incarnation,

St. Raphael, faithful guide of those who have lost their way,

St. John the Baptist, precursor of the Messiah and great example of penance,

St. Joseph, patron of the Catholic Church and master of the interior life,

St. Peter, Prince of the Apostles and supreme pastor of Christ's sheep,

St. Paul, Doctor of the Gentiles,

St. Augustine of Canterbury, apostle of the English,

St. Patrick, apostle of the Irish,

St. Boniface, apostle of the Germans,

St. Anscar, apostle of the Scandnavians,

SS. Cyril and Methodius, apostles of the Slavonians,

St. Francis Xavier, apostle of the Indies and the Far East,

St. Peter Claver, apostle of the Negros,

All ye holy Apostles of the nations,

St. Francis de Sales, patron of Convert-makers,

St. Rose of Lima, First Flower of American Sanctity,

St. Turibius, Glorious Shepherd of the souls of the people,

St. Francis Solano, Great Apostle of the Western races,

All ye holy missionaries to the American people,

Be merciful, Spare us, O Lord.

Be merciful, Graciously hear us, O Lord.

From the consequences of our sins, O Lord, Deliver America.

From the spirit of pride and apostacy, O Lord etc.

From the spirit of hypocrisy, worldliness and sacrilege,

From presumption and self-conceit,

From schism, heresy and all blindness of heart,

From gluttony, drunkenness and uncleanness,

By Thy compassion on the multitude, We sinners, We beseech Thee to hear us.

That it may please Thee to hasten the conversion of our country, and unite it to the ancient faith and communion of Thy Church, We beseech etc.

That it may please Thee particularly to convert our relations, friends and benefactors, That it may please Thee to strengthen timid souls to be faithful to conscience,

That it may please Thee to give them grace boldly to take the step that leads from darkness into light.

That it may please Thee to inspire many apostolic vocations,

That it may please Thee to give all Thy priests a special grace for making converts,

Taht it may please Thee to fill Thy people
 with an ardent zeal for gaining souls,
 That it may please Thee to inspire us all
 with zeal for the apostolate of prayer,
 That it may please Thee to preserve the
 Catholics of this land from all sin of
 scandal,
 That it may please Thee to convert the
 American people,
 Son of God, Good Shepherd of souls,
 Lamb of God who takest away the sins of
 the world, Spare us O Lord, [etc. as usual]
 Our Father (secretly).
 Then follows psalm LXVI and the following
 prayer:

LET US PRAY

O, most loving Lord Jesus, who hanging on the Cross didst commend us all, in the person of Thy Disciple John, to Thy most sweet Mother, that we may find in her our refuge, our solace and our hope; and who hast appointed her under the title of the Immaculate Conception to be America's special patron; look graciously upon our beloved country, and upon those who are bereaved of so powerful a patronage; that acknowledging the dignity of this Holy Virgin, they may honor and venerate her with all affection of devotion, and own Her their Queen and Mother. May her sweet name be lisped

by little ones, and linger on the lips of the aged and the dying; may it be invoked by the afflicted, and hymned by the joyful; that this Star of the Sea being their protector and their guide, all may come to the harbor of eternal salvation. Who livest and reignest, world without end. Amen.

Look down, O Lord, with an eye of compassion on all these souls who, under the name of Christians, are yet far astray from Thy unity and truth, and wander in the paths of error and schism. O bring the American people back to Thee and to Thy Church, we humbly beseech Thee. Dispel their darkness by Thy heavenly light. Remove their prejudices by the brightness of Thy convincing Truth. Take away from them the spirit of obstinacy and pride and give them a meek and docile heart. Inspire them with a strong desire to find out Thy Truth, and a strong grace to embrace it in spite of the opposition of the world, the flesh and the devil. We humbly pray Thee to raise up for them Catholic friends whose burning zeal shall instruct them, and whose holy lives shall edify them, that all may be converted to Thy true faith, O Lord, who livest and reignest, world without end. Amen.

Approved
 Nov. 3, 1908

J. CARD. GIBBONS,
 Archbishop of Baltimore.

How to Awaken the Missionary Spirit

BY THE REV. PLACIDUS SIALM, S. J., ST. PAUL'S, MONTANA

That was a beautiful article by the V. Rev. P. T. Janser, S. V. D., of St. Mary's Mission House, in the first January issue of the CATHOLIC FORTNIGHTLY REVIEW, on "Catholic Missions and Mission Literature." Let me enforce it by a few considerations from the standpoint of the practical missionary.

Whence does the missionary spirit come? Undoubtedly from hearing or reading about missionary work. Where the missionary spirit is lacking, this is mostly due to the fact that the people are not informed of the work of our missionaries. Tell them about it, therefore, tell them again and again—*opportune, importune, obsecrando, increpando*.

Whose is the duty to spread the missionary spirit by proclaiming the deeds and needs of the missionaries?

This duty rests first of all with the missionaries themselves. St. Francis Xavier in his innumerable journeys never missed an opportunity to proclaim the deeds and needs of the missionaries in India. The seventy-three volumes of the famous *Jesuit Relations* are a striking proof how the early missionaries on this continent acquitted themselves

of this duty. In our days much good is done in this respect by the reports of the Catholic Indian Bureau, the Annals of the Propagation of the Faith, and, in general, by missionary literature, especially periodical journals. Much more, however, could and should be done, especially in this country.

The duty of awakening the missionary spirit by proclaiming the deeds and needs of the missionaries rests, secondly, upon the clergy and teachers in Catholic schools. They have splendid opportunities to imbue the young with the missionary spirit. Not long ago I received a letter from a teacher, telling how he had read an article from the *Katholische Missionen* to his class of sixty-four students with the result that they contributed twenty-five dollars for a needy mission. A zealous priest who is anxious to spread God's kingdom, will certainly do everything in his power to imbue his people with a similar spirit. I shall never forget the words of my pastor at our first Communion. He told us how many heathen children were denied the happiness of making their first Communion.

The duty of awakening and fostering the missionary spirit rests, thirdly, upon our Catholic newspapers, who should ever willingly give space to correspondence from the missionary field, even if it winds up, as it usually does, with an appeal for help. The needy have a right to ask for help, and Catholic editors surely do not wish to deprive needy missionaries of this fundamental right. If the words of V. Rev. Father Janser are true, that Catholics always respond generously to appeals from the pioneers of the faith, if they are but informed of the life, labors and sufferings of these pioneers, then no Catholic editor should refuse to print a missionary's appeal on the plea that too many demands are made on the charity of the Catholic public, that people are overburdened with collections for this purpose and that, etc. I have in my possession a large number of letters which give striking proof of the willingness of even poor people—the poor more than the rich—to help the cause of the missions. This willingness is especially noticeable in pious Christian women. It seems as if these have a special privilege of ministering to Apostles, a privilege dating back to the time of our Divine Savior Himself. Good Christian men also often display earnest zeal for the missions.

One important factor should not be overlooked. It is this. The poor missionary receiving alms for his urgent needs and those of his protégés, is thereby strengthened and encouraged. Experiencing the charity of others redoubles his own zeal. If, on the other hand, his earnest appeals are committed to the waste-paper basket by those from whom he has a right to expect sympathy and assistance, the poor mis-

sionary, being human, is too easily tempted to relinquish new plans and to grow weary in his labors.

I publish these considerations in the hope that they will help to increase the much-needed missionary spirit among our Catholic people. *Experto crede Roberto!*

Lest We Forget

BY ARTHUR PREÜSS

The Catholic immigrants from Ireland and Germany who came to our shores during the twenty years preceding the Civil War, were keenly alive to the necessity of erecting Catholic schools.

How has the keen sense of this necessity come to be blunted in so many of their descendants?

"Centuries of struggle to preserve their faith and their national traditions," says Fr. J. A. Burns, C. S. C., in the *Catholic Educational Review* for May, 1911, "had taught the Irish and the Germans the value of the religious school, and the emigrants to America simply brought with them the educational ideas which had become a part of their inheritance and their faith. This is why there was no question with the laity, any more than with the clergy, as to the wisdom of attempting to establish a separate system of Catholic schools. Like their pastors, the laity accepted this alternative as a matter of course, although the additional financial burden was keenly felt."

Another very important reason may be found in the fact that our immigrants, driven from their homes by famine or oppression, "were the poorest of the poor of their day and generation. . . ." Here are two mighty factors in the moral make-up of these early immigrants that account for the strength of their Catholic instinct and their heroic self-sacrifices in behalf of religion and education: They had to struggle to preserve their faith and they had to struggle to earn their daily bread.

There is not a country on the face of the earth that does not exemplify the fact that comfortable circumstances and a comparative respite from that persecution which the Lord has predicted for His followers, will throw open the doors to religious indifference and to that *prudencia carnalis* which is incapable of heroic sacrifice.

The religious freedom and the material prosperity which we Catholics enjoy in this hospitable and promising land are most assuredly great blessings in themselves. But they will become curses if we permit them to weaken our Catholic faith or our loyalty to the principles of our fathers to which, under God, we owe this priceless boon. One of the foremost among these principles is that we must train our chil-

dren to love and serve God in thoroughly Christian schools, and that no sacrifice is too great to ensure them this inestimable privilege.

We are more than glad to see the Catholic Extension Society taking up the work of Catholic schools in connection with churches and chapels.

Another Unsuccessful Attempt to Save the Legend of Loreto

By C. D. U.

The Italian Jesuit historian Padre Ilario Rinieri has lately published a bulky defence in three volumes of the legend of the Holy House of Loreto against Canon Chevalier's famous work. (*La Santa Casa di Loreto: Confutazione del Libro "Notre Dame de Lorette."* Torino: Pietro Marietti, xlviii & 162 & 218 & 536 pp. 1910-11. Price, 9 lires). It is refreshing to note that the English Jesuit review *The Month* (No. 571) vigorously protests against the tone of Padre Rinieri's volumes. The critic (we presume he is Fr. Herbert Thurston, S. J.) says that Canon Chevalier is a loyal Catholic and a scholar of the first rank, and that it is decidedly improper to treat him as a sort of veiled Protestant or Modernist.

As for the substance of the Italian Jesuit's three volumes, his English Jesuit critic says:

No doubt, also, amongst the hundreds of testimonies about Nazareth cited by the Canon [Chevalier] he has failed to go behind his quotations and examine the exact circumstances under which they were written. Also it may happen that, carried away by his conviction of the general truth of the thesis he is advocating, he occasionally presses individual arguments further than the evidence warrants. *But the main lines of his indictment in our judgment remain absolutely unshaken.*¹ Father Rinieri pounces upon every inexactitude, no matter how trivial or how remotely connected with the argument, and, while he exaggerates its bearing, he does not scruple in the least to insinuate unworthy motives. There are whole chapters which are devoted simply to discrediting his opponent, often enough without any adequate justification in fact. It would be easy to furnish instances; we will mention two or three. In the first volume, chapter xiv is taken up with showing, by means of parallel extracts, that Chevalier uses much the same language with regard to Loreto, as sundry Protestant critics of ancient days, such, for example, as Basnage and Casaubon. We can see no possible good purpose in such a confrontation, which simply tends to create prejudice against the Catholic writer, without contributing anything to the argument. Again, in Vol. II, chapter i, the author contrives to suggest that Chevalier has deliberately misdated the narrative of the pilgrim Ricoldo to suit his own purposes. The question of the dating of this account of Ricoldo's may be open to criticism, but the date has not, as is stated, been invented by Chevalier. He has simply

¹ Italics ours.—A. P.

taken without further examination the date given by Röhricht in the most authoritative catalogue of such pilgrimages. Still more unsatisfactory is the prejudice which Rinieri strives to excite against his opponent on the ground of his treatment of Adrichomius. We should have thought that it was known to every student of Palestinian geography that Adrichomius is the most worthless of compilers, a man who never visited Palestine himself, who based a great deal of his information upon a work of pure imagination, and who was formally denounced by Bernardino Amico and other real authorities for his pretentious ignorance.

But if we were to start criticizing the details of Father Rinieri's arguments, we should never end. We can only sum up his so-called *Confutazione* by describing it as one of the most conspicuous examples in recent literature of a controversial work based on the well-known legal advice: "No case; abuse the plaintiff's attorney."

It is too bad Padre Rinieri has allowed himself to be saddled with such an ungrateful task. The *Confutazione* is blasting his previous excellent reputation as a keen and unbiased historian.

Baumgartner's History of Italian Literature

BY THE REV. ALBERT MUNTSCH, S. J., ST. LOUIS UNIVERSITY

There is such an *embarras de richesse* in the sixth volume of Father Alexander Baumgartner's *Geschichte der Weltliteratur*,¹ that it taxes the ingenuity of a reviewer, who is limited in his space, to bring to the surface just those pages which most deserve commendation.

No review perhaps is more competent to judge of the merits of a literary history of Italy than the *Civiltà Cattolica*. I shall make liberal use of its lengthy notice of Baumgartner's work (quaderno 1460).

Fr. Baumgartner traces the beginnings of Italian literature to the Provençal minstrels of Southern France. Sicily and central Italy borrowed their themes and poetic forms from the troubadours. After treating of the religious poetry of the Franciscan friars, of Jacopone da Todi and the earliest popular folk songs, the author comes to the prince of Italian poets—Dante Allighieri. It is a magnificent chapter. True, the author has some criticism to offer. But, in the words of the *Civiltà*, "he finds no evidence of heresy or anti-Catholicism. . . . Dante is to him the poet of Catholic theology and of Scholasticism at its best. The discordant notes in the immortal *Commedia* arise out of the political passions of a stressful time, which find their vent in angry outcries

¹ *Geschichte der Weltliteratur von Alexander Baumgartner S. J., VI: Die italienische Literatur. Erste bis vierte*

Auflage. xxiii & 943 pp. 8vo. B. Herder. 1911. \$5.15 net.

and in sarcasm directed against the Pope and the events of the day; but Dante never loses his reverence for the Pontiff nor does he grow cold in his Christian indignation against the new Pilates."

With equal breadth of view Baumgartner discusses the other masters of Italian literature—Petrarch, Boccaccio, Ariosto, Macchiavelli, Tasso, Metastasio, Parini, Alfieri, Goldoni, Monti, Foscolo, Leopardi, Manzoni, Pellico, down to the gifted but unfortunate Fogazarro. He gives copious extracts from the writings of all of these writers. The long chapter on Leopardi is a valuable contribution to the history of Pessimism in modern literature, while that on Manzoni shows how the great novelist, at first hampered by revolutionary ideas, was finally turned to paths more conducive to the unfolding of his literary talent by his devoted Christian wife. This chapter is fraught with many brilliant observations on the Romantic movement in England, France, and Germany, but its story is mainly that of the literary development of the Italian people. "It is a source of wonder to us Italians," exclaims the *Civiltà's* reviewer, "how a foreigner, whose manner of conception and expression is naturally so different from ours, and who had already bestowed such minute attention on widely different literatures, could approach our own with such exquisite appreciation and acute critical judgment; how he could enter so thoroughly into its spirit and so clearly discern the various phases of its development. Baumgartner depicts our literary culture better perhaps than any other foreign critic, and he does it in a graceful and limpid style which frequently rises to enthusiasm, and with a happy facility of expression which shows the breadth of view he brings to his work."

It is not too much to say that Baumgartner's *Italienische Literatur* is one of the most scholarly, and at the same time one of the most entertaining contributions to the literary history of the Latin nations.

"Modernism" in the Dictionaries

BY THE REV. JAMES WALCHER, ST. CLOUD, MINN.

Some time ago the CATHOLIC FORTNIGHTLY REVIEW (Vol. XVIII, No. 23, pp. 707 sqq.) commended *Webster's New International Dictionary* for its fairness to Catholics.

I have not had an opportunity to examine this latest edition of what was formerly a bigoted work, but I just wonder how it defines "Modernism" in the Pope's sense.

[NOTE BY THE EDITOR.—*Webster's New International Dictionary* defines "Modernism" as a technical term in theology as follows: "Cer-

tain methods and tendencies which, in Biblical questions, apologetics, and the history of dogma, in the endeavor to reconcile the doctrines of the Roman Catholic Church with the conclusions of modern science, replace the authority of the Church by purely subjective criteria;—so called officially by Pope Pius X.” This definition, while clumsily worded, has been accepted as substantially accurate by Rev. Dr. William Turner of the Catholic University of America.—A. P.]

The *Century Dictionary* is very unfair, making out the Church to be the enemy of progress. (See the definition of “Modernism” in the supplement volumes.)

Last year I got a copy of the much-praised *Standard Dictionary*, published by Funk & Wagnalls, edition of 1910 (at least that is the date inscribed on the title page). It gives no definition whatever of “Modernism” in the Pope’s sense. When I took them to task for this omission, they replied that the new meaning was of recent date and that in a few years they would bring out an entirely new edition, in which “Modernism” would be defined as follows:

R. C. Ch. A tendency to emancipate science from ecclesiastical authority and private conscience from ecclesiastical anathemas. It was condemned by Pope Pius X, September 1, 1910, who defined it as “nothing but the union of the faith with false philosophy.”

I informed the editors that this is not a correct definition and that 1910 was not the first date of Modernism’s official condemnation by the Pope. I referred them for accurate information to the *Catholic Encyclopedia* and *Herder’s Konversations-Lexikon* (Ergänzungsband). But I was unable to get any satisfactory assurance.

I then wrote to the editors of the New York *America*, but received no answer. I do not know whether they took up the matter with the Funk & Wagnalls Co. or not.

I trust the CATHOLIC FORTNIGHTLY REVIEW will give publicity to this protest. We cannot in conscience stand by idly while our faith and Church are maligned in a standard work of reference. Let us at least protest before this threatened new calumny is published.

Three Popular Apologetic Pamphlets

By S. T. OTTEN, PITTSBURG, PA.

Messages of Truth in Rhyme and Story. By Rev. Thomas à Kempis Reilly, O. P. (Philadelphia: John Joseph McVey. Paper, 30 cts., cloth, 50 cts., postpaid.)

The controversy in this work settles the great questions as put by minds differing in cast and education. Father Reilly writes without

acrimony and very clearly and conclusively. The paper on the history of the dogma of the Immaculate Conception is excellent. The two didactic poems have not the poetic stamp, lacking, as they do, freedom of movement and melody. The book, as a whole, is one we might well hand to a non-Catholic friend after enjoying and profiting by it ourselves.

* * *

The Shame of It. An Appeal to the Sense of Decency of Southern Protestants. By the Rev. Lucien Johnston. (International Catholic Truth Society, 407 Bergen St., Brooklyn, N. Y. 5 cts., \$2.50 per hundred.)

This appeal is a generous outburst of righteous indignation against what appears to be a systematic campaign of slander and vilification of all things Catholic. The foulness of the minds that can evolve such literature as that quoted by Father Johnston it is difficult to conceive, but it is still harder to believe that readers in plenty can be found for this horrible stuff. We hope the protest of Father Johnston will be as widely read as the libellous matter which he decries.

* * *

Francisco Ferrer, Criminal Conspirator. A Reply to the Articles by William Archer in McClure's Magazine, November and December 1910. By John A. Ryan, D.D. (B. Herder. Paper, 25 cts., cloth, 30 cts.)

Rev. Dr. Ryan discusses thoroughly the Ferrer trial and shows how unjust is the criticism of the Spanish legal procedure in the case and how inconsistent the defense of Ferrer on the part of his American champions. This pamphlet is timely in view of recent reiterations of the silly sympathy and encomiums which some newspaper writers have bestowed upon this miserable man.

A New History of Early Babylonia

By F. R. GLEANER

Mr. Leonard F. King, of the British Museum, has published the first volume of an elaborate history of early Babylonia (*A History of Sumer and Akkad*. New York: Frederick A. Stokes Co. \$4.80 net). Together with three others that are to follow, this volume is intended to cover the entire range of early Euphratean civilization. The chief sources are, of course, the Sumerian inscriptions which have been excavated of recent years.

Mr. King's work, when completed, will undoubtedly take its place

as the standard authority on the subject. It is distinguished from Prof. Eduard Meyer's learned and brilliant exposition (in the new edition of his *Geschichte des Altertums*) by its greater wealth of detail.

As the *Nation* has recently pointed out, there is a remarkable and general tendency among present-day Assyriological scholars to reduce the high dates which it was customary about a decade ago to assign to certain rulers of the South. The lower dates now assumed have been brought about chiefly by the discovery of some additional "synchronisms" between rulers of various districts of the south.

Mr. King himself, says the *N. Y. Evening Post* (Sept. 5, 1911), in an admirable review of the book, has had a large share in these discoveries, and it is to him that we owe the now generally accepted fact that the so-called first and second dynasties of Babylonia did not succeed one another, but were in large part contemporaneous.

The result has been to bring the date of Hammurabi (or rather Hammurapi, as the name is probably to be read)—the great conqueror and law-giver with whom a new epoch in Babylonian history begins—down to about 1950 B. C.; and this involves carrying down still earlier rulers like Sargon and his son Naram-Sin several centuries even below the correction of one thousand years that was proposed and quite definitely established by a German scholar, Professor Lehmann-Haupt, about ten years ago.

We may now say with tolerable certainty that Sargon's date is not earlier than 2600 B. C.; and the possibilities are that his reign is nearer to 2500 B. C. Mr. King's date of 2600 B. C. is certainly too high, for the assumption involved of an interval of 250 years between Sargon and the beginning of the Ur dynasty is hardly warranted. At the excavations at Nippur, the stratum of the days of the Ur dynasty was found immediately above the pavement of Sargon, and, since all indications point to a rather short duration of the kingdom of Agade established by this ruler, an interval of 150 years between Sargon and Ur-Engur, the founder of the Ur dynasty, would appear to be as large as can safely be assumed.

With dates of Sargon and Hammurapi fairly well fixed, we are in a much better position to follow the general course of events in the Euphrates Valley. The significance of the conquests of Sargon, who obtained control of the entire Euphrates Valley and extended his dominion outside of these limits, consists in their foreshadowing the ultimate triumph of the Semites.

Eucharistic Questions

BY THE REV. L. F. SCHLATHOELTER, TROY, MO.

Under the above heading we find in the Paris *Études* (CXXIX 16), written by the Rev. Fr. Paul Dudon, an interesting review of different books and pamphlets recently published on early and frequent Communion.

From the work of Father Ugarte, who treats the historical side of the subject, it appears that Spain is above all others "the country of the holy Eucharist." Father Ferreres, S. J., is blamed somewhat, because in his latest work he does not give the whole truth concerning the Eucharistic movement in Spain during the XVII. century. A history of that epoch will show, says Father Dudon, that the Jesuits opposed the movement in favor of daily communion. The learned Father M. Andrieux and the indefatigable Father Lintelo, S. J., receive their share of praise. Father Ravonneux's little catechism gets but scant praise, and with reason. Father Ruiz Amado and the great Eucharistic Cardinal Gennari, disapprove of such catechisms altogether. The latter insists repeatedly not to be over-exacting with the little ones in regard to the necessary things. "It is sufficient if the child has some kind of knowledge and some kind of taste for the Blessed Sacrament," he says.

As to first Communion catechisms and the teaching of the little ones I may be allowed to make a few remarks myself. Some time ago I was requested by several priests to write a small catechism in "baby talk" for the use of parents to prepare their little tots for first Communion. I was vain enough to take the suggestion and tried to make myself familiar with the thoughts of a few of my little daily communicants. But I soon dropped the whole matter. Communion with all of us, and especially with the children, is purely a love affair. There is very little of the intellect in it. When the child in a confuse way is made aware that it is Jesus, his God, whom he receives, then he knows enough. The rest is a matter of love. And it should be thus. When he receives his little Jesus in the shape of bread his heart swells. Talk to him about Jesus, and he will not answer you at all. A sigh of happiness and love is all you can get out of him, and often a look of wonder that a grown person can talk about and pretend to understand such sublime and lovable things. There has to be some kind of confused knowledge, of course, else the child could not have the required intention. In this affair of love, as in all love affairs, there must be two persons. In most if not all cases perhaps this love is predominantly onesided, like most human loves are. Jesus

is there with his infinite love, and the child with his little love. But Jesus teaches his child how to love, and how to be His friend.

By the way, the best preparation for Communion, intended as such by holy mother Church, is the Sacrament of Confirmation. Some time ago an American who had assisted at a confirmation in Mexico, wrote to the *St. Louis Amerika*, and pretended to be highly scandalized because little babies were confirmed. The noise and confusion seemed alarming. I thought of the scene of Jesus with the little children, whom the Apostles wanted to drive away, and wondered why it never struck that correspondent that in the enumeration of the sacraments in all catechisms, confirmation comes before the holy Eucharist. There is a rumor that the Holy Father will soon issue a decree about the age for confirmation. However that may be, we know that Pope Leo XIII lauded a French bishop because he did not defer confirmation until after first Communion, and we know that our present Pope wants first Communion to be made at the earliest dawn of reason. Put these two facts together, and you will know beforehand what the Pope will say about the time for confirmation, if he does issue a decree concerning that matter.

When the gifts of the Holy Ghost are put into the soul of the child, then it is surely prepared for this love-feast of holy Communion, and the few things which it needs to be told will be grasped by its intellect at once, although perhaps first in a confused way. We should not forget that the Church has for many centuries, until now, tolerated the custom of giving Communion to sucklings. Of course there can be strictly speaking no communion in the soul of a suckling, just as there is no communion between Jesus and the chalice wherein he reposes. Communion means a taking and giving. And the taking can be done only when the soul is able to reason, even if but vaguely.

Nor should we forget that the infallible teacher on earth says that the child must by divine law receive holy Communion as soon as possible after he begins to reason. This excludes at once a serious and detailed preparation. Furthermore, since the parents are to impart what little knowledge the child requires, this necessary teaching cannot be a sort of theological compendium.

Secular Love-Songs at Catholic Weddings

BY AN OLD-FASHIONED IRISH CATHOLIC

The very un-Catholic practice of having secular love-songs sung at Catholic weddings has now become so general as to prove a stone of stumbling not only to those within but to those without the Universal

Household. We are glad to see so eminent an authority as Professor Goodrich, the convert musician and organist of Portland, Oregon, lifting up his voice in protest against this custom. (See the *Catholic Sentinel*.)

Only last week we ourselves in glancing through three Catholic papers, published in as many different parts of the country, remarked the following notices.

"The nuptial High Mass was sung by the Rev. James A. O'Connor, uncle of the bride. Miss M. sang 'Oh, Promise Me.'"

Now, this song, though written by a convert, is not fitted by its words to form any part of the service of the Church; it is taken from the comic opera of Robin Hood, in which a monk is caricatured.

In a Des Moines paper we are informed that, "preceding the marriage ceremony, Mr. X. sang 'All For You,' " and during the Mass he sang 'I Love You Truly,' and 'Rose of My Life'! We all like to hear Carrie Jacobs-Bond's pretty little "I Love You Truly," and other such songs, in, say, a drawing room, but at the august sacrifice of the Mass!

Running through the Omaha Catholic paper we notice that at a marriage ceremony in St. Mary Magdalene's Church, Miss Y. sang "Oh, Promise Me."

Why do not our pastors insist on seeing before every wedding service a list of the songs to be sung thereat? If this were done and all objectionable airs promptly cancelled, there would be less irreverence at Catholic weddings.

FLOTSAM AND JETSAM

Protestants in France

According to an article in the Paris *Revue* the number of Protestants in France is decreasing. They now number 700,000. The Lutherans, who numbered more than a quarter of a million in 1870, now have a membership of only 80,000. The Calvinists are the most numerous sect left, numbering over half a million. But they, too, are losing ground.

That the political influence of the French Protestants is out of all proportion to their numbers, the

writer attributes above all to their great wealth.

Their wealth has, however, tended to sap their exclusiveness. They now pay less attention to their religion, and the result is, says the writer in the *Revue*, that Protestantism in France will in the near future be a thing of the past.

The High Cost of Living, A. D. 300

Apropos of the movement now on foot for an international commission, under governmental auspices, to inquire into the causes of

the high cost of living, a correspondent of the *N. Y. Nation* recalls the fact that the same problem vexed the Roman world in the reign of the Emperor Diocletian, about 300 A. D., and was attacked by that remarkable statesman with great vigor. The history of it has been recently written by Professor Abbott of Princeton University, and is now obtainable in a book entitled *The Common People of Ancient Rome*.

"In his effort to bring prices down to what he considered a normal level," says Prof. Abbott, "Diocletian did not content himself with such half measures as we are trying in our attempts to suppress combinations in restraint of trade, but he boldly fixed the maximum prices at which beef, grain, eggs, clothing, and other articles could be sold, and prescribed the penalty of death for any one who disposed of his wares at a higher figure."

Of course, such an edict would have been unjust and incomplete without a scale of wages enforceable by the same authority and armed with the same penalties. Accordingly, we find on the fragments of marble on which the edict was engraved and posted throughout the Empire, the legal prices of between seven and eight hundred articles of commerce and the legal wages of the various kinds of labor, both of slaves and of free men, with and without the "keep" of the workers. Professor Abbott prints several pages of these prices, with their equivalents in the money of the United States to-

day. These tables will be very useful for the proposed international commission when it gets fairly to work, as they will furnish a good starting point for the investigation, enabling us to see how great has been the rise of prices during the past 1600 years. Articles of clothing were generally higher in the time of Diocletian than they are now.

The Life of St. Geneviève

Whether the *Vita S. Genovefae*, supposed to have been written in the first quarter of the sixth century, is genuine or not, has long been a question in dispute. Duchesne, Kurth, and others have ardently defended its genuineness, while no less an authority than Krusch, in the *Monumenta Germaniae Historica*, made out what seemed to be a strong case against it.

Lately Professor K. Künstle, of the University of Freiburg i. B., known as one of the keenest of contemporary critics, has devoted much study to the matter. He now publishes the results of his researches in a slender volume entitled *Vita Sanctae Genovefae*, which forms part of the *Bibliotheca Scriptorum Graecorum et Romanorum Teubneriana* (xlviii & 20 pp. 12mo. Leipzig: Teubner).

After carefully reviewing the various recensions of the ancient Life of St. Geneviève, Dr. Künstle concludes that they are all genuine, though one of them is considerably older than the rest. The *Vita* itself, he says, is a remarkable

literary document undoubtedly dating from the sixth century. St. Geneviève "is indeed the courageous virgin of the Hunnish invasion; she is the social helper and consoler of her countrymen in a time of dire distress; she is the intermediary between the Romans and the Teutons, and consequently, a figure of historic importance."

Dr. Künstle's final judgment on the *Vita* of St. Geneviève is likely to prove as definitive as his epochal volume on the *Comma Ioanneum*, to which we have repeatedly referred in these pages, and which the reader will find discussed at some length in Pohle-Preuss, *The Divine Trinity*, pp. 30-42, St. Louis. 1912.

1911 a Year of Comets

The *Scientific American* calls attention to the fact that the past year was distinctively a year of comets. The comet discovered by Kiess at Lick Observatory, July 6, was visible in an opera glass. Two weeks later Prof. Brooks, of Geneva, N. Y., discovered another, which came within thirty million miles of the earth and proved a fairly conspicuous object. Encke's comet, which returns every three and one-half years, paid us its regular visit and again proved by its varying period of revolution that some other force than the attraction of the sun must act upon it. Two more comets were discovered in September, one by Beljowsky and the other by Quinneset. Borelly's faint periodic comet, discovered in 1905, was observed on its return at some of the south-

ern observatories. Finally, on November 30th, Schaumasse discovered a large comet moving slowly eastward through the northern part of Virgo. It will reach perihelion about February 5th, and is now observable with a small telescope in the morning sky.

Record-Hunting in the Newspapers

A daily newspaper reports the death, "at the age of sixty-two, of one of the oldest barrel manufacturers in the city." Sixty-two is not a patriarchal age, the number of barrel manufacturers in any given city is probably not a very large one, and the distinction of being one of the oldest men engaged in that industry does not altogether dazzle the eyes. Yet in that brief obituary characterization is beautifully expressed the newspaper man's passion for surrounding the commonest item with an atmosphere of the extraordinary. Where preëminence is not so certain, it can be made certain by the injection of a sufficient number of qualifying words and phrases. A new Speaker of Congress receives a gavel from his constituents and the chronicler states that "this, the veterans say, was the first time a gavel has ever been publicly presented on the floor of the House during a session of the body." A will is offered for probate, containing fifteen codicils, "more than have ever before been filed with a single testament, so far as is known." The Hungarian Historical Society of Budapest presents an address of thanks to the United States Senate. This is immediately

described as "probably the first communication ever made to the United States Senate in a non-Aryan medium."

Does the reader's pulse immediately beat high at the revelation of such unexpected eminence? It does not. The reader remains as unaffected by the formula as the man who wrote it. And why should he be moved to fine enthusiasm when every fact recorded in his morning paper is concerned with something that is first or highest or oldest or richest or most frequently divorced? He reads that to-day is the warmest Feb. 1st in the last seven years, with the exception of the years 1906, 1908, and 1910. He reads that some one has just paid the highest price that for the first time in history a liver-and-black fox-terrier in any of the States formed out of the old

Northwest Territory. He reads ever given since the civil war for speech on Canadian reciprocity has been delivered by a man over six feet four hailing from southern Texas. He reads that Mt. McKinley is the highest mountain that any Polar explorer ever fraudulently claimed to have ascended. He reads that Mr. Schwartz is probably the first Pennsylvania millionaire of German descent under the age of twenty-one to fall over a twenty-foot embankment in a sixty-horsepower touring car between the hours of 3:30 and 4 A. M.

Fed continually on items of such unprecedented significance, is it any wonder that the reader's appetite grows jaded to the point where only a first-class catastrophe can stir it?

ET CETERA

It is bad enough if a Catholic belongs to forbidden or notoriously objectionable secret or semi-secret societies; but what shall we say of the conduct of Catholic newspaper editors who emphasize such un-Catholic affiliations in the obituaries they publish of deceased prominent Catholics? We can assure them on the strength of communications we constantly receive from priests and laymen alike that it is not only the *pusillanimes* and the Pharisees that are offended and scandalized by such public disregard of the proprieties.

*

Hon. Francis A. Garrecht said in an address recently delivered to a Knights of Columbus conclave at Seattle, Wash.:

"Let us carry into effect the commendation of the Committee on Education, endorsed by our National Convention, wherein it is urged that 'No child of any Knight of Columbus that could get to a Catholic school should be sent to any other.' Let us at least be practical, and not among that class of Catholics who will fight to the death for their religion, as a point of honor, but who will not

live it. 'The test of a man's Catholicity is in living it.'

That is sound and timely advice, and we hope it will be heeded.

*

Mr. Goddard H. Orpen, late of Trinity College, Dublin, has published a history of the first fifty years of *The Normans in Ireland* (Oxford: The Clarendon Press). In an interesting chapter on the famous Bull "Laudabiliter", by which Pope Adrian is alleged to have donated Ireland to Henry II of England, he gives it as his opinion that the Bull is genuine but had little influence upon the Irish. Professor Thatcher, of Chicago University, it will be remembered, not long ago attacked the Bull as spurious but acknowledged as genuine the three subsequent letters of Pope Alexander III, which practically confirmed the Bull. The case against the authenticity of the Bull seems to be growing stronger, and we believe it will win.

*

"Like every other society that ever amounted to anything," says the *Columbian*, Chicago's K. of C. organ (Vol. XLIII, No. 2), "the Knights of Columbus has been antagonized, and that, too, in the very place where they could receive the most fatal blow [in the solar plexus?]. Now that their orthodoxy has been vindicated, it is in order for them to proceed to even greater conquests." This self-congratulation is occasioned by the fact—if it be a fact—that "Edward L. Hearn, former Supreme Knight, has been invested with the Order of St. Sylvester."

How easily some good people's orthodoxy is vindicated! Three cheers for the rehabilitated K. of C. on the way "to even greater conquests"!!!

*

The Imperial Health Office at Berlin declared after careful investigation, that there is no cure for drunkenness except total abstinence and that the secret remedies recommended to drunkards are all ineffective if not positively harmful. In consequence of this decision the government has placed all such "cures" on its list of quack nostrums, which means that they may not be advertised under penalty of the law. *Extension* and other Catholic American newspapers please take notice!

*

English inventors are, according to despatches, working out what is called a "television" instrument. This is expected to do for the eye what the telephone does for the ear—namely, to furnish long-distance seeing, as the telephone provides long-distance hearing. The method—outlined recently by Mr. A. A. Campbell Swinton before the Röntgen Society of England—promises, if successfully developed, to present images of races, contests, and games to spectators assembled in distant cities synchronously with the actual performance. What a boon to our baseball fans!

*

In an address before the recently founded Modern Historic Records Society (see the C. F. REVIEW, Vol. XVIII, No. 18, pp. 533

sq.), Dr. George F. Kunz exhibited clay cylinders used five thousand years ago by the Babylonians for preserving their records. We have nothing approaching these in permanence, because our best-made books and newspapers will fade and disintegrate within a few centuries. Dr. Kunz suggests that all important documents be committed to phonographic cylinders encased in cement.

*

"It is quite right for American children to be taught to glory in their country and its history and its flag," says the *Catholic Standard and Times*, "but it is not by any means right to try to make foreign-born children despise their parents' fatherlands and languages and literature. The language and literature of Italy are by no means such as any child need be ashamed of, taken for all in all. Neither need the child of Irish parents hang a head for shame when ignorance or race hatred casts a slur upon the nationality of the wearers of the green. By all means let devotion to the glorious land and flag of the American Union be sedulously impressed upon the children, but let no poisoning of the mind in regard to the distant fatherland accompany the process." (Quoted in the *Sacred Heart Review*, Vol. 47, No. 1).

*

Dr. H. Charleton Bastian, of London, has published a book (*The Origin of Life*. G. P. Putnam's Sons, \$1.50) in which he seeks to demonstrate the possibility of producing life from non-liv-

ing material. We have no prejudice against the notion that spontaneous generation is possible. St. Thomas Aquinas believed in it. But we fear Dr. Bastian is not the man to prove his thesis. The *Outlook* recalls that in 1870, he failed to satisfy either Tyndall or Huxley that life could be produced from a non-living substratum. Surely Dr. Bastian's definition of life does not inspire confidence in his scientific acumen: "What is life? From the scientific point of view life is no entity—it is only the summation and aggregated result of all the properties of living matter." That is like saying: "What is a cat? A cat is the summation and aggregated result of all the properties of a feline animal."

*

That the production of distilled spirits in this country during the fiscal year which ended on June 30 last was the greatest on record, must be a disappointing showing to those who have felt great confidence in the efficacy of the prohibition and anti-saloon wave which swept over the country a few years ago. The total was 175,000,000 gallons, and exceeded the highest previous total, that of 1907, by 7,000,000 gallons, or about 4 per cent. However, this is a smaller percentage of increase than that which has taken place in the population of the country.

*

It may be said, observes Father Hull in the *Bombay Examiner*, that the sense of humor is practically identical with the sense of

the brotherhood of man, and is the great bond of sympathy, the great medium of intercommunion between man and man. How is it that with some people you hardly ever feel at home, no matter how long and closely you have been in touch with them; while with others the first meeting is a moment of mutual understanding and fellowship, and in less than half an hour you are as much at ease as if you had known them intimately for years? Watch your experiences for the next six months, as I have watched mine

for years, and then you will soon become convinced that the sense of humor is the great link of fellowship which binds man to man, the great world-wide Esperanto of the human race.

*

A New York building contractor, who recently visited Egypt, has estimated that the great Cheops pyramid could not be built to-day for less than \$100,000,000. With modern machinery and the aid of 40,000 stonecutters, haulers, quarrymen, masons, and laborers, the job would require two years.

LITERARY NOTES

—The extracts which the C. F. REVIEW some time ago published from *Masonic Light* have called forth an earnest protest against Freemasonry by "Some American Catholics," which originally appeared in the *Catholic Tribune* of Dubuque, Ia., and is now republished in pamphlet form by the Central Bureau of the German Catholic Central Verein as No. 1 of a new "Timely Topics" series. (18 pp. 8vo. 5 cts. the copy, \$4 per hundred). The pamphlet gives proofs to show that Freemasonry has become a vast engine for the destruction of the Christian religion and calls upon earnest Christians to unite against this common enemy.—A. P.

—It is an encouraging sign of the growing interest shown by Catholic scholars in the new science of Comparative Religion, that Msgr. Le Roy's admirable scientific treatise *La Religion des Primitifs* (already reviewed in

this journal) has just been issued in a German translation. In our former review we spoke of the remarkable value of this work, which is the fruit of twenty years' experience among the Bantus and the lower races of the Dark Continent, and expressed a hope that it would soon be accessible to all Catholic students. We have since read numerous reviews of Msgr. Le Roy's work, and all of them speak of it as one of the most valuable recent contributions to the study of religions. Hence we think that the reverend translator deserves the thanks of his German confrères for presenting them with this excellent version of a standard work. Father Klerlein's book has the additional merit of being free from the disagreeably large number of errata which are found especially in the first chapter of the original (first) French edition. We may be thankful to the translator for having added as a frontispiece an excellent portrait of the

missionary-bishop and author of *La Religion des Primitifs*. (*Die Religion der Naturvölker von Msgr. A. Le Roy. Autorisierte Übersetzung aus dem Französischen von G. Klerlein, Pfarrer. Rixheim i. Elsass: Sutter & Comp. 1911. M.4.20.*)—ALBERT MUNTSCH, S.J.

—A. M. Micheletti, *De Superiore Communitatum Religiosarum*. (Fr. Pustet & Co. 1911. \$1.50.) This book of 658 pages is a very thorough and exhaustive work. It is at the same time an ascetical and canonical treatise, which is a combination that is too rare in similar works. The very latest laws of the Roman Congregations up to the time of printing have been before the eyes of the author, and this fact makes the work doubly valuable, as all canon law, and that of religious congregations in particular, is at present in a soluble state owing to the activity of the Codification commission. The work has a moderate but well-chosen bibliography prefixed to it. In our judgment, this treatise is to be highly recommended.—W. FANNING, S. J.

—Two useful pamphlets have recently come from the publishing house of Messrs. P. J. Kenedy & Sons: *Frequent Communion for Busy Men*, and *Masses for the Dead*, the former by Fathers Julius Lintelo and Elder Mullan of the Society of Jesus, the latter by the Rev. J. T. Roche. The average Catholic man is as yet shy of the communion rails. He considers the frequent approach to the Holy Table as a sort of confession of weakness, incompatible with his manly dignity. But where mere nature fails to see the use of a more fervent Eucharistic

practice, there divine grace, especially when aided by such lucid reasoning as Father Lintelo advances, will certainly succeed in removing any pretext or prejudice that keeps "busy men" away from Communion. (Price 5 cts.)—Fr. Roche's *Masses for the Dead* makes good reading on the Church's teaching concerning Purgatory. From the point of view of the Poor Souls, Catholics can do nothing better than apply to them the fruits of the Holy Sacrifice of the Mass. Perhaps the author might have insisted on the devout hearing of the Mass as another powerful means of helping the dead, and this all the more as it involves an element, by no means to be made light of, of personal sacrifice. It is inaccurate to say that on All Souls' Day "no priest can say the Mass for any other intention than the relief of the suffering souls in general." (On that day "applicatio missarum fieri potest ad libitum pro uno vel pluribus defunctis determinatis." R. C., 1275, 9). The booklet deserves wide circulation. (Price 5 cts.)—X. Y. Z.

—*A Minimum Wage by Legislation by the Rev. John A. Ryan, D.D.*, which forms Brochure No. IV of the "Publications of the Central Bureau" of the German Catholic Central Society, deserves the widest possible circulation. It is the reprint of a lecture delivered by the author on several important occasions and has already exercised considerable influence in promoting minimum wage legislation. Whether the minimum wage boards advocated by Dr. Ryan would really prove a "fundamental, thorough-going, and adequate remedy for the evil of underpaid labor" may be doubted, but it is a so-

cial reform measure that deserves to be sympathetically studied and honestly tried. In conjunction with other measures it would no doubt help in solving the great social question. The Central Bureau deserves credit for bringing out such useful pamphlets at a nominal price.—A. P.

—*Der erste Beicht-, Kommunion- und Firm-Unterricht* by the Rev. Otto Häring, O. S. B., may be warmly recommended. This book is written much on the same plan as the catechetical instructions of another Benedictine, Father Muff. The Munich method is followed throughout. There is abundant reference to the so-called "Anschauungsmittel," such as the "Wandbilder" by Schumacher and a number of "Bilderbibeln." (Benziger Bros. 70 cents.)—K.

—The superintendent of the reading room of the British Museum has been unburdening his mind on the subject of misleading titles of books. "Why an author, otherwise of sane mind, should deliberately go out of his way to misdescribe his own work," he said to a London reporter recently, "is one of the insoluble mysteries of life. There has always been a whole class of authors, male and female, whose delight it is to mangle their books in this way—to write, for instance, a straightforward book about Sussex and to christen it 'The Glittering Glades of Grassland.'" Other examples which he cited were Porter's "Music of the Wild," which would appear under "music" in a title catalogue, but which is a treatise on natural history; "Light for the Blind," which has nothing to do with diseases of the eye, but is an appeal on behalf of African missionaries; and

"Earl Percy's Dinner Table," a history of the American War of Independence. "The Abbey in the Marsh" is an account of an abbey which still exists as a ruin; there are a dozen photographs in the volume, but from the beginning to the end of the book the name of the abbey is not stated. Naturally, the book is not to be found in the subject index. "Indexing from titles alone," philosophizes this librarian, "is a dangerous amusement, and nothing but fate or his good genius saves the most experienced cataloguer from daily covering himself with shame, while he enlivens his work by innumerable instances of unconscious humor."

—Mr. Arnold Bennett, who has been for years engaged in book-reviewing, in his work *The Truth About an Author* (New York: George H. Doran Co. \$1) seeks to destroy the assumption of the "man in the street," that a reviewer should "read through" all the books he undertakes to bless or ban. For himself he replies boldly (though he thinks no other reviewer has ever been so bold) that he does not read through all the books he criticises. He explains that he is an expert. "Have I been handling novels for bread-and-cheese all these years," he asks, "and not learned to judge them by any process quicker than you who merely pick up a novel for recreation after dinner? The whole book, open it where I will, is murmurous with indications for me. In the case of nine books out of ten to read them through would be, not a work of supererogation—it would be a sinful waste of time on the part of a professional reviewer."

Herder's Book List

[This list is furnished monthly by B. Herder, 17 South Broadway, St. Louis, Mo., who keeps the books in stock and to whom all orders should be sent. Postage extra on "net" books.]

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TOPICS OF THE DAY

AN EXTRAORDINARY BIBLICAL DISCOVERY

Under this heading the N. Y. *Independent* (No. 3293) editorially comments on the acquisition, by Mr. J. Pierpont Morgan, of practically the entire library, consisting of about fifty volumes in good condition, of the old Coptic monastery of St. Michael in the Egyptian Fayyûm. These books were discovered in the ruins of the convent about a year ago and are now in the hands of Prof. Hyvernât of the Catholic University of America, whom the *Independent* rightly calls "our principal American scholar of the Coptic language."

Prof. Hyvernât found all the manuscripts submitted to him by Mr. Morgan to be in the Sahidic dialect of the Coptic language and to belong to a period from the eighth to the tenth century of our era. The Sahidic was the dialect of upper Egypt, as the Fayyûmic was of middle Egypt, and the Bohairic of lower Egypt. The larger portion of these manuscripts are of the Bible, and they cover all the New Testament except the Apocalypse, and large parts of the Old Testament. This Sahidic translation of the Bible is supposed to have been made in the second century of our era, and so is of about the age of the Syriac Peshitta and the Old Latin, and is of prime value for the study of the original text of the New Testament and that of the Septuagint.

Besides the biblical manuscripts there are others of a liturgical character, and also some nine or ten treatises by the ancient monks of Alexandria, which give us fresh knowledge of the saints and martyrs honored by them. These, with the full colophons, composed in the colloquial Fayyûmic dialect, will give us much new and perhaps extremely valuable information as to the history of this early branch of the Christian Church.

These remarkable treasures will be published by Mr. Morgan in his usual sumptuous way, and we congratulate Prof. Hyvernât on having been selected to edit them.

THE BOY SCOUTS IN FRANCE

Is the Boy Scouts organization recently introduced into France being captured in the interests of French Masonry? It would seem so if a statement just issued by the Ligue Française Antimaçonnique is to be relied upon. It is stated that the Ligue d'Éducation Nationale, which derives from the Boy Scouts, whilst taking from them its general

inspiration, will, as the *Temps* has put it, do away with anything that would be incompatible with French ideas and with "whatever could be regarded as puerile." How this is being carried out will be seen from the fact that the duty of attending Church on Sundays, which is one of the requirements set forth by the English organization is set aside as "puerile" by the Ligue d'Éducation Nationale.

THE MISSAL NEXT

The Roman Missal, too, is to be modified. It is said that to complete its reform, and that of the Breviary, now under weigh, four pontifical commissions are hard at work, one for the liturgy, one for patrology, one for history, and one for Scripture. Pius X certainly deserves the honorable title of "Reform Pope." He is truly "*ignis ardens*."

THE REFORM OF THE BREVIARY

The advantages of the change sanctioned by the recent Apostolic constitution *Divino afflatu* are summed up as follows by the Rome correspondent of the *Tablet*:

(1) The daily office recited by the clergy will be shortened. (2) They will recite all the psalms in the course of each week, whereas hitherto many of the psalms were rarely recited during the whole year. (3) Only Feasts of the First and Second Class can be transferred—and to the day immediately following. (4) The office and mass of the Sunday are restored to their old honor; for the future only the feasts of Our Lord and feasts of the First and Second Class are to be celebrated on a Sunday when they fall on that day. (5) The ferias of Quarter tense and Lent are also to be generally kept as regards the saying of the office, and votive masses are not allowed on such days. (6) All the votive offices are abolished. (7) The suffrages that used to be recited on semi-doubles and ferias are reduced to a single one. (8) The Sunday and ferial office is greatly shortened. (9) There is no longer the obligation of reciting in choir the Penitential Psalms, and the offices of Our Lady and of the Dead on certain ferias, or that of celebrating two conventual masses. (10) On All Souls' Day only one office is to be said: that of the Dead. (11) The lessons from the Scripture, of the season, are to be always said except on feasts of the First and Second Class and on a few others.

The Constitution itself intimates that the reform is not yet complete. It will be supplemented later by many changes in the historical lessons and probably also by the more perfect text of the Psalms which will result from the labors of Abbot Gasquet and his commission on the Vulgate.

According to the *Katholische Kirchenzeitung*, of Salzburg, only 2,000 copies have been printed at Rome of the new psalter, and it will be some time before a sufficient number of reprints can be struck

off by Desclée, Pustet, and the other licensed publishers to supply the demand from the clergy.

The use of the reformed Breviary, as our readers are probably aware, does not become obligatory till January 1, 1913, though individuals and chapters are free to adopt it sooner if they like.

AN IMPORTANT DECISION OF THE SUPREME COURT

By a decision of the Supreme Court of the United States, railroads are required to carry intoxicating liquors into the prohibition territory of States other than those from which shipments were made, it being settled by earlier decisions of this court that those commodities are legitimate objects of inter-state commerce and that they are not subject to local legislation until delivered to consignees.

If prohibition could by any chance be made to "prohibit," which we do not believe, it could only be by national legislation. But that is out of the question. The terrible drink evil will have to be combatted by other than statutory means. Our hope in this regard rests mainly upon the growing social reform movement.

A CHAPTER OF NATIONAL DISGRACE

In an article entitled "A Chapter of National Dishonor," Mr. Leander T. Chamberlain in the *North American Review* for February restates the case against Col. Roosevelt in the matter of the Panama revolution and the seizure of the Canal Zone (cfr. C. F. REVIEW, Vol. XVIII, No. 18, pp. 531 sq. and XVIII, 21, 623). Mr. Chamberlain develops his argument with full citations from treaties and other documents. Having done that, he feels at liberty to utter some burning words in reply to Mr. Roosevelt's recent boast that Washington or Lincoln would not have hesitated to do what he did in Panama.

OUR MOST SERIOUS PROBLEM

Until quite recently we were assured that a system of universal education was the sure panacea for all our evils. "Give ignorant men power," we were told, "and they will use it ignorantly—to injure both others and themselves. But give the people intelligence with power, and all will be well. Intelligent self-interest mated to political liberty will make a safe and sound democracy." Dogmas and ceremony were to go, the fabrics to be turned into mechanics' institutes, the clergy to lecture on botany and statistics, etc., etc.

"We have tried this panacea," says the *Outlook* (Vol. 100, No. 1), "and it does not work. Universal education is not a universal healer. The public school system grows—and so simultaneously does crime.

Intelligent self-interest is no safeguard of the community, no substitute for disinterested virtue."

And so our leaders are applying their minds anew to what the same journal rightly calls the most serious of all the many serious problems that confront us: "How shall a free State, without an established Church or a State religion, fashion the affections and the will into an earnest and loving desire to move in harmony with the divine law of the personal life and the social order?"

Needless to say, the *Outlook's* non-dogmatic religion of pure sentiment will prove just as ineffective as universal education, and ultimately humanity will have to return to the ancient yet ever new recipe of the Catholic Church, which she has never ceased to proclaim from the housetops and which she constantly puts into practice wherever she has the power.

"The Real Catholic Press"—"Mistakes are Better than Slavery"

BY ARTHUR PREUSS

The late Martin I. J. Griffin, whose ability and honesty are so generally and so warmly recognized by the entire Catholic press, shortly before his lamented death¹ wrote an article on the moot question of the "real Catholic press." This article appears posthumously in the January number of the *American Catholic Historical Researches* (pp. 36-39).

Mr. Griffin was the dean of the American Catholic press and a fearless, outspoken writer, and these circumstances, together with the fact that he has since passed to his reward, lend special weight to his utterances on the subject under consideration.

His article is too long to be reproduced in its entirety, but we consider it our duty to reprint its salient passages:

"Dr. Toomey's 'real Catholic press'² is one not established by individuals, lay or clerical, but by bishops—as official organs—then the Church is behind them—they speak with authority—in such 'lies the future of Catholic journalism.'

"Not at all, Doctor. One reason our people do not give a generous support to papers that are 'official organs' is that they suppose such papers are not free, that they must speak only as allowed, or have in mind in all they say that a prelate has his eye on the editor, or 'pulls his elbow' when he would write.

¹ See this REVIEW, Vol. XVIII, No. 23, pp. 690 sq.

² See this REVIEW, Vol. XVIII, No. 18, pp. 518 sq., 624, 647.

"The present 'official organs' are not succeeding better than those unrecognized. One case I have information of wherein the owner and editor ascribed the non-success of his paper to the fact that it was an official organ—that 'killed it,' he declared. The people refused to patronize it because it was the prelate's 'organ.' Yet the editor who had money at stake lost heavily. The people loved the prelate but not his politics. See!

"If 'a vast majority' of our people have had 'pointed out' to them the need of a press and have not been 'so quick to recognize' its powers, even though bishops and priests have urged it upon them, think you they will be 'quick' to accept a paper because founded or owned by a prelate, unless he almost coerces his priests to force it on the people.

"Oh, no! Catholics are not caught as readers by an 'official organ.' The value of that is as an asset to gain Protestant business advertisements. It don't gain Catholic advertisers. They know better. Efforts even now being made to, almost, make our people take papers founded by prelates are not a success. . . .

"A paper with episcopal approbation may be a 'real Catholic' paper, but such approbation is not essential to make a paper 'a real Catholic' one. The problem. . . is to get men to read our papers. They cannot be attracted by 'episcopal approbation' or by a paper owned by a prelate or recognized as 'a diocesan paper.' That it is an 'official organ' makes it simply a mouthpiece or tongue-ties its expression, so to intelligent laymen that is a disqualification.

"'An editor's personal opinion' need not be apart from 'the Catholic view-point' in an individually owned paper. Nor does an utterance in a bishop's paper necessarily become other than 'a personal opinion' of the editor, for 'approved' papers often widely differ in 'the Catholic view-point' on 'topics of the hour.'

"'Better mistakes than slavery,' said Archbishop Ryan in his sermon at the jubilee of the foundation of the See of Baltimore in 1889, when advocating freedom in editorial utterances. . . .

"Prelates have had trouble with 'official organs.' 'A real Catholic press' is a free press—the Truth makes free. Except to hold a situation a real editor chafes unless free, having God and his conscience as the only controllers of his utterances. 'Better mistakes than slavery.'"

If Mr. Griffin was truly a great editor, it was because he was honest and fearless and found ways and means to create organs of publicity in which he could express his opinions freely. Had he been compelled, in order "to hold a situation," to sell himself into intellectual "slavery," he would have died unhonored and unsung and the great good he has accomplished would have for the largest part remained undone. "Better

mistakes than slavery!" Give us a free and untrammelled Catholic press and bishops of the stamp of the immortal Ketteler to persuade our people to read and support it, and truth and justice will triumph.

The Rev. Simon FitzSimons' Ideas on Evolution

BY THE REV. E. WASMANN, S. J., VALKENBURG, HOLLAND

VIII

Taking up the *second* point, in which my ideas are supposed to coincide with those of Darwin, the author says (pp. 32, 33), that Father Wasmann accepts polyphyletic evolution, not monophyletic, just as Darwin had done. That Darwin accepted polyphyletic evolution, as opposed to monophyletic, is correct, and this is evidence of the keenness of his observations. It is also true, that he did not regard this question as essential to the evolution theory. In both these points I am in accord with Darwin, as is evidenced by the following extract from the first of my Berlin Lectures: "...the assumption of a monophyletic evolution of the whole kingdom of organic life is a delightful dream without any scientific support." And again, "...it is impossible to trace back the chief types of the animal kingdom to one primitive form. All attempts in this direction have failed." (p. 15.) In that same lecture I quoted the famous Berlin biologist Oskar Hertwig, who has demonstrated that "evidence of a monophyletic development is altogether wanting, and that we are forced, more and more, to accept polyphyletic evolution."⁹ Here Father FitzSimons has represented my ideas correctly.

In another point too, he has been quite fair to me, namely in attributing to me the opinion, that I did not regard this matter as essential to the evolutionary theory. Further explanation of the question may be found in my *Modern Biology* (Engl. edit., p. 271). Still this view of the question is only partially correct. On closer investigation, differences between my opinions and those of Darwin on polyphyletic evolution will become evident, a matter which has escaped Father FitzSimons' notice.

Darwin is undecided as to whether we should accept one or several primordial forms in the plant and animal kingdoms. He regards the latter view as more probable. I, on the other hand, regard the latter view as the only correct one. Darwin applies his theory, deductively, to all organisms. I hold that it can be decided by facts alone how far we are to extend the application of the theory. This difference is a

⁹ This sentence has been translated from the German original (p. 12) and not quoted from the English translation (p. 16). The latter is inexact.

very important one for any student of scientific hypotheses and theories, even if to Father FitzSimons it may not amount to more than the difference "between tweedledum and tweedledee."

The *third* point of contact between the opinions of Darwin and of Father Wasmann regards, according to Father FitzSimons, the *factors* of evolution, accepted by these two respectively. Regarding these my critic says: "On the importance of 'natural selection' as a factor of evolution there is a slight difference between Darwin and Father Wasmann; but only slight. Darwin regarded natural selection as the chief, 'but not the exclusive means of modification.' . . . Father Wasmann, while apparently making light of natural selection, and while proclaiming it to be a mere 'subsidiary factor,' nevertheless tells us 'it is indispensable' as such 'in the theory of evolution.' He regards what he calls 'the interior factors' as the chief point to consider; but of these interior factors he admits no one knows anything, and what with their expediency, adaptiveness, etc., etc., it is not easy to distinguish between them and Darwin's 'variations which seem to rise spontaneously;' so that on this point the difference between his views and those of Darwin, which he so indignantly rejects, appear to be the difference between tweedledum and tweedledee." (pp. 33, 34.)

The superficiality of this comparison is so astounding that I should certainly not have considered it possible in a man who claims to have spent a quarter of a century in the philosophic study of the theory of evolution. Again, we shall supply Father FitzSimons' omission and go into some detail in distinguishing between Darwin's theory of natural selection and my views on evolution.

First of all, Darwin, in proposing natural selection as the chief factor in organic development, created a theory of chance which was philosophically untenable. In this theory, the question of the origin of the beneficial modifications, which in "the struggle for existence" are supposed to be victorious over the harmful ones (survival of the fittest), is left entirely undecided. "Spontaneous variations" are given by him merely as facts, but it never occurs to him to see in them the chief factor of the evolution of species. On the contrary, he makes natural selection the real cause of evolution, as this "selects" from among the "spontaneous variations." Natural selection has been correctly regarded by de Vries and other evolutionary theorists as a sieve, which allows some variations to pass through, but retains others. Selection, therefore, in its nature, is a mere *negative* factor, which can create nothing positive by its action. Hence, since the chief factor of evolution must be *positive*, natural selection can hardly be considered as that factor.

Secondly, according to Darwin, the variability of the ancestral forms ought to be unlimited and indefinite. Hence, whether or not variations that are adaptive to the environment arise, is left entirely to chance. This is another and an evident proof, that the theory of natural selection, in the form given to it by Darwin, is a mere theory of chance. The only and the real meaning of selection must be this, that it weeds out the inexpedient (or less expedient) forms, and thereby leaves room for the expedient forms. Now the essential question in any philosophically tenable theory of evolution must be this: Whence do the expedient forms arise? We must, therefore, establish some *positive* factor, which can explain the origin of the expedient forms. This can be done only by admitting the influence of *interior laws* regulating the evolution of the organism. Another reason for this lies in the fact that the variability of organic forms is by no means unlimited and indefinite, but very limited and definite. On this fact Eimer (1888) founded his theory of Orthogenesis. By means of it he could not, of course, explain evolution, for he, too, was laboring under the materialistic bias that we may assume no teleologic factors of development.

Thirdly, Darwin's theory, when carefully examined, is found to be, philosophically speaking, not teleologic, but anti-teleologic, and purely mechanistic. This is evident from all that has preceded. For if it is left to chance, which variations, expedient or inexpedient, shall arise, this evidently denies any teleology in the development of species. The same is evident from the fact that in Darwin's theory it is left to the "struggle for existence" to perpetuate expedient forms by means of "adaptation and heredity." These two words are to Darwin mere descriptions of facts, not explanations of them; "heredity" merely indicating the fact that certain characteristics are transmitted to the offspring by breeding; and "adaptation" merely meaning "the survival of the fittest," that is the fact that those forms which are, by chance, best adapted to life are preserved. Hence, in the theory of natural selection, as such, there can be question merely of a *passive* adaptation, not of an *active* one; that is, not of a capability of the organism to react for its own advantage to its environment.

Now let us compare with all this my own conception of the evolution of species.

In accordance with the demands of a sound philosophy, I established as the chief cause of evolution the laws of development interior to the organism itself. This is a positive factor, not a mere negative one, as natural selection is. The assumption of such a factor is based upon the indisputable fact that variation of the organism follows definite lines, tending, for the most part, to that which is advantageous to it.

Evidently, then, it is entirely false to say that I had admitted that "of these interior factors...no one knows anything"... Father Fitz-Simons simply passes over in silence what I said concerning them in my Berlin lectures (pp. 30 and 35 of the Engl. translation.) From biological facts we can conclude the existence of these interior laws of evolution, even if their very nature is, thus far, known to us only partially. This much, however, we can say about their nature, that they depend *upon the chemico-physical constitution of the organism in intimate association with its teleological principles of development*, which latter are in scholastic philosophy aptly designated as "*formae substantiales*" or "*entelechies*".

Associated with these interior laws of development is the *active adaptation* of the organism, which consists in its capability to react, in a manner advantageous to itself, to external stimuli. This adaptation is actually brought about by an advantageous reciprocal action between the interior and the exterior factors of development, these latter comprising influences of climate, of food, of the conditions of the soil, etc.

Thirdly, and finally, there is an auxiliary factor, subsidiary to the preceding, *viz.: natural selection*. Its function, however, as has already been said, is merely negative. It may be likened to the policeman, who prevents the knave from molesting upright citizens; but it is not his duty to educate these upright citizens. Expediency, however, in organic evolution, is always plus or minus, and it is, therefore, the function of natural selection to make the plus-variations prevail over the minus-variations in the struggle for existence. Such an exterior control of development is the more necessary, as the relative advantage of adaptive forms varies with changes in the environment, and the restoration of equilibrium becomes necessary. For this reason I have designated natural selection as an *indispensable* but *subsidiary* factor in evolution.

To summarise:

Darwin regarded natural selection as a chief factor of organic development; I regard it merely as a secondary and subsidiary factor.

Darwin's theory can give no positive explanation for the origin of advantageous adaptations; mine gives such an explanation, namely, the function of the interior laws of development.

Darwin's theory of natural selection is fundamentally a mechanistic theory of chance; mine is a teleological theory of evolution.

Darwin's theory of natural selection is philosophically untenable; mine, on the contrary, is developed by strict logical sequence from the principles of Christian philosophy.

Anyone who can spryly jump over all these differences with a mere "tweedledum and tweedledee" must be styled a rather light-footed philosopher.

Naturalism in Modern Pedagogy

By S. T. OTTEN, PITTSBURGH, PA.

Since Dr. F. W. Foerster's famous *Lebenskunde*, the English translation of which was noticed in Vol. XVIII, No. 19 of the CATHOLIC FORTNIGHTLY REVIEW, continues to hold the attention of your readers,¹ perhaps a few words on the real character and trend of this book may not be amiss—may even serve to a clearer view of the questions at issue.

In the original notice of the book it was declared to be dangerous because of its ignoring the supernatural. At the present time, strange as it may appear, Catholics themselves are ignoring the supernatural in the greater part of their activities. This state of affairs is the achievement of the germ of decay deposited in Christendom four hundred years ago. If baptism gives supernatural life, then are the baptized different from the unbaptized with a transcendent difference—not a mere difference of degree but a difference of kind. Redemption confers upon us gifts greater than the supernatural endowments bestowed at the creation; it makes us partakers of the Divinity—not by nature (as the pantheists have it) but by adoption. The prayer said by the priest at the mingling of wine and water for the sacrifice expresses the dogma: "*Deus, qui humanae substantiae dignitatem mirabiliter condidisti et mirabilius reformasti, da nobis. . . . ejus divinitatis esse consortes qui humanitatis nostrae fieri dignatus est particeps, Jesus Christus. . .* (O God, who in creating man didst exalt his nature very wonderfully and yet more wonderfully didst establish it anew. . . . grant us to have part in the Godhead of Him who hath vouchsafed to share our manhood, Jesus Christ. . .)."

Now why, when we have a supernatural being to deal with, do we perpetually confine ourselves to the study and care and development of the natural faculties and satisfy ourselves with acknowledging the existence of the supernatural faculties? The former should cease to exist as such and should pass over into the supernatural order. There is not a single natural virtue, admirable though it be, which is not dross compared to its supernatural counterpart. Comparison is indeed impossible. This does not mean that we are to ignore the natural man, but only that we are to see in the natural powers means to serve the supernatural, that we are to consider a Christian child as existing in only one realm, the supernatural realm.

The Church spiritualizes all that is material in adopting it to her uses. Its quality of matter as such is no longer of account. Her touch, the sign of the cross, gives it another sphere of being. In the

¹ V. the C. F. REVIEW, Vol. XIX, No. 2.

ages of faith every-day life was supernatural, and only those in mortal sin dropped back into the natural. This is why sin in those days was so horrible as to leave its mark for always. A sinner was a marked man, then. He was excommunicated. If he repented, the penance imposed on him was what in our days would be refused as unbearable. To realize the vivid horror of sin which prevailed in the Christian ages, we have only to compare without bias the impression made on public opinion by sin then and now. Individual sins that were then historical events are now minor items in the daily news; collective sins, then considered as invoking punishment from God in pestilence, famine and catastrophes of nature, are now regretted by political scientists as "economic waste", and sins then unknown because they were too ingeniously hideous to be devised in Christian times, are now spoken of with no hesitancy—are not even in the category of errors.

The complete immersion in the natural which characterizes Foerster and all other non-Catholic and, alas, some modern Catholic writers should make them impossible as guides for Catholic teachers. What difference does it make whether or no Dr. Foerster avails himself of the principles of natural theology? Natural theology applies to man as God made him—not to fallen man. The principles of natural theology were ignored from the time of the first to the time of the Second Adam. It took Christian philosophers to point out that man *could* come to a knowledge of the existence of God without revelation. We study natural theology, not for practical purposes but in order to see how revelation supernaturalizes it.

The only benefit to be derived by Catholic teachers from the study of a book like Dr. Foerster's is the acquiring of the method of bringing a rule of life into concrete operation, and surely we Catholics must be hard pressed when we turn from St. Ignatius, St. Teresa, St. Francis de Sales, St. Alphonsus, and the rest of our full complement of practical writers to one whose rules apply only in the natural order, who recognizes only interested or, at the most, humanitarian motives, and who perverts and misconceives every example he adduces.

The Chronology of the Life of Christ According to Dionysius Exiguus

BY THE REV. HENRY BECKER, D. D., HIGHLAND, ILL.

Modern writers think that it is doubtful which dates Dionysius gave to Christ's birth and death, believing that he meant the year 754 or 753 U. C. for the nativity. If they will look up the *Argumenta Paschalia*, Arg. xv, in Migne's Collection, they can find Dionysius' own

statements. After correcting some misprints, I find the following: Christ conceived, Sunday, March 25, 750 U. C.; born, 275 days later, Tuesday, December 25, 750; baptized, 11,335 days later, Thursday, January 6, 782; died, 806 days later, Friday, March 23, 784 U. C. (A. D. 31.) Consequently from his incarnation to his death were 12,416 days.

The objection arises, if Dionysius thought that Christ was born in 750, why does he call 754 the first year of the Lord? The Lunar Cycle will give us the reason. Dionysius began his era, January 1, 248, after Diocletian, the beginning of a new cycle of 19 years. 248 divided by 19 leaves one, hence the first year of the cycle. Now Dionysius did not wish to change the cycle, and finding that 28 times 19 years had passed since the nativity of Christ, he began with the 29th cycle, though, as many critics observe, he should have called it 533 to be in harmony with the existing era, since 533 divided by 19 leaves one, the same as above.

The only reason I can think of for calling it 532, is that Dionysius must have commenced his era with the year Zero, as the astronomers do, who also ended the last century with December 31, 1899. This could explain his selection.

Referring again to March 23, 784 U. C., as the day of the Passion, this agrees with Dionysius' Calendar, which gives March 24, 784 or A. D. 31, Easter Full Moon. He did not know anything about the lunar correction, which requires in the first century an addition of two days. Hence Full Moon, March 26, A. D. 31, was a Monday.

Here is a short way of finding the Easter Full Moon according to Dionysius. Divide the year by 19. Disregard result, but multiply remainder by 19. Add 15. Divide by 30. Disregard result but add remainder to March 21, and you have Easter Full Moon. If you wish to be more correct and in harmony with the Jewish reckoning, add two days in the first century before and after our Lord. Regarding the lunar corrections for all other centuries, see Table IV of my Perpetual Calendar.

Dead Wood in the K. of C.

BY ARTHUR PREUSS

Rev. Father T. M. Crowley, of New London, Connecticut (the State in which the K. of C. was born) has been a member of the "Order" for nearly a quarter of a century and was joined with its founder "in a close and pleasant friendship." This zealous priest recently contributed an open letter to the *Hartford Catholic Transcript* (Vol. XIV, No. 30), in which he said:

In the "Forum" columns of the *Transcript* I read of the various lines of activity recommended by Rev. Stephen Wittliff for the benefit of the Knights of Columbus. They are ten in number and all of them worthy of being acted upon. I would suggest an eleventh line of activity, and one perhaps more beneficial than any of the ten mentioned, and that is a movement to rid the various councils of their "dead wood" members, or to see that they live up to the promises they made and measure up to the high ideal of Catholic citizenship that was put before them when they became full-fledged third-degree members. Every member knows the promises he made, and these promises ought not to be a mere formality of an investing ceremony.

Practical Catholicity would seem to me to require that every member of the Knights of Columbus, or any other organization that calls itself Catholic, would at least attend Mass regularly on Sunday, and comply with the law of the Church regarding the Easter duty. Yet, I will venture to say that there are few, if any councils in the state of Connecticut that have not members who persistently violate these two essential duties of the practical Catholic. I have several times in various places called attention to the fact. Sometimes I have received only a shrug of the shoulders that meant a sort of pitying contempt for my bucolic simplicity and all-around "Jayhawkeness," at other times I have heard words of agreement but uttered in such a way that they plainly meant, well, you are right, but for goodness' sake don't bother me about it, let George do it; at other times still, I have been told honestly that they don't dare to take the matter into consideration.

Now, I maintain that it is not honest, nor just, nor fair to the Catholic organization, nor to the Catholic Church that members, because they are members, should pose before the community as Catholics when their lives show them to be anything but practical Catholics; when seldom or never they hear Mass on Sunday and still more rarely receive the sacraments, sometimes not for years....

I am in hopes that some of those "higher up" may be induced to look into this feature, the practical Catholicity, of Knights of Columbus membership, for I feel convinced that they will find that many of the members are cut off for indefinitely long periods from the sacramental life of the Church, and it is difficult to understand how, without the grace of God, they can lead lives that are in other respects Catholic. A little organization house-cleaning may not be out of place. Outside the Church these are the days of "The Men and Religion Forward" movement; within the pale of the Church there is abundant room for good work, and no one has a sublimer mission than what is offered for the lay apostolate of our Catholic men in Catholic organizations. But to be effective conduct must square with profession.

Did this open letter elicit violent and emphatic protest? Nothing of the kind. In the following issue of the *Transcript* (Vol. XIV, No. 31) appeared two communications from fellow-knights, who not only made no attempt to defend the order against the serious accusation raised by Father Crowley, but admitted that the situation is even worse than he stated.

One of these communications was from a regular contributor who acknowledged that "there is vast need of a more wholesome condition

being brought about at once, especially in this State, which has the honor of being the birthplace of the order."

The other correspondent, Dr. John G. Coyle, of 226 E. 31st Street, New York City, boldly and squarely placed the blame where it belongs, *vis.* on the shoulders of the rulers and lawgivers of the K. of C.

Rev. Father Crowley, he says, touches a chord in his advice to the Knights of Columbus to do something to force members to live Catholic lives or leave the Order that has been frequently vibrated in the National Council of the Order. In a very great number of towns and cities local Councils have annual Communion Sundays, on which the members are requested, or, in some cases by Council vote, commanded to be present with the other members and receive Holy Communion. Absentees, for good reasons, are requested or commanded to file certificates showing that they received Holy Communion elsewhere, or subsequently to receive the Sacrament.

The force and manner vary in different places, but the evident intention of the membership in general is to make a public profession of faith and to comply with the Church commandment concerning the reception of the Sacrament, at least once a year.

But when the attempt is made in the Supreme Council, as it has been done on numerous occasions, to make a law which would compel every member of the Order to file annually a certificate that he has complied with his Easter duty, such certificate to be signed by his pastor, one of the priests of his parish, or a Catholic priest in good standing, the resolution is invariably defeated.....

The men whose honor is declared by them to be assailed annually come from the South. But the men who control the Knights of Columbus, politically and as an order, are also against the plan for the annual Communion and certificate production.

As it is now, to get into the Knights of Columbus a man must have complied with the Church commandment relative to Communion, at least once a year; or in the year preceding his admission. He may not enter otherwise except by a flat lie, made in the presence of the Council. If he flatly states that he has complied with the requirement, he is admitted unless someone charges him then and there with falsehood.

But once in, he cannot be gotten out upon failure to comply with the Church commandments, except by the tedious process of having charges filed, heard and proved. If he joins the Masons after his admission to the Knights of Columbus,¹ he could not be convicted, except, probably, upon the testimony of his brother Masons. What chance would there be of securing their presence at a trial of their "brother," much less their testimony against him, when such trial would be in a society of the Knights of Columbus, without power to compel either attendance or testimony!

The least that the Knights of Columbus ought to do is to pass laws declaring that failure to receive Communion, as required by the Church, shall ipso facto forfeit membership; that the joining of a forbidden society shall ipso facto forfeit membership; and that every member be compelled to receive Holy Communion and file a certificate thereof at least once a year.

¹ Patrick Coughlin, of Bridgeport, Conn., notoriously died a Freemason and Knight of Columbus. For a full

account of the Coughlin case see this REVIEW, Vol. XI, pp. 450 sqq., Vol. XII, pp. 21 sq., Vol. XIII, pp. 655 sq.

After what we have said and reiterated on previous occasions, we think we can forego further comment on this truly deplorable state of affairs in a society of men who claim to be the *crème de la crème* of the Catholic laity in America. The strange thing is that the bishops and priests belonging to the "Order" do not use their influence towards remedying the evil of which Fr. Crowley, Dr. Coyle, and other good members so feelingly complain.

The K. of C. and the McNamara Case

BY ARTHUR PREUSS

In Vol. XVIII, No. 17 of the CATHOLIC FORTNIGHTLY REVIEW appeared the following note:

According to the San Francisco *Monitor* (Vol. 53, No. 10) John J. McNamara, international secretary of the Structural Iron Workers' Union, now held for financing the supposed dynamite outrages in Los Angeles, is reputed to be "a Catholic and a prominent Knight of Columbus." The Chicago *Daily Socialist* speaks of him as a militant Socialist. A K. of C. who is a militant Socialist?

We distinctly remember, though we have not preserved clippings to prove it, that this statement was reprinted in several other Catholic papers, and that one of them added the further information that the McNamara brothers were *both* Catholics and Knights of Columbus.

Not long thereafter we were informed by two members of the K. of C. one a priest and the other a layman, both honorable and well-informed persons, that it was true that the McNamaras were Knights of Columbus, and that the Order had retained Mr. Joseph Scott to defend them in court.

This information came to us at a time when the accused brothers were generally believed to be innocent, and it was confirmed in our presence, as a piece of news creditable to the Order, by a third K. of C., also a clergyman.

After the sensational confession of the two conspirators, and in view of the silly comments on the case made by a portion of the Catholic press, we said in our first January issue (Vol. XIX, No. 1, p. 4):

The McNamara brothers have been roundly condemned in the Catholic press, but not one of our contemporaries, so far as we have been able to observe, had the courage to admit [after their confession of guilt] that these conscienceless criminals were professed Catholics and members in good standing of the Order of the Knights of Columbus, at whose behest, we understand, Mr. Joseph Scott, of Los Angeles, became one of their chief counsels in court. We insinuate no insinuations, but this aspect of the case would seem to be sufficiently important to elicit serious comments from the Catholic press.

No such comments were forthcoming, however, until the Socialist press got hold of the information by way of the *New York Independent*. Then the following editorial notice appeared in the *Milwaukee Catholic Citizen* (Vol. 42, No. 11):

Brother Preuss of the CATHOLIC FORTNIGHTLY, who is, at times, a stickler for accuracy, has not, however, that pellucid loyalty to truth which will prevent him from misrepresenting things and persons he dislikes. Thus, recently he stated that the well known Catholic lawyer, Joseph Scott of Los Angeles, was brought professionally into the defense of the McNamara's "at the behest" of the Knights of Columbus. Mr. Scott informs us that this is not true; that he came into the case "on his own volition." It certainly would be serious reflection if the national officers of the Knights of Columbus mixed up in this case or charged the order with any legal expenses therein. It is up to Brother Preuss to say peccavi to the esteemed K. of C.

The careful reader will note that (1) Mr. Scott does not deny that the McNamara brothers are, or were, members of the K. of C.; (2) he does not deny our statement that he became one of their chief counsels in court at the behest of the Knights of Columbus. He simply says that he came into the case "on his own volition," which we had not denied. Mr. Scott is one of the leaders, nay the foremost leader of the K. of C. in Los Angeles and all California, and even if he had been officially retained by the supreme officers of the Order, (which we did not assert) this might, and under the circumstances probably would have been done at his instance and "on his own volition."

In view of these facts we did not deem it worth while to take notice of the *Citizen's* dementi, but preferred to wait for further developments. Meanwhile not only the accuracy of our statement regarding the McNamaras—a statement based entirely on K. of C. evidence, remember—but our honesty and good faith have been violently attacked by some of our brethren of the Catholic press. Thus the *Providence Visitor* published the following vicious squib in its Vol. 37, No. 18:

Arthur Preuss should now be satisfied. With his bitter and unreasonable prejudice he has succeeded in connecting the Catholic Church, or appearing to connect the Catholic Church with the dastardly deeds of the McNamara brothers. He should be satisfied, indeed. For here comes the *New York Independent* asserting that the Catholic Church, through the Knights of Columbus, was back of the defence of the McNamaras at Los Angeles, and this assertion is made on the authority of Mr. Preuss's FORTNIGHTLY REVIEW! A proud claim for a Catholic man! A thing to boast of for a Catholic editor! Mr. Preuss should prove that the McNamara brothers were members of the Knights of Columbus, which, in case they were, would prove absolutely nothing, anyway. However, he knows that his assertion that the Knights of Columbus engaged the services of an attorney to defend the two self-confessed dynamiters is unqualifiedly false. And Mr. Preuss knew that the assertion was false when he made it!

We think the explanation we have given proves: (1) that we acted in good faith; (2) that the statement of the *San Francisco Monitor* and several other Catholic papers, which we copied, has not been disproved, nay not even denied; (3) that our own statement in regard to Mr. Scott was based on sufficient authority and still stands unrefuted. If it should turn out to be false, we shall, of course, loyally retract it. Even the most cautious editor is liable to be misled.

Must First Communion be Made in the Parish Church?

BY THE REV. L. F. SCHLATHOELTER, TROY, MO.

Since the Holy Father in his Decree "*Quam singulari*" insists upon the strict enforcement of the ruling of the Council of Trent, that *parents* must admit their children to First Holy Communion, "very many parents will gladly and with holy enthusiasm comply with their duty" (Cardinal Fischer's Pastoral, reproduced in the C. F. REVIEW, Vol. XVIII, No. 21, pp. 609-620). Others, more lukewarm, may easily be induced to do their duty by being reminded of it in season (in pulpit and confessional), and out of season (in conversations and visits). The necessary short instruction must also be given by the parents. "This instruction can and must be imparted before the child is sent to school" (same Pastoral).

There are, however, cases where the parent is willing enough to do his duty, but knows, or is perhaps even told, that Holy Communion will not be given to his child if he brings it to the railing. It is no secret that there are pastors who passively resist the command of the Church in this matter. There are even, sad to say, not a few who resist very actively by appropriating the right of parents to themselves in having First Communion classes, outside of which no child is given Holy Communion, or who, usurping the right which natural law gives to parents of determining when their child has attained to the use of reason, set up a certain age, no matter how low, under which they will not give Communion to any child.

In view of these lamentable conditions the question of where the child should make its First Communion is quite opportune. What is a father to do when he knows that his child will not be given Holy Communion in the parish church, either because the child has not attained a certain age, or because it does not yet know certain prayers, or because (I know this to have happened) it is not familiar with certain prayers in a certain language, or because there is reason to fear that the child will not be sent to a Catholic school? If the father has reason to think that his child has sufficient discretion and knows

the few things which the Holy Father prescribes, then he is obliged in conscience, under pain of mortal sin, to bring his child to any communion railing if he can not get its rights respected in the parish church.

Let us suppose for a moment that the Church required First Communion to be made in the parish church. The obligation of receiving First Communion as soon as some use of reason is attained, would then still remain a divine law. And a divine law must always be observed rather than a law of the Church, if both can not be observed together. We are, for instance, obliged by divine law to save the life of others, if at all possible, even if by doing so we violate a law of the Church, such as hearing Mass on Sundays. So it is in the other case. Divine law obliges the child to go to Communion at the age of reason, and the parent is responsible for the fulfilment of it. Now, if a law of the Church would say that this obligation has to be fulfilled in the parish church, even then it would have to be done in some other church in case the parish priest objected.

However, there is no law decreeing that First Communion must be made in the parish church. Of course, common sense and good order will lead father and child to go to their parish church for the child's First Holy Communion. But if neither of them can get their rights there, then they may and even must go to another church. We are told there is no "Modernism" in this country. There may not be "scientific Modernism" here, but there is "practical Modernism" aplenty to make the angels weep.

But to come back to our subject, one may object that since Easter Communion must be made in the parish church, it follows that First Communion should be made there also. It is true that some catechisms teach that the Easter duty must be made in the parish church. This seems to be the regulation in some dioceses. Some years ago a similar regulation was embodied in the statutes of the Archdiocese of St. Louis, but the late Archbishop Kain eliminated it at the next synod, saying that on the occasion of his visit to Rome he had investigated what was the rule there in regard to the Easter duty, and found that no rule or regulation existed compelling the faithful to comply with this duty in their respective parish churches. "A law which does not exist in Rome should not exist in our diocese either," he observed. But, even if some diocese should have a rule prescribing the Easter duty to be made in the parish church, it by no means follows that First Communion must be made there also.

We may conclude, then, in answer to the question asked in the title of this paper, that good order and loyalty should induce parents to

bring their children to their parish church for First Holy Communion, but if they cannot get their rights there, they are in conscience bound to go to some other Catholic church.

WITH OUR CONTEMPORARIES

BY ARTHUR PREUSS

We notice the *Catholic Universe* (No. 2418) and one or two other Catholic papers reproducing with much gratification articles in praise of the Church from the "yellow" Hearst newspapers. In view of William R. Hearst's well-known political ambitions such articles are mere "taffy" and their apologetical value is nil. Why is our Catholic press so gullible?

* * *

The *Independent* (No. 3295) reproduces from the Jesuit *America*, without a word of comment, the last stanza of a puerile "poem" entitled "To His Eminence, Cardinal Farley." It is as follows:

Then laud him, ye angelic choirs,
 Laud him on paradisa! lyres,
 O Earth! O Sky!
 Lend us your tongue to sing his praise;
 That all may love and laud his days;
 That all may chant his glory high;
 Such strength the song may gain
 That those in Heaven may hear our strain,
 And by commingling prayer obtain,
 The blessings of the new-born year,
 For him, this Prince of God we welcome here;—
 That all may swell the thousand-throated song
 That thrills our goodly land; that all the throng
 Of mortal men may bid oppression cease,
 And praise thee in a world of universal peace.

It would be a distinct gain not only to the cause of Catholicity, but to that of good taste and editorial honesty, if our "leading Catholic weekly," instead of vying with stupid "official organs" of the *Pilot* stripe, exercised some of that fine discrimination for which the *Civiltà Cattolica*, the *Month*, the *Stimmen aus Maria-Laach*, and the *Études* are deservedly famous.

* * *

Commenting on some timely reflections of the *Sacred Heart Review*, the *Cleveland Catholic Universe*, which lately seems to have acquired the services of a real editor, says (No. 2418):

"If the Catholic press of the United States ever becomes the potent

public influence it was meant to become, then it must buckle on the armor of righteousness and 'sail into' the things that demand correction. The Socialistic warfare which most of us are waging is all right, but it is eminently 'safe.' No one ever got hurt who devoted his arrow slings to filling a theory, a party, or a cause full of holes through a few type-written pages. And no Catholic paper is going to run counter to easy conditions in the cash box which confines its editorial thunders to Socialism and a discussion of the decrees of His Holiness,¹ to page articles about the consistories, and to narrations of the funerals in the parishes. What we all ought to do, and this is taken home, is to consider what the papers can discharge for the general good by faithful portrayal of the sociological facts that exist in New York, in Milwaukee, in Cleveland, in San Francisco. Are the city administrations enforcing the laws? Are they suppressing vice or winking at it? Are they allowing the excise laws to be ruthlessly violated? How many Catholic newspapers are there which are ready to lead a 'clean up' fight on vice and crime, not in the abstract, but in the concrete, and as well to lead a 'clean up' fight on such city administrations as are in league with them or too lazy to combat them?"

The *Universe* is right. Now let it enforce the lesson by giving a good example. Perhaps if our Catholic weeklies could be raised out of their deplorable lethargy in regard to political and social reform matters, they would also take heart of grace to speak an honest, open word occasionally in criticism of evils and abuses thriving inside the Church, in our parishes, societies, etc. This may be said to be the supreme test of editorial honesty and courage, and there are not three Catholic papers in all America that could pass it. And yet without an honest, fearless Catholic press things are sure to go from bad to worse in Church and State alike.

The Gregorian Chant at Cardinal Gibbons' Jubilee Celebration.

BY THE REV. LEO P. MANZETTI, MUSICAL DIRECTOR, ST. MARY'S SEMINARY, BALTIMORE, MD.

My attention has been called to the final sentence of Mr. Otten's article in the CATHOLIC FORTNIGHTLY REVIEW of mid-December, 1911, that reads as follows:

¹ Even the advocacy of papal decrees is sometimes dangerous. Thus, for example, there is much opposition in

this country to the carrying-out of the "Quam singulari."—A. P.

We can only nourish the hope and utter a prayer that the company of valiant seminarians who [at Cardinal Gibbons' jubilee celebration, Oct. 15] sang the Proper according to the Vatican edition and whose efforts to have the spirit of the Church prevail over the spirit of the world, which held sway in the loft, were more admirable than successful, may ultimately go forth as zealous priests—zealous not only in a general sense—but also in carrying out the will of the Church regarding music.

Mr. Otten has been misinformed as to the extent of the opportunity left to the “spirit of the world to hold sway in the loft.” The paper he quotes is responsible for it. The truth is that the “company of valiant seminarians,” whose musical director I am, sang not only the Proper according to the Vatican edition, but the whole music of the liturgical service; that is, the Ordinary as well as the Proper parts of the mass, with all that is required in a Pontifical High Mass for the choir to sing, according to the rules of the Church.

Mr. Otten has been also misinformed when he says that our “efforts were more admirable than successful.” As I do not care to give my opinion on the matter and the success of our efforts, I shall quote a letter, addressed to Very Rev. Dr. Dyer, President of our Seminary. The letter is now in my possession and speaks for itself.—“My dear Father Dyer: From out the clamor of the great jubilee, let me tell you sincerely what struck me as the greatest success of all—the perfect, exquisite singing of the Seminarian Choir. Not in St. Peter's, nor in St. John Lateran's, wherein I have heard recently the choirs, have I heard any better rendition of the glorious chant of the great Old Mother of Music, as well as of all else worthy of love and admiration. The Holy Father himself, had he been there, most undoubtedly would have been gladdened in his musical and enthusiastic heart. (Signed) J. A. Cunnane, Pastor, St. Andrew's Church, October 17th, 1911.”

In fact the “valiant seminarians” had so great a success that His Eminence Cardinal Gibbons sent for me and said he wanted us to sing again for the first Sunday in January 1912, when he would preach and wish his flock a Happy New Year. The *Baltimore News* had then in its Sunday issue, January 7, 1912: “The singing of the seminarians from St. Mary's Seminary, which was so much admired by music lovers at the jubilee, was even better to-day. This was under the direction of Rev. Leo P. Manzetti.”

Mr. Otten will find in this a cause for rejoicing, as, he will see, the reformation of church music makes its head-way in other cities as well as in Pittsburgh.

REPLY TO THE ABOVE, BY MR. JOSEPH OTTEN, DIRECTOR OF MUSIC,
ST. PAUL'S CATHEDRAL, PITTSBURG, PA.

Far from wishing to reflect upon the singing of the seminarians, I took it for granted that it was admirable. That this was the meaning of my last sentence was conveyed to Fr. Manzetti by letter, a few days after the publication of the article, in reply to his inquiry. But that they were *successful* in their efforts to have the spirit of the Church prevail over the spirit of the world which "held sway in the loft," neither Fr. Manzetti nor any one else believes. The spirit of the world through the powerful medium of a chorus of men and women, orchestra and organ, not only had the first and last say on this occasion, but it was permitted to break in with its outrageous mocking comment throughout the whole service and the "liturgically complete program" of the seminarians. No one is naïve enough to believe, considering our present taste and our musical traditions, that it was the "still small voice" of the Church, the Gregorian chant, which made the deepest and most lasting impression upon the majority of those present, under such circumstances.

"Home Truths" on A Hackneyed Subject

BY THE REV. ALBERT MUNTSCHE, S. J., ST. LOUIS UNIVERSITY

A writer in our Mexican Catholic contemporary *El Tiempo* (daily ed., Vol. XXVIII, No. 9011) enforces some very necessary "Home Truths."

He quotes Cardinal Gibbons as saying: "There is no profession which entails such hard labor and which is so poorly paid and so severely criticized, as that of the Catholic journalist. The good he does is frequently unnoticed, the mistakes he makes are magnified and trumpeted to the four winds."

El Tiempo wonders what His Eminence would say if he had been able to study the trying conditions under which Catholic journalists work in Mexico, where the apostolate of the press is literally "bestrewn with thorns" and the Catholic editor is like a prisoner locked in "a chamber of horrors."

Though our Catholic American newspapers are very far from perfection, the majority of them have done good work for the Church and religion. Has this work been duly appreciated? Do we not rather find unkind critics at every turn of the lane? How readily people who can afford to subscribe to two or three Catholic journals dispense themselves from the duty of taking even one! We hear such vague excuses as that Catholic papers are "not up to date," that they are "not in-

teresting," that they "do not help us in our business," etc. As if it were the mission of the Catholic press to pave the way to opulence!

El Tiempo points out some of the good work done by the Catholic press of Mexico and complains that "it is counted for nothing." But do we appreciate the services of our own journals any more adequately? Many a Catholic paper published among us has fought a long and bitter fight against determined enemies of our faith. It has staunchly defended the need of Catholic education. It has unceasingly pointed out and warned against the influences that threaten the faith and make for religious indifference. It has emphasized the dangers of secret societies, explained the need of loyal obedience to the Holy See, repulsed the attacks upon Catholic teaching and practice, insisted on the need of watchfulness in safeguarding the rights of the Church in public life, etc., etc. But scarce one of these champions has been properly supported. Not one has found sufficient encouragement to enable its editors to make their activity as fruitful as it could be made.

"If a godless or heretical journal...publish an attack on the Church, and that attack remains unanswered," says *El Tiempo*, "the cry is at once heard: What sort of a Catholic press have we that remains mute in the face of such outrages? Instead of defending the faith our editors fill their columns with political gossip, verses, and stories."

The *Tiempo* replies to this objection with an interesting *argumentum ad hominem*. "If our Catholic papers fail to answer all calumnies, it is because they have not enough competent men on their staffs to do the work effectively. You censors aflame with zeal for the Catholic cause, why do you not open your purse-strings to pay for competent editors—two instead of one, or three instead of two, or at least to remunerate the one you have so that he is not forced to cast about for extraneous means to make a living?! Plainly, you have forgotten the adage: "*El que da el consejo, da el toston*—Let him who is ready with good advice, follow it up with the necessary coin."

It would be time well applied for most American Catholics were they occasionally to set aside an hour for the purpose of meditating on the home truths so vigorously expounded by the *Tiempo*. We in the United States have not even a Catholic English daily to voice such complaints!

FLOTSAM AND JETSAM

Moving-Picture Shows

The Rt. Rev. Bishop Alerding has been delivering recently, in his cathedral in Fort Wayne, a series of sermons on "Social Reform." Of one of his discourses, on a subject not infrequently referred to in these columns, the *Catholic Universe* says:

The utterances of the Bishop upon the subject of the modern moving-picture show ought to be read closely by every Catholic who has the opportunity. They constitute a grave and a conservative warning.

There is nothing wrong in the moving-picture show *per se*; but there is much that is wrong in its development unrestricted by law or censorship, untouched by healthy public opinion, and allowed to be gauged only by the clink of coin at the box office.

"The censorship should be systematic and exercised frequently," comments the *Ave Maria* (Vol. 74, No. 4). "It is the experience of most towns and cities that these shows, or very many of them, begin by being quite unobjectionable; but gradually take on features, or disclose films, that are thoroughly prejudicial to morality. Children should not be allowed to attend the questionable among such shows, or any of them unless accompanied by their elders."

Besides protecting our boys and girls against the dangers of the moving-picture show, we should also try to utilize the kinetoscope for their and our own instruction. Many highly instructive films are already available and the scientific possibilities of this wonderful invention are wellnigh infinite, as

was recently pointed out in the *Independent*:

"As the unaided human eye is incapable of seeing things far distant or very minute, so it is also restricted in the scope of its perception of motion. Change is imperceptible to us when it is either too fast or too slow. When man acquired control of spacial relations by means of lenses enabling him to enlarge or reduce to suit his purpose, the realm of the invisible was opened to his gaze in both directions, toward the stars and toward the atoms. Now he has for the first time brought time under the same control as space, and by means of the magic strip of film he can retard, accelerate or reverse the course of events at will. He has acquired a 'time machine' almost equal to that imagined by Wells years ago. The growth of a plant, the progress of a disease, the development of an embryo, the engulfing of a microbe by a phagocyte, the formation of a crystal, the erection of a building, the expansion of a railroad system or of an empire, all such changes, too slow for actual appreciation, can be speeded up and brought within the scope of a few minutes by taking the photographs at sufficiently long intervals and running them off at any rate desired. On the other hand, motion too swift for human eye, the legs of a racehorse, the arm of a baseball pitcher, the passage of a bullet, the breaking of a bubble, the beating of an insect's wing, can be

slowed down and studied step by step. It is wrong to regard such an instrument as this as a mere means of entertainment, and it is a great mistake to impose upon it, now in its infancy, such legislative restrictions as would confine it to the theater and practically exclude it from the school, the church and the family circle."

Melchior Cano and Historical Criticism

Father W. H. Kent devoted one of his delightful literary chats in a recent number (No. 3738) of the *London Tablet* to the rehabilitation of an old theological author who, like so many of his fellows, has been undeservedly neglected.

We had occasion the other day, he says, to cite the authority of Melchior Cano, a distinguished Dominican divine who was present at the Council of Trent. In these degenerate days when classic theological literature is lightly dismissed as obsolete, it may be feared that his famous treatise "De Locis Theologicis" is but little read even by professed theologians. And it is likely enough that to the outside world of literary and historical students the book is barely known by name. Yet it would be well for some of them if a chance mention of this old masterpiece should lead them to make acquaintance with its neglected pages. For even apart from the teaching it conveys, the general character of this work may well serve as an object lesson, and do not a little to dispel some popular illusions and misconceptions.

Thus, to take one notable instance, it is almost a common-

place of criticism that, whatever their other merits may be, the mediaeval masters and later scholastic writers are hard, dry and abstract, and their books thus lack the literary beauty and human interests that lend an added charm to the pages of the Fathers. For this reason even those who are free from the old ignorant prejudice against the schoolmen and their disciples, though they might look for learning and dialectic subtlety when they turn to this treatise "De Locis," would scarcely expect to find it distinguished by the graces of style, by eloquence and vigor of language, or by a personal note that makes it in some sense a veritable human document. And they will be agreeably surprised when they find this old theologian wielding a Latin style that makes him eminently readable, when they come in the course of his argument on passages of no mean literary merit, or on such pathetic pages as that where the author tells how his labor was broken by tidings of his father's death. It is a far cry from this old Latin treatise to such a work as the *Journal of Eugénie de Guérin*. But this touch of nature and of grace brings the two books together, and the reader of Cano may well be reminded how on her brother's death, the gentle Eugénie continues to address her journal "to Maurice in Heaven."

To many modern readers the literary power of the old theologian will come as a surprise little less than a revelation. But there are other merits in the book that are of greater practical importance. Thus, the author's brave

words on the need of truth in history and candor in biography remain as a lesson that is certainly necessary for these times. It is sometimes assumed that the true conception of history was something reserved for modern critics, mostly Protestants or Rationalists, and that Catholic historians were content to be credulous, uncritical and biassed by their religious prepossessions. And if some Catholic critic ventures to advocate a bolder and more liberal line, this is often ascribed to some heterodox influences. Yet it would be hard to find in any modern writer a more just conception of the whole duty of the historian than that set forth in the pages of this old Tridentine theologian: "*Ut ne quid falsi dicere audeat, ne quid veri non audeat, ne qua suspicio gratiae sit in scribendo, ne qua simultatis.*" (Lib. xi, c. 6.) In a word, Cano bids the historian practise truthfulness and impartiality. There must be no falsehood that he dare say, no truth that he dare not say, and no suspicion of either favor or hostility.

Here the reader may reasonably object that it is easy enough to reach this high doctrine in the abstract, but it is another thing to put it fairly into practice. The most inaccurate writers profess to tell nothing but the truth, and the most intolerant partisans will prate of impartiality. And no reader of wide experience would be greatly surprised to find an author laying down this excellent abstract doctrine on veracity and impartiality, and then going on to claim these virtues as the peculiar pre-

rogative of his own brethren and to rebuke the liars and bigots on the other side. But happily this is by no means the case with Melchior Cano. For when this clear and candid critic turns from abstract theory to actual facts and examples he only gives us a practical proof of his own fearless truthfulness and scrupulous impartiality.

A cynic might say that all historians, of whatever creed or party, are involved in one common condemnation, and that none can be cited as exemplary exponents of the veracity and impartiality desiderated by the theologian. Melchior Cano was no cynic or pessimist in these matters. But it is clear that he was by no means embarrassed by the abundance of his available examples. And curiously enough he finds his pattern historians among the pagan classics, and some of these, he says, were so led by a love of truth and a modest reluctance to lie, that he is fain to confess that they were more truthful than our own historians. Thus, to his grave regret, he finds that Diogenes Laertius, in his lives of the Greek philosophers, and Suetonius in his lives of the Roman Caesars, have been more faithful and truthful than Catholic historians of the Martyrs and Confessors. The pagan writers do not shrink from showing the weaknesses of their heroes and the brighter colors in the pictures of bad men. Among our own writers, on the contrary, he finds many so led by their affection or so facile in fiction that their writings fill him with shame and loathing. And he cites with approval

the just censure passed on such writers by Ludovicus Vives: "Pru-denter ille sane et graviter eos arguit, qui pietatis loco duxerint mendacia pro religione fingere." And, again, his aforesaid definition of the duties of the historian in regard to truth and impartiality is immediately followed by this sorrowful confession: "Quae cum ad probitatis integritatisque officia pertinere notum sit, miror ab uno Suetonio servata esse omnia, a plerisque nostris omnia esse deserta."

It may not be amiss to add that this frank censure was written more than three hundred years ago, and that since that date much has been done by the labors of Benedictines and Bollandists and other learned and candid Catholic writers to remove this reproach from our historical literature. None the less, there has certainly been some cause for complaint in more recent years. For it may be remembered that in 1864 Cardinal Newman wrote to Father Cole-ridge, S.J., with reference to a proposed Catholic periodical: "Nothing would be better than an Historical Review, but who could bear it? Unless one doctored all one's facts one should be thought a bad Catholic." This, again, may be thought by some to be somewhat out of date. And it is probable that there has been some improvement in this matter since these words were first written. Yet we fancy that after all there are still

many among us not quite prepared to receive the facts in an undoc-tored condition.

Concrete Houses and Furniture

Not long ago the newspapers were full of descriptions of Mr. Edison's new invention for "pouring concrete houses." We were told that the "Wizard of Menlo Park" had matured a scheme for constructing practically complete dwelling houses by setting up forms and pumping them full of a fluid concrete mixture. Thus in about twenty days not only would the walls, floors, and roof be in place but even decorations, cornices, bath and laundry tubs, plumbing, etc., and the house would be ready for occupancy. Cost, about \$1000 for a five room dwelling.

We see from the *Scientific American* (Vol. 106, No. 2) that while Mr. Edison is working on such a scheme, it is "not yet fully materialized." Meanwhile the inventor is building furniture of concrete, for use in his concrete houses, the advantage lying mainly in its cheapness. This furniture may be "stained to look like any kind of wood" and will cost about \$200 complete for a five room house.

By and bye most of us will be living in cheap concrete houses equipped with cheap concrete furniture.

And yet some people insist on calling ours an age of individualism.

ET CETERA

Apropos of Oscar Browning's memoirs, Brander Mathews recalls a clever epigram once written by a student on Professor Browning's increasing corpulency. It ran as follows:

O. B., oh, be obedient
To nature's stern decrees;
For though you be but one O. B.,
You may be too obese.

*

A note was recently published in the *Scientific American* claiming that Columbia with a total enrollment of nearly 8,000 is the largest university in the world. This statement has been corrected by a Columbia man in *Science*. According to his figures, without considering Asiatic universities, the University of Paris heads the list with 17,000 students, after which follow Cairo with 10,000, Berlin, 9,600, Moscow, 9,000, and St. Petersburg, 9,000.

*

Joseph H. Choate, ex-ambassador to Great Britain, and his wife recently celebrated the fiftieth anniversary of their marriage. Which reminds us of a little story Gov. D. R. Francis brought from London after the World's Fair. At a society function several ladies got to telling each other what they would like to be if they could peradventure be re-incarnated after death. Finally the question was put to Mr. Choate. "If I could have my choice," he said, "I should like to be Mrs. Choate's second husband."

*

New York, according to the Census Bureau, has ceased to be

an Irish and German city, so far as its foreign-born population is concerned, and has become predominantly Italian and Russian. It contains 252,500 Irish, 279,200 Germans, 340,400 Italians, and 485,600 Russians and Finns. Even the Hungarians have passed the Irish, outnumbering them by 13,000.

*

The San Francisco *Argonaut* tells the following laughable story about a zealous woman missionary, who went abroad a tramp steamer in the harbor and said to one of the Chinese deck-hands: "You no speak English?" The Chinaman looked bored and answered nothing. The woman continued: "Me go your country soon. Me learn speak Chineese, teach leetle Chinese boy and girl. You savvy missionary?" The Chinaman looked at her a minute and answered: "Madam, if you are not more successful in mastering our language than you appear to have been with your own, I fear your attempt to enlighten our race will prove anything but satisfactory. Good afternoon!"

The Chinaman sought the other side of the ship and the woman sought oblivion. She had been addressing a Yale graduate, who was working his passage back to China.

*

As every student of American history knows, the War of Independence hung fire, so to say, on the British side. Howe more than once had an opportunity either to

end the war by a decisive stroke, or, by pressing Washington, to make further effort on the American side impossible. He failed to do either, and whatever the reasons assigned, treachery according to some, metropolitan politics according to others, the matter remains to this day a mystery. General Francis Vinton Greene, in his lately published work, *The Revolutionary War and the Military Policy of the United States* (Scribner's, \$2.50 net), comes forward with a new explanation. It is very simple: At Bunker Hill, Howe completely lost his nerve, and never recovered from the mental paralysis there received. Clinton, too, apparently, on one occasion at least fell under some sort of spell; our author does not hesitate to make him "attribute to Washington almost supernatural powers," as the only explanation of his (Clinton's) concern for the safety of New York in 1777. In the absence of evidence, we are compelled to leave these explanations where

they properly belong, in the domain of speculative opinion.

*

President Vail, of the American Telephone and Telegraph Company, announces that a through telephone service between Los Angeles and New York will probably be established by the first of next November. The tolls per conversation will run between \$14 and \$15.

*

The American consul at Birmingham reports that the completion of a new submarine cable between England and France has resulted in the successful telephonic transmission of messages between Great Britain and Switzerland. Satisfactory conversations are now carried on between England and Geneva, via Paris and Lyons, and with Basel, via Paris and Belfort.

*

New York city's total debt at the beginning of 1912 was \$1,037,811,718.81. This is approximately \$20,000,000 more than the public debt of the United States government.

LITERARY NOTES

—Longmans have just published *The Life of John Henry Cardinal Newman, Based on His Private Journals and Correspondence*, by Mr. Wilfrid Ward. (With 15 Portraits and Other Illustrations. In 2 volumes. 8vo. Pp. 654 & 627. \$9.00 net.) This work is based on the very large correspondence of Cardinal Newman, collected for publication by the late Father Neville, his literary executor.

—The Rev. Henry S. Nagengast, of Baltimore, Md., gives us a translation of P. Sixtus Scaglia's historical and descriptive work on the Catacombs of Saint Callistus, that subterranean chapel or crypt of the Popes which the late lamented De Rossi did not hesitate to call "the most venerable sanctuary of Rome next to the Vatican tombs." To praise P. Scaglia's works on Christian archaeology

would be like carrying coal to Newcastle. The present volume contains a very serviceable introduction to the study of the catacombs and Christian archaeology in general. Fr. Nagengast's translation is clearly printed and profusely illustrated. It is a pity that the Roman compositors (the book was set up and printed in the Eternal City) played such havoc with the spelling etc. of the English text. We would advise the reverend translator to have his forthcoming work *The Catacombs: A Vindication of the Catholic Church*, revised and set up in this country or in England. For information regarding this present work or any of the archaeological writings of P. Scaglia, address Rev. H. S. Nagengast, P. O. Box 583, Baltimore, Md.—A. P.

—*Martinucci, Pius, Manuale Sacrarum Caeremoniarum. Editio 3a. J. B. Menghini emendavit et auxit. Pars Prima. Vol. I. (Fr. Pustet & Co. 1911. \$2.)* To praise a work on ceremonies written by Martinucci is like carrying coals to Newcastle. His manual has never been surpassed. The value of the present third edition is that the latest decrees of the Congregation of Rites have been incorporated by means of notes written by the editor, Menghini. This work has been done succinctly and clearly. The present volume treats of episcopal and sacerdotal functions of ordinary occurrence, or in other words, the ceremonies usually described in our small manuals. The arrangement, divisions and printing leave nothing to be desired.—W. FANNING, S. J.

—Rev. Father F. L. Schlathoelter has published a new edition

of his very effective brochure *Daily Communion*, augmented by a brief synopsis of the decree "Quam singulari." The little pamphlet, now already in its 140th thousand, has been blessed by Cardinal Fischer and the Holy Father himself. We hope it will continue to propagate the practice of frequent and daily Communion. Unfortunately it is but too true, as the Cardinal of Cologne observes in his letter to the author, that the decree of Dec. 16, 1905, as well as the one on first holy Communion, meets with passive resistance where it should first of all be welcomed and enforced. (Columbia Publishing Co., Milwaukee, Wis. 5 cts. per copy; 40 cts. per dozen; \$2.50 per 100.)—A. P.

Books Received

[Every book or pamphlet received by the CATHOLIC FORTNIGHTLY REVIEW is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another, to call for special mention.]

ENGLISH

Life and Letters of John Lingard 1771-1851. By Martin Haile and Edwin Bonney. xv & 397 pp. 8vo. London: Herbert & Daniel; St. Louis, Mo.: B. Herder. 1911. \$3.75 net.

The Supreme Problem. An Examination of Historical Christianity from the Standpoint of Human Life and Experience and in the Light of Physical Phenomena. By J. Godfrey Raupert. xx & 331 pp. 12mo. New York, Cincinnati, Chicago: Benziger Bros. 1911. \$1.50 net.

Spiritual Phenomena and Their Interpretation. By J. Godfrey Raupert. 67 pp. 12mo. London: St. Anselm's Society. (American agents: Benziger Bros.) 50 cts. net (Wrapper).

The Acts of the Apostles for Children. As Told by a Grandmother. Adapted from the French of Mme. La Comtesse de Ségur. By Mary Virginia Merrick. v & 161 pp. 12mo. B. Herder. 1912. 75 cts.

Easter Poems. A Religious Anthology by George Herbert, Richard Crashaw, Henry Vaughan, John Banister

Tabb, Edward Caswall, Alfred Noyes, F. W. Faber, Katharine Tynan and Francis Thompson. 24 pp. 4½ x 7 in. London: Burns & Oates. (American agent: B. Herder.) 25 cts.

The Cradle of the King. A Christmas Anthology by Richard Chrashaw, John Banister Tabb, Robert Stephen Hawker, Coventry Patmore, Alice Meynell, Katharine Tynan and Francis Thompson. 24 pp. same size and publishers as above. 25 cts.

The Wedding Sermon. By Coventry Patmore. 24 pp. same size and publishers as above. 25 cts.

The Dream of Gerontius. By Cardinal Newman. 54 pp. same size and publishers as above. 25 cts.

Daily Communion. By Rev. Louis F. Schlathoelter. Augmented Edition. 32 pp. prayer-book form. Milwaukee, Wis.: Columbia Publishing Co. 5 cts. per copy; 40 cts. per dozen; \$2.50 per 100. (Wrapper.)

The Crux of Pastoral Medicine. The Perils of Embryonic Man. By Rev. Andrew Klarman, A. M. Fourth Enlarged Edition. ix & 283 pp. 12mo. Ratisbon, Rome, New York, Cincinnati: Fr. Pustet & Co. 1912. \$1.25 net.

Jesus All Holy. By Father Alexander Gallerani, S. J. Translated from the Italian by F. Loughnan. 273 pp. 4½ x 6½ in. New York: P. J. Kenedy & Sons. 1911. 50 cts.

FICTION

"Poverina." By Evelyn Mary Buckenham. 228 pp. 12mo. Benziger Brothers. 1912. 85 cts.

LATIN

Annus Liturgicus cum Introductione in Disciplinam Liturgicam. Auctore Michaelae Gatterer S. J., S. Theologiae Doctore et Disciplinae Liturgicae Professore. Editio Secunda. xxi & 402 pp. 16mo. Oeniponte: Typis et Sumptibus Feliciani Rauch (L. Pustet). 1912. American agents: Fr. Pustet & Co. \$1.

GERMAN

Lehrbuch der Dogmatik von Dr. Bernhard Bartmann, Professor der Theologie in Paderborn. Zweite, vermehrte und verbesserte Auflage. (Theologische Bibliothek.) xix & 861 pp. 8vo. B. Herder. 1911. \$4.40 net.

Untersuchungen und Urteile zu den Literaturen verschiedener Völker. Gesammelte Aufsätze von Alexander Baumgartner S. J. (Ergänzungsband zur Geschichte der Weltliteratur). Erste

bis vierte Auflage. xii & 949 pp. 8vo. B. Herder. 1912. \$4.25 net.

Antike und moderne Gedanken über die Arbeit dargestellt am Problem der Arbeit beim hl. Augustinus von Heinrich Weinand, Doktor der Theologie und der Staatswissenschaften. 60 pp. 8vo. M. Gladbach: Volksvereinsverlag. 1911. M. 1.20. (Wrapper.)

Geist und Regel des Dritten Ordens vom hl. Franziskus für die Weltleute in 28 Predigten erklärt von Domprediger Dr. Joseph Kumpfmüller. 267 pp. 16mo. Innsbruck: Fel. Rauch (Ludwig Pustet). 1912. American agents: Fr. Pustet & Co. \$1.

Lehrbuch der Dogmatik in sieben Büchern. Für akademische Vorlesungen und zum Selbstunterricht von Joseph Pohle, Doktor der Philosophie und Theologie, der letzteren o. ö. Professor an der Universität Breslau. Zweiter Band. Fünfte, verbesserte Auflage. xii & 635 pp. 8vo. Paderborn: Ferdinand Schöningh. 1912.

Religion, Christentum, Kirche. Eine Apologetik für wissenschaftlich Gebildete. Unter Mitarbeit von Dunin-Borkowski, Joh. P. Kirsch, N. Peters, J. Pohle, W. Schmidt und F. Tillmann herausgegeben von Gerhard Esser und Joseph Mausbach. Erster Band. xx & 802 pp. 8vo. Kempten und München: Verlag der Jos. Kösel'schen Buchhandlung. 1911. \$2.10 net.

FRENCH

Bibliothèque Antimodernistica. Répertoire de Publications Antimodernistes Éditées jusqu'à la Fin de 1911. (Cahiers Contemporains. 13). 17 pp. 4 x 9½ in. Rome: "Cahiers Contemporains." Place Mignanelli 23. 1912. (Wrapper.)

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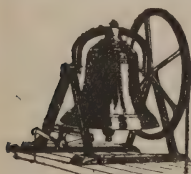
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TOPICS OF THE DAY

THE NEW BISHOP OF DES MOINES

The Rev. Father Austin Dowling, who has been appointed first Bishop of the newly created see of Des Moines, Iowa, used to be editor of the *Providence Visitor*, and some of our older readers may remember the little tilts we had with him in that capacity. But though we sometimes had occasion to differ with him, we learned to respect and revere him as a fine scholar and a priest inspired with extraordinary zeal for the purity of faith and the salvation of souls. A Bishop has need of great and special gifts, but perhaps the qualities that go to make up the ideal Catholic editor are even rarer. Father Dowling was a first-class editor; we have no doubt he will make an excellent bishop. *Ad multos annos!*

"PHOSSY JAW" LEGISLATION AGAIN DELAYED

After more than a year's futile effort to secure enactment of the Esch bill in Congress for preventing the use of white phosphorus in match manufacture as a cause of a fearful disease known as "phossy jaw," (see the CATHOLIC FORTNIGHTLY REVIEW, Vol. XIX, No. 2, pp. 33 sq.) the bill seems to have been "killed" by being referred to a sub-committee of the lower house, "named in secret, sitting in secret," and consulting in secret." For such a treatment of such a matter we find it impossible to imagine any explanation that would for a moment stand the light of day. To attempt to smother such a bill in committee is simply an outrage. The rescue of defenseless workers from the dangers of a horrible and avoidable disease should not be delayed for a single month. Let the people get after their representatives in Congress with a sharp stick!

SECRET SOCIETIES IN THE HIGH SCHOOLS

In the *Educational Review*, Roscoe Conkling Hill gives the results of an inquiry instituted by the educational authorities of a Colorado school district into secret societies in the high schools. A circular letter was sent to all Colorado high schools and to many schools outside the State, asking for an opinion on the so-called fraternity system. Out of forty-five replies received, forty-four were hostile and one was indifferent.

Amos R. Wells, of Boston, in reply to a similar inquiry, is reported

to have received 180 letters of vigorous condemnation and only one of approval.

These are hopeful signs; still we are not yet ready to accept the prediction of the New York *Evening Post*, which has done valiant work in combatting this evil, that the high-school fraternity is doomed.

One of the main reasons for its existence, *teste* Mr. Hill, is the mimetic instinct so extraordinary developed in our academic youth. The high-school boys simply cannot help imitating the college students. In our opinion the root lies deeper than in the college. The high-school striplings imitate their elders. Where is the American man who does not belong to one or more secret societies? It is natural for the boy to imitate the man, especially in matters apt to excite his curiosity. The high-school fraternity is simply part and parcel of the great secret society evil. "Whatever the individualistic strain in American character," recently remarked the *Nation*, "there are four years of life at least in which the American man seems unable to think for himself." Only four years??

ANOTHER SAFEGUARD ASSURED TO WAGE-EARNERS

The United States Supreme Court has decided, in four separate cases, one coming from the Supreme Court of Connecticut, the other three from federal courts in Minnesota and Massachusetts, that the act of Congress of 1910 is constitutional. This act provides that every common carrier engaged in inter-state commerce shall be liable in damages to any employee for injury received, though the injury may have been caused by the negligence of a fellow-employee, and though the injured party may have been guilty of contributory negligence, and furthermore, that "any contract, rule, regulation, or device whatsoever, the purpose or intent of which shall be to enable any common carrier to exempt itself from any liability created by this act, shall to that extent be void."

The Supreme Court's decision overrules that of Judge (now Governor) Simeon E. Baldwin in the famous Hoxie case, which Mr. Roosevelt criticized a year ago last fall, and for his criticism of which he was at one time threatened with a libel suit.

The Supreme Court, in the words of the *Outlook*, of which Mr. Roosevelt is contributing editor, "takes the view that the right of man to be driven by necessity to abandon his rights is no right at all."

THE LIFE OF CARDINAL NEWMAN

Mr. Wilfrid Ward's long-expected *Life of Cardinal Newman*, based on the enormous correspondence which was collected for publi-

cation by the Cardinal's literary executor, the late Father Neville, has appeared at last. It deals with a great subject; for as the *Tablet* observes, Newman was one of the outstanding intellects of the nineteenth century, which his long life almost covers.

The interest of this work is twofold—historical and psychological. It forms a sequel to the *Apologia*, which gave the story of Newman's attempt to counteract the incoming tide of rationalistic "liberalism" in religious thought by restoring to the Church of England the Catholic beliefs and traditions which it had so largely lost. Mr. Ward's book shows yet more clearly that the religious "liberalism" Newman so greatly dreaded carried as its inevitable sequel that total rejection of Christian faith in which it has, in our own day, so widely issued throughout the world. The pathos of Newman's life lies in the fact that while he came finally to believe that only the Catholic Church in communion with Rome could be strong enough successfully to resist the rising flood of infidelity, nevertheless, in his successive attempts as a Catholic to further this great aim he was for years opposed or misunderstood by those whose support he most needed. The ultimate sanction of his views and aims by Leo XIII, and the seal set on his writings by the Cardinal's hat, give a happy termination and a dramatic completeness to a story which might else have proved a tragedy.

On the psychological side, the letters reveal a singularly sensitive and complex mind and nature in one whose spiritual aims were absolutely single and simple.

From both points of view, the historical and the psychological, the biographer has aimed at telling the whole story frankly and fully. We shall no doubt have more than one occasion to quote from this remarkable *Life*.

The Immigration Problem

BY F. R. GLEANER

Professor W. F. Willcox, of Cornell University, in No. 3297 of the N. Y. *Independent*, discusses some "Popular Delusions about Immigration."

He summarizes the leading objections to the present situation under eight heads. The last four objections are vague and not susceptible of proof or disproof by conclusive evidence. The first four are: (1) A million immigrants a year is more than this country can look after; (2) The immigrants are poorly assimilated or not assimilated at all; (3) Immigration increases the amount of pauperism and crime; (4) Our immigrants are poorly distributed.

Prof. Willcox shows that these four objections are really "popular delusions."

(1) The net immigration 1901-1910 was not 1,000,000, but only about 600,000, which is less than the net immigration 1841-1850 or 1851-1860, about the same as the net immigration in the decades of the civil war and the hard times following the panic of 1873, and probably less than the net immigration of the decade 1881-1890. There is no reason to assume, in the light of past experience, that a country of 92,000,000 cannot absorb 600,000 foreigners a year.

(2) There is no evidence that our immigrants are poorly assimilated. They become good Americans and take advantage of our educational facilities for their children, and the percentage of native-born children of immigrants who cannot speak English is only about 2 in 1,000.

(3) 600,000 immigrants a year necessarily adds to the *amount* of pauperism and crime, but our foreign-born element does not contribute *disproportionately* to the crime and pauperism of the country. They are not over-numerous in our almshouses and their proportion among prisoners is almost exactly the same as that of native whites of the same age.

(4) If the immigrants are not as wisely distributed as they might be, this is due mainly to the fact that they have fewer and less trustworthy sources of information regarding local conditions. But on the whole the foreigners find their way to where their services are most needed.

There is but one serious objection to present immigration in Prof. Willcox's opinion. It is a purely economic one, and we have repeatedly pointed it out of late years in this REVIEW. *Immigration is getting to be a menace to American standards of wages and of living.* To quote Dr. Willcox: "The cost of rearing children in the United States is rapidly rising. In many, perhaps in most, cases it is simpler, speedier and cheaper to import labor than to breed it. The arguments in favor of more drastic restriction for this reason are strengthening with the increasing cost of living and of rearing children. The time may have come for more radical methods of restriction."

Prof. Willcox suggests as the most effective measure of restriction an increase of the head-tax sufficient "to make the cost of producing laborers in other countries and importing them more nearly equal to what it now costs to rear children for the labor market in the United States."

The problem is one well worthy of serious study by our economists.

The Rev. Simon FitzSimons' Ideas on Evolution

BY THE REV. E. WASMANN, S. J., VALKENBURG, HOLLAND

IX

Other important differences between Darwin's theory and mine may be briefly indicated as follows:

(1) Natural Selection is utterly unable to explain the origin and development of biologically indifferent characters, that is, characters that are neither useful nor noxious to the preservation of the species. Since by far the majority of the so-called "specific differences" belong to this class, we must conclude that the theory of natural selection cannot claim to give an explanation of the "Origin of Species." Only by admitting internal laws of evolution can such characters be explained.

(2) Regarding the mode of evolution, there exists a great difference between Darwin's views and mine. According to his theory, the transformation of species has been accomplished through a slow and gradual accumulation of minute variations. Hundreds of thousands of years would be necessary for the production of a single species by this agency. My opinion, on the other hand, based upon an actual variability of organisms, is that this gradual variation was combined in a most varied manner with sudden, saltatory variations; so that we need not postulate such long intervals of time for the transformation of a single species.

In one of my recent papers on the origin of social parasitism and slavery among ants¹⁰ I have given an example of the production of a new species of workerless parasitic ants branching off from another non-parasitic, hitherto normal species, by a sudden mutation in the female sex.

(3) Because of its very slow mode of evolution, Darwin's theory comes into irreconcilable conflict with the facts of paleontology. This theory must assume thousands of millions of vanished transitional forms to fill out the gaps between our present species; while, as a matter of fact, such transitional forms are found but rarely in geologic strata. On the contrary, the limitations of fossil species are very like those in living species.¹¹ These phenomena, of which present research is making us more and more certain, are best explained by supposing that periods of relatively rapid transformation of species alternated with longer or shorter periods of comparative permanence. This has already been correctly pointed out by K. von Zittel.¹²

¹⁰ *Über den Ursprung des sozialen Parasitismus, der Sklaverei und der Myrmikophilie bei den Ameisen.* In the *Biologisches Centralblatt*, 1909, Nos. 19-22, pp. 692 sqq. (*Pheidole symbiotica*.)

¹¹ Charles Depéret, *Les Transformations du Monde Animal*, 1907, Germ. ed. 1909, p. 116 sqq.

¹² *Grundzüge der Paläontologie*, 1895, p. 15.

We can readily understand, therefore, that Darwin's hypothesis of natural selection is no longer regarded as a satisfactory form of the theory of descent by the most authoritative evolutionists in different countries. For this reason, too, I have rejected it, notwithstanding all the "tweedledums and tweedledees" of Father FitzSimons.

(4) The fourth point of comparison between Darwin's theory of descent and mine, regards the *descent of man*. Father FitzSimons says regarding this:

"Nor in the last analysis do we find so wide a difference between Father Wasmann's theory and Darwin's doctrine of man's descent from beasts, which Father Wasmann finds so objectionable. Father Wasmann will undoubtedly rebel against all such interpretation of his theory. But if we understand Father Wasmann rightly [!], while he rejects the ape as man's ancestor, he substitutes for him a creature which, though not a beast, is not yet a man—possibly a species of Caliban." (p. 34.)

My answer is: It is evidently untrue that there is only a slight difference between Darwin's theory of the descent of man and my own. As is well known, Darwin wrote a two-volume work, *Descent of Man* (1st edit., February 1871) in order to prove the spiritual and bodily descent of man from the ape.¹³ On the other hand, I have maintained in all that I have written on this point, that the spiritual development of man from the animal is utterly untenable, and that thus far science has given us no proof for the derivation of man's body from animal ancestors. That, evidently, is quite the contrary of what Darwin thought he had proved. This fact, moreover, Father FitzSimons must have known, for it is clearly brought out in the third of my Berlin lectures. (pp. 49-84.)

If Father FitzSimons maintains, despite all this, that I have expressed myself as favoring the doctrine of the animal descent of man, he is guilty of another falsification. The tactics he makes use of here are again worthy of note. By inserting the words "if we understand Father Wasmann rightly" he attributes to me an opinion which he would gladly have me hold, in order to discredit me the more readily as a Catholic evolutionist. And then to speak of my regarding a "Caliban" as the ancestor of man! All this is merely a product of his daring imagination. Such tactics are evidently "unfair" in the highest degree.

After proving in this ingenious manner that there is a striking resemblance between Darwin's theory and mine in the matter of evolution,

¹³ Recently it has been denied with some feeling that Darwin taught the descent of man from the ape. This is, nevertheless, true. Cfr. *Descent of Man*, 2nd. Germ. ed. 1871, Vol. I, p. 135.

and that I have out-Darwined Darwin himself in those points in which I differ from him, Father FitzSimons proceeds to sermonise on my position relative to evolution.

He permits himself "to emphasize the fact that when Father Wasmann attempts to expel Darwin from the realm of even modern evolution, he is simply beating the air." (p. 35.) But this supposition is only a fixed idea in the brain of Father FitzSimons. *He* is "beating the air" in obstinately attributing to me a view which is only his own fiction.

Then Father FitzSimons compares my refutation of monistic evolution with "the attempts of the modernists to wrest the weapons from the hands of the Biblical critics, but which, alas! resulted so ignominiously in their own complete capture by the very Egyptians whom they had planned to despoil." (p. 35.)

This comparison is pathetic, indeed, but also very unjust. In comparing me with the Modernists, without the slightest justification, he has only tried to discredit my views on evolution in the opinion of all good Catholics. This trick, again, is unfair in the highest degree!

But he proceeds even further in his denunciations: "In espousing the cause of evolution Father Wasmann has but opened the flood-gates for that 'powerful wave starting from England,' which 'has assailed us like a deluge,' and which must inevitably sweep him—indeed, which seems to have already done so—from that bold and determined stand which he has nobly—though not very logically—taken against his third division of Darwinism." (p. 35.) Here Father FitzSimons—a Catholic priest—accuses Father Wasmann—another Catholic priest and a Jesuit—of *having betrayed the cause of Christianity*, by opening the doors of the fortress to the enemies of the faith! A grievous accusation, this! Fortunately, however, it is nothing more than a mere denunciation, made by a blind fanatic, who knows not even the first principles of evolution and natural selection. His judgment in the matter, therefore, is of no weight, and we may pass it over with a smile of pity.

At the end of his sermon Father FitzSimons says: "Meanwhile, what constitutes Darwinism must be determined by what Darwin himself taught and wrote, and in spite of all the efforts and protests of Father Wasmann, it will be difficult for him to show that he is not a disciple of Darwin in the true sense of the term, or, as he himself with some ostentation tells us, Haeckel has already styled him '*a Darwinian Jesuit*.'" (p. 35-36.)

And with these triumphant words, Father FitzSimons has at last nailed poor Father Wasmann to the ignominious cross of Darwinism,

as a warning example to all Catholic evolutionists. But he is seriously mistaken. He has performed his cruel operation with nails that were too weak. Much was emphasized, but nothing was logically proved in all his arguments.

And now we may ask, How comes Father FitzSimons, a Catholic priest, to imitate Ernest Haeckel in calling Father Wasmann, "a Darwinian Jesuit"? We can, as we have already said, readily understand, why Ernest Haeckel, the most fanatic enemy of the Christian faith in Germany, should not be over-scrupulous in his choice of weapons against Father Wasmann. Haeckel is the commander-in-chief of the so-called Monistic army, and regards Father Wasmann, as he has himself declared,¹⁴ to be his most successful antagonist among German Catholics. We cannot but be highly astonished, however, to see a Catholic priest resorting to Haeckelian tactics.

The Evil of Mixed Marriage

BY THE REV. E. M. LOFTUS, BRITTON, S. DAK.

Apropos of your timely and sound comments on the evils of mixed marriages let me cite a case I had to deal with in the exercise of the ministry in this portion of the Lord's vineyard. It may serve as an example to open the eyes of those who look with some favor on them, if indeed there can be any such.

Some time ago an old man, a widower of 78 years, sought my advice with regard to the affairs of his soul. I found that he accepted and firmly believed in all the essentials of our holy faith and at his urgent request, after a few instructions, I baptized him. His wife had been a Catholic and remained a nominal one after her marriage to the man who professed no religion. A family of some nine children were born to their union and all, I am told, were baptized Catholics, but have not kept up the practice of their religion.

This old man became very sick later and sent for the priest. I went to him, heard his confession, gave him absolution and all the consolations of our holy faith it is customary to give to the dying. Shortly before he was moved to a Catholic hospital (where he died), he gathered his children around him and made arrangements for his funeral, giving them to understand that he wished to be buried according to the rites of the Catholic Church and by the priest who had baptized and prepared him for death. This was clearly understood, as one of the children told me a few hours after his death, when he advised me of the date of the funeral.

¹⁴ It is not my business here to decide whether or not he has exaggerated Father Wasmann's importance. I myself am of the opinion that he has done so.

I was ready and on hand on the day when the funeral was to take place, but to my great surprise it was only then I learned that those children, all of whom had been baptized Catholics and whose mother came of a good Catholic family, had engaged a Methodist minister contrary to their father's last request, and buried him one day before I was to give him the Christian burial he had requested and was entitled to. The reason those children of a mixed marriage gave when they were asked why they did not allow their father's Catholic burial, as he had requested and as he was entitled to, was—"What would the people say if we called in a priest?"

I learned later that, although the mother had also died in a Catholic hospital and had been attended by a priest in her last illness, she too was buried by a Methodist minister.

This is the way these children of a mixed marriage have treated their parents and regarded their last solemn request. Let others take warning.

Why Catholic Church Property Should Not Be Taxed

BY THE REV. JOS. W. RIORDAN, S. J.,

PASTOR OF ST. STANISLAUS CHURCH, LEWISTON, IDAHO

The Ada County (Idaho) Bar Association not long ago was thrown into a heated debate by a paper read by General Frank Martin.

General Martin assumes, with the utmost coolness, that no property, except State property, can be of immediate and direct benefit to the State; that, consequently, all property not directly taxed is the mere recipient of the State's bounty, since such property returns no direct equivalent; and that, hence, this exemption is unfair to the community at large, which finds, on this account, its burdens proportionally increased. "What property, if any," he triumphantly asks, "should be exempt from taxation, and why?"

Let us give him an instance which will contain in a short and concrete form an answer to his question.

Here in St. Stanislaus school, in the city of Lewiston, Idaho, we have ninety-six pupils, whom we educate without the cost of a dollar to the general taxpayers of the city. We teach the pupils all that is taught in the corresponding grades of our city schools, and, that the work of education may be efficiently done, we supply and pay four teachers. We supply, over and above, the necessary land for buildings and playgrounds; we supply the buildings, furniture, heating, etc. We are thus taking from the shoulders of the general taxpayers of Lewiston the no small burden of the education of nearly a hundred pupils,

and as time goes on and the numbers of our children grow, the direct benefit to Lewiston's taxpayers will increase.

Now let us sit down for a moment and calmly and dispassionately compute what we donate the taxpayers. Let us put a teacher's salary as \$65 a month. This is not considered by teachers a living wage, but to avoid disputes as to amounts, we are willing to take the sum as a basis for calculation. Four teachers at \$65 a month will cost \$260 per month, or \$2,600 for a year of ten school months. This, therefore, is approximately what we save the taxpayers in regard to salaries.

Now let us see what capital this \$2,600 will represent. At the rate of 4.32, General Martin's rate, it would represent \$60,185.18. In other words, had we a drygoods store, or a meat market, or any other enterprise established for purely personal gain, our holding should amount to over sixty thousand dollars before the State would ask of us in taxes what now we donate, viz.: \$2,600. Now, of a fact, our property, even at a maximum valuation, school, residence, and church, is not worth one half this sum. By donating, therefore, what we do for the education of Lewiston's children, we are paying double taxes on every dollar we possess; nay, we are paying more, and paying on a maximum valuation, and not on the ordinary percentage that is taken as a basis for taxation.

But this is only a part. The education of children requires school buildings, playgrounds, school furniture, heat, light, etc. The supplying of all these for ninety-six children is no small item for the taxpayer. By relieving him of this burden we are again paying his taxes, for if we did not supply for him, he would have to supply out of his own pocket.

Our State Normal School and grounds are valued at \$235,187.60. The attendance is 500. On this basis each pupil represents an outlay of \$470.73, the greater part of which has come from the purse of the taxpayer. Ninety-six pupils, at this rate, represent a value of \$45,190.08. Of course, I do not pretend that all pupils represent an equal valuation. I merely wish to call attention to the fact that the supplying of grounds and buildings is no small item, and that those who free the taxpayer from the load are, really in that measure, contributing to the common burdens.

And now General Martin comes along and makes the wonderful discovery that we have done nothing for the taxpayer; that we have in fact, increased his burdens; that we have been the recipients of nothing but favors from an ill-used community; and demands that, having paid double and triple taxes on a maximum valuation of all

that we possess, we now pay taxes a fourth time for the benefit of having been permitted to pay the other three.

The General asks why such property should be exempt from taxation. We answer that really there is no exemption. We give the State three times what it would have a right to ask. If the General would only do likewise, we would have more respect for his opinions. But it would be both mean and unjust for taxpayers thus benefited, or a State acting in their interests, to reap a threefold harvest, and overlooking all this through ignorance, or stupidity, or bigotry, demand a fourth.

Questions of Life and Conscience

BY THE REV. ALBERT REINHART, O. P., SOMERSET, OHIO

Twenty years ago Father Albert Maria Weiss, the great Dominican apologist, received from the editors of the *Theologisch-praktische Quartalschrift* of Linz the commission to contribute to each number of that Quarterly the leading article. P. Weiss accepted the commission and his collaboration gave rise to a series of essays which, in their collected form, have provoked much discussion throughout Europe, but especially in Germany. (*Lebens- und Gewissensfragen der Gegenwart. Von Albert Maria Weiss, O. P. Zwei Bände. xvi & 600 and vi & 530 pp. 12mo. B. Herder, 1911. \$2.85 net*).

The author says in the Foreword:

"When this commission came to me from the Linz *Quarterly* I felt that I could not better serve my reverend brethren in the sacred ministry than by presenting to them as far as lay in my power, a comprehensive survey of the world's posture on affairs spiritual and religious, and thereby to facilitate a deep and correct understanding of the trend of modern ideas. It is not the office of the clergy to concern themselves with the affairs of all the world. The sphere of clerical activity is sharply defined by the office of the priesthood, and the duties which fall within this sphere are taxing upon the strength and time of the priest, so that but very little leisure remains to him to be spent upon the things that lie beyond his sphere. Precisely, therefore, did I conceive it to be my duty to take upon myself for them the office of a watchman on the tower; to scan the heavens, to observe the flight of the birds and to impart in the succeeding issues of the *Quarterly* the result of my observations. It is of importance for the servant of the Church to know the manner of world in which he is to live and labor and to know also where are the pitfalls and snares that lie in his way. Naturally enough, the purpose of my observation and my solicitude for

those whom I wished to serve, directed my attention rather to those signs which were untoward than to those of more auspicious mien. Whatever may have been my success in the undertaking, the fact remains that, during a period of twenty years, I was constrained to observe every incident that came into the world of religion and intellect. Out of these there grew a series of essays, logical, homogeneous, animated by a uniform spirit, dealing with the signs of the times as they appeared to a conscientious observer. Defective the result may be, for no human being can hope to achieve a perfect thing, nevertheless the work is sufficiently comprehensive to be entitled without presumption a presentation of the modern world-view, or, as we now say, of Modernism."

The informing spirit of these essays is the spirit of a chivalrous defender of the Church and her most sacred interests—a defender jealous of the honor and glory of Christ's unspotted Bride and gifted with a keen scent to detect any menace to her well-being. Far-seeing, courageous, and calm when he found, even in its incipency anything that threatened to become a serious disorder, P. Weiss hesitated not to lay bare the wound and give timely warning. Manifestly he touched on many a sore spot in the mode and manner of religious opinion and its conduct, hence the extraordinary activity of critics and writers of all kinds, directly the work came from the press. The tumor was deep-seated, and this conscientious guardian, like a skilful surgeon, had found it, and as the probe entered, it caused much pain, and the cries of the patient were pitiful to hear. The fact remains, however, that from such a process only good can ensue. In spite of the hot attacks made upon it, Fr. Weiss's book lives today, and will live for many a decade of future usefulness to accomplish the realization of his fondest hopes, the return of the clergy and faithful to that firm and unswerving loyalty to Christ and that spirit with which he animated His Church when He established her in such wise that even "the gates of hell shall not prevail against her."

A Roman School for Church Music

BY JOSEPH OTTEN, DIRECTOR OF MUSIC, ST. PAUL'S CATHEDRAL,
PITTSBURG, PA.

On the first of January 1911, the St. Cecilia Society for Italy, mainly through the energetic and zealous efforts of its president, Rev. P. Angelo de Santi, S. J., opened in the Eternal City a school for Church music, in conformity with the wishes of Pope Pius X, expressed in paragraph 28 of his *Motu proprio* of November 22,

1903, which reads as follows: "Let efforts be made to support and promote in the best way possible, the higher schools of sacred music, where these already exist, and to help in founding them where they do not. It is of the utmost importance that the Church herself provide for the instruction of her masters, organists, and singers, according to the true principles of sacred art."

The curriculum of the new school includes the theoretical, historical, and practical study of Gregorian chant, harmony, counterpoint, and organ playing. During the first scholastic year the school counted thirty-one pupils, of whom twenty-one were Italians and ten from other countries, most of them priests. The president, Father de Santi, has recently published, through the various organs of Church music in different parts of the world, an appeal for financial support of the school, setting forth its hampered condition through lack of sufficient income, inadequate quarters for its lectures and meetings, etc. Father de Santi, whose address is, 246 via Ripetta, Rome, brings out the fact that the Holy Father himself has thus far been the chief benefactor and support of the institution by coming to its aid with gifts of money, instruments, and encouragement of every kind. How near to the heart of the Supreme Pontiff is the matter of Church music has been shown anew by the following letter which he addressed to His Eminence Cardinal Rampolla on November 4, 1911:

Our expectations have been fully realised in the happy fruit which, We learn, has been gathered by the students frequenting the School which was founded in Rome last year under your auspices by the pious Society of St. Cecilia and to which Our beloved son, Antonio Piccardo, Superior of the Congregation of Mary Immaculate, freely opened his door. This higher School in which laymen, and more especially the clergy of both branches after having completed their course of theology and free from all other occupations, assemble for the purpose of perfecting themselves in the science and art of sacred music, We deem to be highly useful for the attainment of that desirable restoration of this art and science to which We turned Our mind and thoughts at the very beginning of Our Pontificate. Anybody who reflects what a fund of Christian education, of ecclesiastical doctrine and of sacred discipline is contained in our sacred music and must be acquired by the studious, if they are to be able to treat it properly, will at once understand how difficult it is to teach it and to learn it rightly in ordinary schools of music—and this all the more from the fact that the talents and practice of those who frequent such schools are almost completely absorbed in the study of profane music. Hence, in the *Motu proprio* which We published on November 22, 1903, while advocating that such higher schools should be founded and promoted by Catholics, We also gave timely warning that the Church herself would make special provision for them. From this you will understand, Beloved Son, how pleased We have been with the zeal shown by the Caecilian Society and how glad We were to extol its noble undertaking and to confirm it by Our authority. We trust that the body of students of music who are striving earnestly in the recently established school

to perfect themselves in a branch which is the companion of the most sacred rites may so attain their purpose as to become admirably equipped for promoting the hoped-for increment of divine worship. And We trust that to promote and foster this expectation pious Catholics may contribute the means to enable Us in Our poverty to establish and promote in a stable way, as We wish, this higher School of the City.

Meanwhile as a pledge of divine gifts and a token of Our paternal affection We most lovingly in the Lord impart the Apostolic Benediction to you, Beloved Son, as well as to the President of the Society St. Cecilia, to the teachers and to the students of the new school.

Would that this letter of the Vicar of Christ which elaborates and intensifies what has been said on the same question in the *Motu proprio*, might have an effect and bear fruit in this country! For nowhere in the Catholic world are schools like the one under consideration more needed than in these United States. If there were greater appreciation of the "fund of Christian doctrine and of sacred discipline [which] is contained in our sacred music" among the overwhelming majority of those having charge of music in our churches, we should not have the lamentable exhibitions of artistic and liturgical shortcomings on gala occasions referred to in Vol. XVIII, No. 24, of this REVIEW. Schools for the proper education of church musicians would gradually eliminate from our Catholic papers all over the country the publication of programs with performer's names attached, which announcements resemble far more those of cheap concerts, both as to the character of their musical numbers and the vanity of the performers named, than they do the programs of music accompanying liturgical functions. Such schools would also engender a truly Catholic and generous spirit among those having to do with Church music and help them realize the meaning of the first words which greet our eyes on opening the new *Graduale Romanum*, "Instaurare omnia in Christo," in Pius X's autograph. A high and objective conception of their mission would induce musicians to seek the co-operation of choirs who have both the right tradition and a repertoire in Catholic public functions, especially if these be not purely local, but of an eminently national character. But as long as those in charge of the music in most of our churches "are almost completely absorbed in the study [and practice] of profane music," we shall look in vain for a higher view and improved conditions. The programs chosen and their performance are the logical manifestation of conditions for the removal of which the papal letter prescribes the only remedy.

Catholic Social Principles and Practical Social Remedies

BY THE REV. JOHN A. RYAN, D. D., ST. PAUL SEMINARY,
ST. PAUL, MINN.

At the meeting of the Catholic Social Guild section of the English Catholic Congress, held at Newcastle-on-Tyne, August, 1911, the present writer heard Mr. B. W. Devas (son of the author of *Political Economy*) declare that "Catholic principles do not help to solve particular social problems, and it is a kind of insincerity to suggest that they do." It was a remarkable assertion for a Catholic to make before an audience of his co-religionists, but the speaker defended it warmly both in his formal paper, and in his reply to criticisms in the subsequent discussion. According to his argument, all the particular social principles laid down in the Encyclicals of Pope Leo XIII (which documents contain substantially all that is of authority in the matter) are already accepted by the general public, and have become embodied in legislation or in legislative programs. Having no distinctive contribution of their own to offer, Catholics have no other duty or opportunity than to infuse into the commonly accepted remedial measures the spirit of religion. This is indeed, a very large and very necessary task.

As a reaction and a protest against the position of those Catholics who complacently indulge in vain repetitions of the statement that "only religion can solve the social question," but who make no attempt to show how this solution is to be applied in the life of today, the assertion of Mr. Devas is natural and almost pardonable. Nevertheless his criticism is too general, and his analysis of the social situation too simple. Even if the general public accepted the social principles of Leo's Encyclicals with greater unanimity than is actually the case; even if all Catholics accepted them *practically*, in their ordinary dealings with their neighbors, which is, as yet, a very remote supposition; even if the field of legislation were the only one open to the introduction and application of Catholic social principles; and even if the current legislative proposals receiving considerable support were all as harmless as those which Mr. Devas enumerates,—Catholics would still have a distinctive duty to perform with regard to these measures of legislation. It would be incumbent upon them to defend the good proposals, not merely as citizens but also as Catholics, and to demonstrate to the world, to their co-religionists as well as to those outside the fold, that these proposals were enjoined, or at least sanctioned by Catholic teaching. In other words, there would still be the duty of contributing a distinct element of organized power

to the general movement, and of convincing the uninstructed that the proposed measures were deserving of Catholic support. No one who is acquainted with the actual social situation, least of all, Mr. Devas himself, would deny that in these respects there is ample opportunity for effective and organized effort on the part of Catholics. (See in the *Tablet*, September 16, 1911, the full text of Mr. Devas' paper).

The promoters of the series of "Catholic Studies in Social Reform"¹ are evidently of the opinion that not all the current proposals are transparently good, that some of them do require examination in the light of Catholic moral principles, and that such examination will have the effect of stimulating Catholics to support those measures that stand the test. In the General Introduction we read: "The series of Manuals on Social Questions, . . . has been planned by the Catholic Social Guild with the express object of examining current problems of citizenship in the light of Christian principles, thus furnishing, for the benefit of those who are bewildered by the number and variety of the social panaceas proposed, some means of distinguishing what is ethically sound from what is based upon false or distorted ideals. . . . In this series, then, it is proposed, after a sketch of the history of each question, to show in what points and to what degree Catholic doctrine is involved, what projects are, at least negatively, sound, what motives exist for energetic action, and what Catholic agencies are already at work. It will thus be made abundantly clear that the Church, which played so prominent a part in social reform in the past, has a distinct and very salutary message for the present generation—a message which it is the duty of her faithful members to promulgate with all the zeal and energy in their power."

The general subject of the first of the two volumes under review, is the English Poor Law, and the suggestions for its reform contained, respectively, in the famous Majority and Minority Reports of the Royal Commission which ended its labors in 1909. There is an excellent Preface by Monsignor Parkinson, a chapter by K. E. M. supporting the recommendations of the Majority Report, another by G. S. King defending in essence the present Poor Law against both Reports of the Commission, and a final paper by Mr. Devas in favor of the more radical proposals contained in the Report of the Minority. All three writers discuss the subject from the viewpoint of Catholic principles or at least of Catholic welfare. In a general way the first maintains that the scheme of the

¹ *Catholic Studies in Social Reform. A Series of Manuals Edited by the Catholic Social Guild.* London: P. S. King & Son. I. *Destitution and Sug-*
gested Remedies. 58 pp. 2 shil. 6 d.
 II. *Sweated Labor and the Trades Boards Act.* 69 pp. 2 shil. 6 d.

Majority is more favorable to integrity of the family than the scheme of the Minority; Mr. King declares that reform, not abolition, of the present system is sufficient; and Mr. Devas contends that if the recommendations of the Minority were adopted, dependency would be at an end, and Catholics would have much more time than now to devote to purely religious and educational activities. Mr. King insists strongly that the administration of the present system protects the spiritual rights of Catholic dependents much more thoroughly than would probably be the case under either of the proposed systems. Assuming the correctness of this view, would Catholics therefore be obliged to oppose a change, even though it should result in radical and universal improvement physically and financially, to the nation as well as to the individual dependents? At any rate, the discussion shows that Catholics are divided quite as widely as the rest of the people in their views of the whole subject, and that none of the three schemes of poor relief can be condemned outright on Catholic grounds. This is at least a negative gain.

The second pamphlet contains five chapters, dealing respectively with Sweating, the Living Wage, the Trade Boards Act, the Accordance of the Act with Catholic Principles, and Operation and Co-operation. In the chapter on the Living Wage, the writer, Leslie A. Toke, adopts in substance the reasoning and the conclusions of the volume published a few years ago under that title. In the third and fourth papers, Father John A. Stratton, S. J., explains the working of the Trade Boards, and declares that the law is based upon "the Christian principles of individual rights, personal dignity, and justice." These boards are a device borrowed from Victoria, Australia, and have been established up to the present in the lace-finishing, box-making, chain-making, and tailoring trades in England. They are composed in equal numbers of employers and employees in the trade, together with members appointed by public authority. Their duty is to fix minimum rates of wages, below which it will be illegal for any employer to descend in his wage-payments. The trades to which the law applies, those carried on by women working at home, are notoriously the worst paid and most depressed in England. While the law has not been in force sufficiently long (less than a year and a half) to demonstrate its efficiency, the indications are that it will accomplish all that its most sanguine friends have dared to hope for. In the chain trade at Cradley Heath, where the first board was set up, wages have been raised between 80 and 150 per cent. The Rev. Thomas Wright, the editor of the volume, contributes several interesting details concerning the working of the law in the final chapter. After referring

to the spiritual evils wrought by pauperism, he declares that the Trade Boards Act has provided the Church with a remedy. "In truth it is her own prescription, unwittingly written by the State. Possessed of the remedy, she is depending upon her children, lay as well as cleric, for its administration. . . . It may be stated that no opportunity was ever so propitious for a national Catholic social movement as is provided by the Trade Boards Act. Co-operation with this most estimable measure means both mercy and justice, virtues the practice of which will inevitably consolidate the entire Catholic body, by welding the rich with the poor, separated so long and so far from their more fortunate brethren by an un-Christian pauperism of which they are the helpless and blameless victims. . . ."

To be sure, some Catholics may read this pamphlet, and yet refuse to admit that the doctrine of a living wage compels them to work for the realization of that doctrine in this particular way. But they cannot deny that this way, the method of fixing living wages by law, is in harmony with the Catholic teaching on the matter. This much light at least the pamphlet affords to all Catholics. For those who are better instructed or better disposed, it does more; it gives them motives for co-operating in the work of the Trade Boards Act, and shows that such co-operation is a duty resting upon them as Catholics.

Let us hope that these two little volumes will be followed by many others which will treat in the same practical and enlightening way the various measures that are currently proposed for the betterment of social conditions in England. The Catholic Social Guild has already produced a respectable amount of social literature. We Catholics in America are about seven times as numerous as our brethren in England, yet we have no organization that has done anything of this sort comparable to their achievements, and we have only one organization, the German Catholic Central Verein, that has done anything whatever. (The last publication of this society, *A Minimum Wage by Legislation*, deals with the same general subject as the second of the two pamphlets before us). Perhaps the activity of the English Catholics will some day shame us into an attempt to imitate their example. Every feature of the social question that exists in their country may be found among us: the only difference is in the degree of acuteness.

Shall we remain inactive until conditions have become as acute and terrifying as they are in England?

The Evil of Salacious Novels

BY ARTHUR PREUSS

Of the many thousands of novels that have been published in this country and in England during the past decade a few are clean and inspired by high ideals and virtuous standards. But the great mass of what might be especially designated as "society" novels, *i. e.* stories that purport to depict the conditions, manners, and customs of present-day society, and foist views of that society upon the reader as the true expression of the highest ideals of life, are vulgar and sensational. Yet it is these latter that are preferably read by our young people who are always on the look-out for something of "thrilling interest."

Miss Mary Helm, a daughter of the late Governor Helm of Kentucky, who is prominently identified with the Methodist Women's Home Mission Society, some time ago looked into a lot of recent popular novels which she found lying on tables and bookshelves in libraries and the homes of good church people. She reported the result of her investigation to the *Methodist Quarterly Review* (Nashville, Tenn., No. 209) as follows:

They [these novels] seemed to vie with each other, she says, in their effort to tear down all that is holy and pure in life, claiming that the only real "Life" (spelled with a capital L) was to be found by casting away all the restraints of religion and civilization—especially the hateful "convention" of marriage—which limits the association of the sexes. The seventh [sixth] commandment is sent "whistling down the wind" along with all the rest of the "shalls" and "shall nots" of the moral code. The holy claims of motherhood are accounted as unjust slavery, preventing the self-development and self-expression necessary to the highest life. Life (spelled with a capital) is supposed to have a highly spiritualized meaning, and those who have an inordinate craving for it are beings of such refined idealism and great breadth of thought that they joyfully cast aside the shackles of marriage, by divorce or worse—in fact, scorn all other decent conventionalities. In the end the practical consummation of this capitalized Life is what plain-speaking people call *adultery*.

Miss Helm goes on to describe some of these scandalous novels as follows:

Two single women between twenty and twenty-five years of age, in airing their views of one of the most salacious novels of the season, said without hesitation that the heroine did her duty in surrendering her virtue to meet the ambitious requirements of her husband. Another group of girls discussed with almost appalling naïveté a book which gave a *coleur-de-rose* description of the harems of Constantinople. These were described as abodes of luxury and beauty, with everything that could charm and satisfy the senses. The inmates were adorable creatures who were perfectly happy though believing they had no souls, and that their only mission in life was to gratify man. The fact that that man had many wives did not excite jealousy or unkind feeling, for they

recognized *polygamy as a necessity to man's nature*. All these points were discussed, and the conclusion reached was that this view of life and marriage was just as good as that held in Christian countries, and really, for those women, better. Of course these girls had never read a true statement of Moslemism and its harems. While this book went to prove the need of polygamy for man, another and far more indecent book presented with equal sophistry a woman's need of polyandry, and the supply of both these needs was made to seem virtuous and right. The latter ignored the claim of little children absolutely dependent upon a mother's care. That was as nothing to the claim of animal passion.

Another book makes a heroine of a young woman who leaves her remonstrating father, her home, and the respectable people that visit there, to live alone among a Bohemian set in the city. She discards all religion and sense of propriety, and seeks "Life" (capital L). She becomes an ecstatic believer in free-love and proves her faith by her works. The author, far from condemning her unholy life with another woman's husband, glorifies it in sensual scenes, and has them to "live happy ever after." There is no suffering for sin, no retributive justice.

Another book tells the story of a beautiful girl who, hoping to find "Life" in the Upper Ten of New York, makes her marriage with a prosperous business man her door of entrance into the millionaire circle. After a few years of social triumph, this sleek, velvet-gowned, jewel-laden woman receives with sensuous enjoyment the ardent love-making of a gay Lothario, and calmly tells her husband that she is tired of him—has no other fault to find with him. She then proceeds to Reno, gets a divorce, and marries the other man.

These novels are only a few, but they will serve as a type of a large class that may be called a propaganda of free-love—an apotheosis of animal passion.

Such books are devoured wholesale by our girls and boys, by our growing-up sons and daughters, by our spinsters and married women, to some extent also by our menfolk. We advisedly use the word *our*, because these foul things circulate not only among the Methodists, but among all classes and denominations. I have been shocked a number of times to see them in the homes of Catholic families. Need we wonder that a generation is growing up with false standards of life and ideals drawn from the harem and the brothel?!

Miss Helm frantically calls for a "pure-food law" in literature. She demands that the manufacturers of immoral books, like those of poisonous drugs, be compelled to label their productions with skull and crossbones, so that even the most ignorant may know their dangerous quality and shun them.

But this remedy would, we fear, prove inadequate. Does not Miss Helm herself admit that many innocent girls, though warned, take up and read such books simply because they are "interested in the story" and have "heard and seen the many-sided presentation of evil in the theatre, the moving picture show, the daily papers," until

they are no longer shocked by it? Verily the salacious novel is only one of the cankers eating at the heart of the nation.

By all means, let the output of the publishers be carefully and severely censured. But above all, let parents attend to the sacred duty, which many of them so grossly neglect, of giving their children a conscientious Christian training, teaching them early to obey and then, to the best of their parental knowledge and authority, keeping them away from the unclean theatre and picture-show, and carefully watching over what they read both in the line of newspapers and books. That is the only way *we* can see of counteracting this terrible evil.

A New Contribution to the Bacon-Shakespeare Controversy

BY THE REV. ALBERT MUNTSCH, S. J., ST. LOUIS UNIVERSITY

Sir Edwin Durning-Lawrence, in the foreword to a volume recently published with the frank title *Bacon is Shakespeare* (New York: The John McBride Co.), thus characterizes the author of the disputed plays:

The mighty author of the immortal plays was gifted with the most brilliant genius ever conferred upon man. He possessed an intimate and accurate acquaintance, which could not have been artificially acquired, with all the mysteries and intricacies of court life. He had by study obtained nearly all the learning that could be gained from books. And he had by travel and experience acquired a knowledge of cities and of men that has never been surpassed. Who was in existence at that period who could by any possibility be supposed to be this universal genius? In the days of Queen Elizabeth, for the first time in human history, one such man appeared, the man who is described as the marvel and the mystery of the age, and this was the man known to us under the name of Francis Bacon.

In this quotation the author's thesis is definitely stated. But there is no hint (except only for *Richard II*) why Bacon should have hidden his authorship of the immortal plays under the personality of an anonymous Stratford actor.

Chapter VI is devoted to "Shakespeare's Correspondence." The author asserts that there are "in existence three, and three only, contemporary letters referring in any way to him, and these are not about literature, with which the Stratford man had nothing whatever to do—but about mean and sordid small business transactions."

Sir Durning-Lawrence thinks it is a further grave argument against the Shakespearean authorship that Shakespeare should have gone so far as to prosecute a certain "John Addenbroke to recover a

debt of £6 and sue his surety Horneby." In his opinion a person who can engage in such sordid business is not one who will be successful in courting the Muses. But we know of not a few great poets who lived in poverty and died in need.

In Chapter VIII some lines of Sonnets 78 and 81 are hard pressed for evidence that "Bacon is Shakespeare." But here too the process is as arbitrary as it is unconvincing.

In the tenth chapter, it is "proved mechanically," in a short discussion of the long word "Honorificabilitudinitatibus," that "Bacon is Shakespeare." This sesquipedalian is found in the Quarto edition of *Love's Labor Lost* (1598). We have no space to go fully into the dissertation offered on this word, but can only say that the author believes that the Latin verse "*Hi ludi F. Baconis nati tuiti orbi*" must be hammered out of the 27 letters of which it is composed, and that then we have the proof, firm and convincing, that "Bacon is Shakespeare." The author's own translation is "These plays F. Bacon's offspring are preserved for the world." We believe that anyone who has carefully read the article "The Baconian Theory Reduced ad Absurdum" in the CATHOLIC FORTNIGHTLY REVIEW, Vol. XVII, No. 18, will look with grave suspicion upon this attempt of the learned lawyer to prove his pet theory. For, as the writer of that article well says: "It is easy to show that 'An Elegy in a Country Churchyard,' commonly ascribed to Thomas Gray, was really the work of Francis Bacon."

As is so frequently the case in arguments of this kind, a cardinal feature of the whole controversy is conveniently overlooked—namely the reason why Bacon should have gone to the pains of concealing his authorship, which, according to Baconians nevertheless he revealed, in anagrams and acrostics. In an excellent article on this subject in the *Bookman* (August, 1909) we find this objection clearly and strongly stated. We shall quote the passage, as it contains more sound sense than whole libraries of anagrams and acrostics: "Consider how many sweeping assumptions the theory that Shakespeare was not Shakespeare involves. Even the *advocatus diaboli* has been constrained to admit that such a tremendous literary hoax could not have been perpetrated without confederates. The fact that the great man who had been Solicitor General, Attorney General and Lord Chancellor, who had held a conspicuous place at court, who had written the *Advancement of Learning* and the *Novum Organum*, was also the author of the most successful plays of his time, could not have been so thoroughly concealed that no one suspected the truth until more than two centuries after his death. Furthermore, the contemporary

allusions to Shakespeare as the author are abundant and convincing... If one believes that Bacon, after concealing so carefully from all the world the fact that he wrote the noblest plays in the language, by a conspiracy of silence without a parallel in literature deliberately revealed his authorship in a series of acrostics, one will believe anything."

FLOTSAM AND JETSAM

To the Unknown God

Holy Scripture tells us (Acts XVII, 23) that when St. Paul came to Athens, he found there an altar dedicated "To the Unknown God."

That there were such altars between Phaleron and Athens, in Athens itself, and also in Olympia, is confirmed by Pausanias (I, 1, 4; V, 14) and Philostratus (*Vita Apoll.*, VI, 3). These altars were erected by men who had received succor in some need and did not know whom to thank, or by others who desired to propitiate the unknown author of some affliction.

Quite recently (according to the *Katholik* of Mainz, 1912, No. 1, p. 70), Hugo Hepding discovered at Pergamon the ruins of an ancient altar (probably of the second century of the Christian era) with the fragments of an inscription, thus: "*theois agn... Kapit.. daducho..*" which Deissmann (*Paulus. Eine kultur- und religionsgeschichtliche Skizze*, p. 179. Tübingen 1911) deciphers as follows: "*theois agnostois Kapitōn daduchos*," i. e., "Capiton, the torch-bearer, to the Unknown Gods."

It was no doubt a similar inscription above an altar in Athens which St. Paul read "with the eyes of the monotheistic missionary" which struck him so forcibly as "the embodiment of pagan humanity's desire for the living God, whom he possessed in Christ." (Deissmann, *Das Licht vom Osten*, 3rd ed., p. 186).

Clerics and the Secular Courts

The *Ecclesiastical Review*, which is competent to judge in such matters, says in regard to the papal *Motu proprio Quantavis diligentia* (Vol. XLVI, No. 2):

The decree, so far as it applies to any country in which the *privilegium fori* is not accepted, although it has greatly agitated the public as if it were an unwarranted limitation of a Catholic citizen's liberty in bringing to justice a clerical offender, has practically been in force amongst us for many years. Nay, it has actually existed in a more rigorous form than that which Pius X demands; for, according to the ecclesiastical law in the United States, no Catholic may bring civil or criminal action against a cleric in the secular courts without written per-

mission from the bishop: "sine permissione scripto expressa ipsius episcopi"; whereas the pontifical decree recently issued says merely, "nullo potestatis ecclesiasticae permissu."

Evidently the Pope's *Motu proprio* has not altered the conditions among American Catholics, unless it be to mitigate the law which heretofore required that any Catholic who wished to prosecute a cleric in a civil court must first have his bishop's permission in writing; whereas the Pope now allows it if the plaintiff have any kind of ecclesiastical permission, which might include even such consent as is given by silent acquiescence.

The simple meaning therefore of the Decree is that no Catholic may force an ecclesiastic into court, without having the permission of the bishop in whose power it is to settle the case. The restriction does *not* include the subpoena summons served upon a cleric to appear as a witness, or as an expert, or as defending advocate or judge. It refers to one *accused* of delinquency or crime, for in canonical language "in jus trahere intelligitur aliquem trahere ut reum vel contra quem agatur." (Lehmkuhl, II, 1196.) As the sole object of the law is to prevent scandal, an aim which every right-minded member of the Church must endorse, the obligation of obtaining the bishop's permission before proceeding to public action against an ecclesiastic is not only reasonable, but wholly just and salutary, since it regards

the peace and edification of the community.

The bishop may refuse his permission; but he cannot do so legitimately unless he is able to secure justice to the injured party by his own decision or in the ecclesiastical court. The censure of the Church is directed against those who wantonly force clerics into the civil courts; hence the Fathers of the Council wisely used such words as "nisi res aliter componi nequeat," in giving their reasons for the prohibition.

But suppose a bishop unreasonably refused his consent to a civil action against a cleric when the ecclesiastical trial is for one reason or another sure to fail in its attempts to reach an equitable settlement of the case. In that event the bishop simply is supposed to rule the matter out of his court or he becomes a party to the action preferred against the accused cleric. In the first supposition, his refusal to try the case might with due regard to circumstances be construed as a disposition to permit a transfer of the matter to the civil court. In the second supposition an appeal against the bishop himself for refusing to administer justice would transfer the matter to the metropolitan, who would have to settle the case or give leave to have it decided in the civil courts.

Col. Roosevelt on Home and Married Life

The home, based on the love of one man for one woman and the performance in common of their duty to their children, is the finest

product of Christianity and civilization. Our consistent effort must be to strengthen it, and any movement to destroy it marks the nadir of folly and wickedness.

Much can be done by law, and whatever can thus be done should be done. But much more can be done by a vigorous, enlightened, and effectively aroused public opinion. Not only easy divorce, but the shameful shirking of duty by men and women which leads to such divorce and to all kinds of domestic unhappiness, and all unhealthy love of ease and vapid excitement, and inability to prize the really highest things in life, should be unsparingly condemned, not only in theory but in practice. It should be a subject of just indignation wherever a duty is shirked; and we should hold in unmeasured scorn the empty laughter of the fool who sees in such shirking of duty only matter for mirth.

In one of the magazines a month or two ago, in what purported to be the "funny" column, was a story of a man proposing marriage to a woman who hesitated to accept him, and he was represented as holding out inducements, saying: "I am willing that we should have no children, so that you will be able to go to Europe whenever you want to, entertain your friends, and not be tied down," to which she answers, "Good!" Foolish and brutal jesting about infamy, about the profanation of what should be holiest in life, is the mark of revolting depravity; for public opinion to

tolerate such jests and stories is as if we should tolerate an ape capering over an altar. Woe to us as a nation if our men and women, our young men and maidens, fail to face life with the brave and solemn purpose to lead it on the plane of high endeavor, and to find their supreme satisfaction in the full performance, and not the avoidance, of duty.—Col. Theodore Roosevelt in the *Outlook*, Vol. 100, No. 5.

An Interesting Chapter in the History of the Catholic Church in Utah

From 1776 to 1841 no Catholic priest put foot on the soil of Utah. In the latter year Father De Smet, the famous Jesuit, seems to have passed through there on his way to his Northwest Mission. In 1846 he met the Mormons who, to the number of about 10,000, were camped on the Territory of Omaha, and became friendly with Brigham Young to whom he gave such glowing accounts of the country around Utah, that it seems probable that Young decided to make the place his land of promise. Father De Smet does not claim that his advice was the means of sending the Mormons there; all he says in his letter, which the author [Dean Harris in his history of *The Catholic Church in Utah*] quotes, is: "They asked me a thousand questions about the regions I had explored, and the valley which I have just described to you pleased them greatly from the account I gave of it. Was that what determined them? I would not dare assert it. They are

there!" But if after events prove anything it does look as if the Mormons were grateful to the Jesuit for his information. Later on in the history of Catholicism in Utah the Mormon tabernacle of St. George was placed at the disposal of Father Scanlan (now

Bishop), and not only that, but the tabernacle choir learned how to sing the choir parts of a High Mass, and sang at Father Scanlan's Mass after a fortnight's practice. — *Catholic World*, No. 563.

ET CETERA

The *Ecclesiastical Review* agrees with our esteemed contributor the Rev. J. Schulte (see his article in our Vol. XVIII, No. 23, pp. 701 sq.) in emphasizing the value of moving-picture entertainments as an adjunct to pastoral efficiency. "Stereopticon or moving-picture entertainments," says our brilliant contemporary (Vol. 46, No. 2), "are being more utilized by the clergy, not simply as an instructive and recreative instrument for the people, but as a quasi-necessary protective against the allurements of immoral shows. We may inveigh all we can against these popular shows that are multiplying throughout the land, but unless the priest himself provide a substitute to engage the youth under his charge they will inevitably seek their pleasure in places where their virtue becomes sullied or lost."

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Mr. E. T. Tannatt, in the *Engineering Record*, suggests that a contributory cause of the failure of concrete dams, arches, etc., of which we have heard so frequently of late, is the destructive effect of alkali present in the water. Ex-

perience shows, he says, that where seepage, capillary action, and evaporation can unite to produce a concentrated alkaline solution in concrete, the cement will be destroyed even if the percentage of alkali carried by the impounded water is very small. Government investigations in the arid lands of the West, where alkali is abundant, have proved that it is destructive to Portland cement. The *Scientific American* (Vol. 106, No. 5) agrees with Mr. Tannatt that the engineering profession at large should thoroughly investigate the matter.

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Apart from the dangers of an extremely low temperature, polar exploration seems to be a healthful occupation. W. S. Bruce, leader of the Scotia expedition to the Antarctic in 1904, in his recently published book on *Polar Exploration* says that the death rate of polar expeditions is probably less than that of the healthiest town in Great Britain. He even predicts that sanatoriums will be established in Spitzbergen and other Arctic lands on account of their immunity from rheuma-

tism, colds, and bacterial diseases generally.

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At a convention held in Chicago, Jan. 27, the Modern Woodmen of America, by a vote of 460 to 307, at last submitted to the inevitable by increasing their rates for fraternal insurance by about 45 per cent. This, we believe, brings their assessment system fairly under the N. F. C. table, which the M. W. for several years stubbornly refused to accept. Whether this table will in the long run prove safe and adequate is a different question. (See the CATHOLIC FORTNIGHTLY REVIEW, Vol. II, No. 42; Vol. VI, No. 28; Vol. XV, No. 6, p. 178; Vol. XVI, No. 2, pp. 43 sqq.) Even if it did, Catholics would have no excuse to join such suspect societies as the Modern Woodmen, since there are Catholic fraternal offer-

ing the same, nay superior pecuniary advantages.

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"Corn is one of the most important cereal foods from the standpoint of palatability, nutritive value, and digestibility," says Farmer's Bulletin Number 298, which Charles D. Woods has written for the U. S. Department of Agriculture. Its tissue-building properties (protein content) are too low in proportion to its energy-producing qualities (fat and starch content) to make corn a well-balanced food in itself. But the current notions that it is indigestible, or "too heating" in summer time, are not borne out by science. The student will find this and similar aspects of the subject ably and entertainingly treated in Mr. Woods' little pamphlet, which can be had for the asking.

LITERARY NOTES

—*The Life of Cardinal Vaughan* by J. G. Snead-Cox, which we heartily recommended on its first appearance about a year ago, can now be had in a cheaper edition, the two volumes in duodecimo, printed from the original plates, for \$3.50 net. This ought to make this excellent work still more popular than it already is. We wish all Catholic books of importance were issued cheaply after the author and publisher have made their expenses and a reasonable profit on the first one, or two, or three editions, as the case may be. This would do a great deal to po-

popularize good Catholic literature. The American agent for the publishers of the *Life of Cardinal Vaughan* is B. Herder, St. Louis, Mo.—A. P.

—Cardinal Hergenröther's *Kirchengeschichte*, which was some years ago entirely recast by Prof. J. P. Kirsch, has now begun to appear in a fifth, revised edition. The first volume, just out, is larger by some thirty pages and revised throughout. We have not heard anything lately of the projected English translation

which, we were told some years ago, was to be edited by Msgr. Shahan. We trust the plan has not been given up. There is need of a comprehensive and up-to-date text-book of church history in English.—A. P.

—*Life and Letters of John Lingard, 1771-1851.* By Martin Hale and Edwin Bonney. (xv & 397 pp. 8vo. London: Herbert & Daniel; St. Louis, Mo.: B. Herder. 1911. \$3.75). This bulky volume is "padded" both in the literal and a figurative sense. If all that it actually tells us about Dr. Lingard were condensed and printed on reasonably thin paper, it would find place in a slender volume of no more than 150 pages. As it is, the book is over two inches thick and loaded with much general information about Catholic affairs in which Lingard played a more or less prominent part. Thus we learn of old Douay before the Revolution, of Crook Hall and Ushaw in later times, of Lingard's chief friends — Canon Walker, Bishop Gradwell, Charles Butler *et al.*, and much of general Catholic history, especially in the North of England. The biographical data are rather scant, though the authors have had access to all the materials at Ushaw and elsewhere. The portrait they draw of Lingard is that of a sober, critical, and somewhat unclerical English gentleman with a passion for historic truth and an unconquerable desire to go to the original sources. The question as to Lingard's being chosen for the cardinalate is left in *statu quo*. The treatment accorded to Bishop Milner is unnecessarily harsh and, we believe, unjust. We hope the publication of this *Life* will be

followed up by a new critical edition of Lingard's famous *History of England*, with notes based upon the mass of new material that has become available since his time.—A. P.

—Paul Dudon's recently published work *Lamennais et le Saint-Siège d'après des Documents Inédits et les Archives du Vatican* (xii & 444 pp. 12mo. Paris: Perin & Cie. 1911. 5 frcs.) gives the first complete and authentic account of the vagaries of the famous French Abbé who still has so many admirers, even among a certain class of Catholics. Père Dudon has had access to all the documents relating to the case in the Vatican archives and also to the important letters preserved by the French Ministry of Foreign Affairs. His account of Lamennais' relations with the Holy See and his final apostasy is based throughout on these documents and on the unfortunate man's own published writings and private letters. It is so well documented and so just that it may be accepted as the final verdict of history. This instructive book should be widely read.—L. B.

—*La Correspondance de Rome* devotes one of its *Cahiers Contemporains* (which correspond in a measure to our American *Catholic Mind*) to a bibliography of anti-Modernist books, pamphlets, and reviews published up to the close of the year 1911. (*Cahiers Contemporains*. 13. *Bibliotheca Antimodernistica. Répertoire de Publications Antimodernistes éditées jusqu'à la Fin de 1911*. 17 pp. 4 x 9½ in. Rome 1912). The list contains titles in six or seven different languages and will prove

useful to all who follow the trend of the movement against the characteristic heresy of the present time. We are gratified to find our humble REVIEW mentioned among the "très rares publications qui s'occupent surtout d'Antimodernisme." We have always regarded it as an important part of the duty of a Catholic reviewer to combat all errors condemned by the Church and all enemies of the Holy See and have tried for ourselves to live up to this duty to the best of our meagre ability.—A. P.

—Volume XII of the *Catholic Encyclopedia* (New York: Robert Appleton Co.) carries the alphabet from "Philip" to "Reval" and embraces such important and interesting subjects as the Philippine Islands (Finegan), Philosophy (M. de Wulf), Physics, History of (P. Duhem), Pilgrimages (P. Jarret), Plato and Platonism (W. Turner), Cardinal Pole (H. Thurston), Poles in the United States (F. T. Seroczynski), Political Economy (F. O'Hara), Poor (W. J. Kerby), Pope (C. H. Joyce), Popular Devotions (H. Thurston), Population, Theories of (J. A. Ryan), Pragmatism (W. Turner), Prayer (J. J. Wynne), Prayer-Books (H. Thurston), Preachers, Order of (P. Mandonnet), Predestination (J. Pohle), Priesthood (J. Pohle), Probabilism (J. M. Harty), Propaganda (U. Benigni), Property (H. Thurston), Property, Ecclesiastical (W. H. W. Fanning), Protestantism (J. Wilhelm), Providence, Divine (L. J. Walker), Prussia (M. Spahn), Psalms (W. Drum), Psychology (M. Maher), Psychotherapy (J. J. Walsh), Purgatory (E. J. Hanna), Rationalism (F. Aveling), Redemption (J. F. Sollier), Re-

ductions of Paraguay (A. Huonder), Reformation (J. P. Kirsch), Relics (H. Thurston), Religion (C. F. Aiken), Religious Life (A. Vermeersch), Renaissance (W. Barry), Resurrection (A. J. Maas). It is refreshing to see that the merits of this scholarly reference work are being acknowledged on all sides. Thus the *Outlook* in a review of the present volume says (Vol. 100, No. 5): "The *Catholic Encyclopedia*... is a monument to the enterprise of American Catholics. On all subjects relating to the history, doctrine, and practice of the Church of Rome it is a storehouse of the authorized information and instruction required by its clergy and laity. Consequently it is for Protestants also a highly valuable source of official information concerning matters both of fact and opinion as viewed from another standpoint than their own." Such recommendations should prove helpful in getting the *Catholic Encyclopedia* into public libraries and reading rooms. This is a duty to which educated Catholics everywhere ought to apply themselves with strenuous zeal. A copy of the *Catholic Encyclopedia* in a public library or reading room will prove "a perpetual mission" indeed.—A. P.

—"In the absence of a government seismological service in the United States," said the *Scientific American* not long ago (Vol. 105, No. 19), "it is fortunate that a number of Jesuit observatories have organized a service... sending in regular reports to the central station, St. Ignatius College Observatory, Cleveland, whence they are transmitted to the international seismological headquar-

ters at Strassburg, Germany." Those who are interested in this seismological service of the Jesuits will do well to send for Bulletin No. 5 of St. Louis University. This Bulletin on 53 octavo pages gives a brief historical outline of the development of the science of seismology, a concise statement of the aim of the seismological work of the Jesuits, an explanation of the seismograph and its physics, the table for distances with co-ordinates for St. Louis, a page or two on the kinetic and dynamic analysis of earthquake records, and a list of the earthquakes registered in St. Louis University Observatory during 1910. The booklet is handsomely illustrated.—A. P.

—Those of the American clergy who have made their studies in the Baltimore Seminary, will welcome the publication of a series of conferences by the Rev. Joseph Bruneau, S. S., D. D., under the title of *Our Priesthood*, on the minor and sacred orders. These conferences "were not intended for publication. They were meant as simple talks to seminarians preparing for ordination." It was a happy suggestion that caused them to be made accessible to the public at large. The reverend author makes a special point of explaining the text of the Roman Pontifical and the rites of ordination. Is it quite accurate to say, however, that the grace of the minor orders is given "exclusively" (p. 39) in proportion to the candidate's preparation and dispositions? The minor orders are but sacramentals, it is true, but the efficacy of sacramentals is *quasi ex opere operato*, as theologians explain. The remark on page 14 about the relation of natural to su-

pernatural virtues had better be dropped in a second edition; or else rewritten in such a way as to leave no room for misunderstanding. One does not get a clear idea of what the author means by a "perfect Christian," what relation he supposes to exist between natural and supernatural virtues, or how natural virtues can be the "most essential and indispensable" in the life of a Christian. On the whole *Our Priesthood* is well calculated to inspire the reader, whether young or old, with a lofty conception of the dignity of the sacerdotal calling. (B. Herder. 90 cts.)—A. B.

—Mr. J. Godfrey Raupert has issued a new revised edition (though not so indicated on the title page) of his interesting and valuable work *The Supreme Problem*, which the subtitle explains to be "an examination of historical Christianity from the standpoint of human life and experience and in the light of psychical phenomena," and which we cordially recommended upon its original appearance at Buffalo, N. Y., in 1910. (See C. F. REVIEW, Vol. XVII, No. 15, pp. 471 sq.) The present edition is published in England and distributed in America by Messrs. Benziger Brothers. (Price \$1.50 net.)—A. P.

—Those who have the English Catholic Truth Society's *Lectures on the History of Religion* (five volumes, at sixty cents a volume) should not neglect to procure a copy of the Index to this useful work, issued in penny pamphlet form by the same Society. The Index is so constructed that by its use the student can trace a practice or idea which has struck

him, in its various manifestations through widely different ages of the world's history, and in the most disparate phases of culture. (B. Herder. 5 cts.)—A. P.

—In a previous issue of this REVIEW we recommended Father Muff's (O. S. B.) *Katechesen*. The third volume, which deals with the Commandments and Prayer, deserves the same praise. (Benziger Bros. 75 cts.)—A. B.

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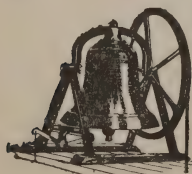
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LENTEN TOPICS

A HOPEFUL SIGN OF THE TIMES

Cardinals Gibbons and Farley, and Archbishop Prendergast of Philadelphia, who together constitute the episcopal commission for the distribution of the funds collected annually by order of the Third Plenary Council for the negro and Indian missions, say in a recently published appeal to the faithful:

In the United States we indeed possess a sturdy Catholicity of which any country might well be proud, but it is subject to conditions which cannot but fill us with grave concern. The far too prevailing heedlessness of religion and of religious obligations and restraints, blighting at all times, has in recent years grown so great that it is gnawing into our very vitals, enfeebling our religious life, vitiating our family life, weakening the faith of not a few, and causing a loss which, while not yet great, cannot but increase vastly as the years go by, and our very wealth, if used only to procure pleasure and promote ambition, enfeebles more and more our whole religious make-up. How long do we think this corrupting process will last? Already the Protestant churches of the olden times have succumbed in great measure to these deadly influences, and shall we flatter ourselves that we are unaffected? We shall find a salutary check to this baneful influence if we rouse ourselves to a mission spirit of greater sacrifice and activity than we have yet evinced, which may indeed serve not only as a recuperation for our losses but may even greatly spread our holy religion. Otherwise, brethren, there is grave danger lest we utterly perish.

This statement describes the situation to a *t* and to see it an official document addressed to the whole body of the faithful throughout the United States is a real relief after the buncombe with which a large portion of the Catholic press has whelmed us on the occasion of the elevation of one of the august signatories of this circular to the cardinalate.

Another hopeful sign is that our bishops are beginning to discuss the evils of the time in Lenten pastorals. Verily, the period of vainglorious boasting is past. Let us all open our eyes to the dangers to which faith and morals are exposed in this materialistic land and let us co-operate with the shepherds of the flock to fight off the ravening wolves.

ARCHBISHOP MOELLER AGAINST IMMORAL PLAYS

One of the Lenten pastorals which we had in mind when we penned the last paragraph, is that of the Archbishop of Cincinnati, Msgr. Moeller says *inter alia*:

I also direct that you caution your people most earnestly against immoral comedies and plays, against irreligious and indecent publications, and against the dangers connected with dancing. I believe that this subjects should be dwelt upon in a special manner because they are the occasions of many sins. I submit the following considerations in regard to these topics: Some of the plays that are put on the stage at the present time are low and vulgar in the extreme, and afford the licentious an opportunity for gratifications that debase man. Such performances should be avoided, partly because they are occasions of sin, partly because, by patronizing them, persons co-operate in a work that is the cause of spiritual ruin, and partly because by their example they induce others to attend them. Never assist at any performance at which you cannot be present without danger of detriment to your own soul and that of your neighbor....

The Church has never ceased to exhort her children to keep away from all indecent shows, and has exerted herself, through her bishops and priests, to turn them aside from such shameful exhibitions. And to be true to her mission she could not do otherwise. She stands for virtue and morality, and hence condemns all that would imperil the one or the other. Immodest plays are the destroyers of virtue and morality. In these performances virtue is ridiculed, and vice represented in the most seductive form. In them there is always something hurtful to modesty, either in the words spoken, or in the dress or in the attitude of the players. Multitudes of souls have had their delicate sense of virtue dulled, and their craving for the unlawful stimulated, by visiting theatres where these salacious shows are staged. "It is at plays," says St. Jerome, "that we see fulfilled the prophecy of Jeremias: 'Death enters through the windows of the soul, that is, through the eyes and ears.'"

The Archbishop congratulates the Catholic Federation for the war it is making on immoral plays and calls on the Catholic press to take a vigorous hand in the combat.

Msgr. Moeller's warning is most timely, for the country is flooded with foul plays and Catholics form a large part of the audiences that applaud them. The Catholic press on the whole is faithfully doing its duty, though with small effect, because those Catholics who patronize salacious shows as a rule do not read Catholic papers but draw their "philosophy of life" from the "yellow" press.

THE DEVIL IN SOUTH DAKOTA

The Rt. Rev. Bishop Busch, of Lead, devotes his Lenten pastoral letter to the existence and power of the Devil, as manifested especially under pioneer conditions such as still obtain in South Dakota. The substance of this original and powerful document deserves to be made known outside the Diocese of Lead, for while His Satanic Majesty may make special efforts in the western wilds, he holds out stronger allurements in the more densely populated sections of the country, especially in the big cities. Says Msgr. Busch:

The existence and baneful power of the devil is not only taught as an article of Catholic Faith but is brought home to us by the Church in her many prayers and exorcisms especially those prescribed in the administration of the Sacrament of Baptism. It is inculcated in the prayers which the late Pope Leo the Thirteenth directed to be recited by priests and people after every private mass, and it should be borne in mind and taken into account by every Catholic, but especially by the Catholics of the Diocese of Lead.

For ours is one of the few remaining jurisdictions of the United States where pioneer conditions still largely prevail and it is no mere conjecture that would lead us to expect here a most positive and direct attack from the devil, for this is one of his last strongholds, here he is still entrenched in a measure, in the pagan depravity of the Indian and the reckless outlawry of the human wreckage that always infests the borders of civilization, here he must make his last stand against the advance of the Cross, of Truth, and of Morality, of that religion whose progress spells true civilization.

When as Catholics we know that the devil has power to influence man's imagination and his feelings, that he has power over the laws of nature and the atmosphere, in which the Bible says he dwells, can we not see his trail over all the territory which the Church took possession of in the name of Christ when she erected the Diocese of Lead?

True to his ancient tactics the devil first lured men into this wilderness with the exaggerated hope of gold and later with the imaginary fields of waving grain, but when his victims are followed by the missionary, the deceiver becomes the destroyer and rides the storm, dries up the clouds, throws up the breastwork of the rapidly multiplying lodges, sends out his scouts, the home-steading preachers, rallies his followers with the cry that the Ten Commandments have been abandoned with the civilization that they left behind them.

He insinuates himself even among the elect, suggesting wrong standards to those who still have the decency to marry, sowing seeds of rebellion and discord among the few stray sheep the missionary has rounded up with infinite pain and patience. He finds his way into convents and tries to invade the Sanctuary itself in ways that only satanic ingenuity could suggest.

The worldly wise may smile, the man of little faith may sneer, but when confronted with conditions that have no other adequate explanation, we have a right to conclude that "our wrestling is not against flesh and blood, but against principalities and powers, against the rulers of this world of darkness, against the spirits of wickedness in high places."

In this extremity it behooves us to arm ourselves for the conflict. The Savior's example teaches us that fasting and prayer are the best weapons of defense against the assaults of the devil and for this reason the Church sets aside this season of Lent.

We will close these Lenten Topics with a fervent: "*Ab insidiis diaboli libera nos, Domine!*"

Water Birds as Lenten Fare

BY ARTHUR PREUSS

The barnacle goose is a bird that frequents the Irish shores in the winter months, notably the coast of Kerry in the South, and Derry in the North. This fabled bird, with others of the same species, is supposed to have originated from the barnacle, and to be evolved from that crustacean. The idea still prevails among the inhabitants of the Derry coast, where the bird is found, and elsewhere in Ireland. This is important, as bearing on the custom which regards the barnacle as fish. Until comparatively recent times the same impression existed even among naturalists of acknowledged repute. Now we know that this bird is produced as any other.

But what of the custom founded upon this erroneous impression? The Rev. D. F. M'Crea deals with this question in No. 522 of the *Irish Ecclesiastical Record*. He quotes the opinion of the author of *Cambrensis Eversus*: "Such is the authority of custom, that it can validly antiquate human laws; and though the first authors of any improper custom sin by introducing it, yet, when it has been confirmed by long usage, people are not guilty of any sin in embracing it in after times." Besides, he says, birds that frequent and live mostly on water, feeding for the greater part on fish, if not fish may be said to partake of the nature of fish. As the same author defines: "Under the term flesh-meat is to be included the flesh of those animals which, by their nature, can live a long time out of water. But those are called fishes which cannot live by nature a long time out of water." The Irish barnacles hover mostly on the water, flying in flocks. They are usually shot while feeding on the mud banks, from punts which the sportsmen manage to steer within their range.

Finally, Fr. M'Crea points to the custom, found in some parts of this country, to use the tealduck on fast days. He thinks the grounds upon which the practice prevails are not a whit more conclusive than those claimed by the Irish for eating barnacles.

"An Irish priest who had travelled extensively in the United States assured me that he partook of the teal with the priests at Salt Lake City on fast days; and a well-known American ecclesiastic and author asserts that such is the custom in the Archdiocese of New Orleans. On consulting a distinguished ecclesiastic at Rome on the reputed custom of using the water-hen on occasions of fasts in that city, I received the reply: "As far as I can ascertain the usage to which you refer is unknown in Rome. The *Minimi* of S. Francesco di Paula are celebrated, however, for lenten fare, since they are never allowed the use

of meat, if I do not err. It seems that in the time of Pius VII they obtained a Decree (1804) allowing them to regard the folaga, or *Gallinella aquatica*—which corresponds to the water-hen—as not coming within the definition of flesh-meats.”

Fr. M'Crea does not enter into a theological discussion of the matter. Moralists have long since pointed out (Cfr. Noldin, *De Præceptis*, n. 664, Tanqueray, *Synopsis Theol. Moral.*, t. II, p. 637) that the decree permitting the *Minimi* to eat the flesh of the folaga was an indult (*ex gratia concessum*), and that consequently the right cannot be claimed by those to whom the indult does not apply, as appears from the fact that it was formally denied to the Carthusians.

The general principle underlying this matter is thus stated by Noldin: “Custom alone permits these animals; hence, wherever custom renders their use licit, they may be eaten, even though the custom may have originated from an error in natural science; but where no such custom exists, the flesh of these animals is forbidden.” (*L. c.*)



The Portland Interdict and the Corporation Sole

By PETER CONDON, NEW YORK CITY

Some months ago, Catholics throughout the country were disquieted at reading in their morning newspaper the announcement that an interdict had been proclaimed by the Rt. Rev. Louis P. Walsh, Bishop of Portland (Maine), against several laymen of his diocese. The impression conveyed by the article in question and which likely was accepted by a majority of readers, was expressed in the following headlines of the *New York Sun* of May 15th last: “Six Churchmen interdicted—Bishop punishes a Maine legislator—Men who petitioned for a change in the law that would modify and limit Prelate’s control of Church property are also put under the ban.” This was followed by the text of the Bishop’s letter announcing the interdict and naming the persons affected and was supplemented by a brief statement of their several professions and standing in the community.

Since then we have seen no mention of the matter in the secular press, outside the French newspapers published in New England, and in some Canadian periodicals, while the religious press of this country has almost entirely avoided its discussion. Nevertheless, apart from the question of the intrinsic justice of the interdict, the great number of the laity of the Diocese of Portland, and of other dioceses in New England comprising many French-Canadian Catholics who are affected through sympathy with the interdicted persons, and the possible, if not

probable, consequences disastrous to the Church and to religion which may result from the strained relations now existing between the Bishop and the larger part of his flock, give such a serious aspect to the case that it may be useful in the interest of justice that the principal facts be made known to the readers of the REVIEW. This we shall endeavor to do as far as our abilities permit, and in no partisan spirit.

In 1887, the Legislature of the State of Maine passed an act incorporating the Roman Catholic Bishop of Portland and his successors as a corporation sole and conferring power on the corporation to acquire and hold and administer all church property in the diocese. This law was passed at the instance of the then Bishop, Rt. Rev. James A. Healy, and at once all the property of the various parishes standing in his name was transferred to the corporation and was managed by the Bishop as a corporation during his lifetime and next by his successor, the present Cardinal Archbishop of Boston, who in turn was succeeded, in 1906, by the present incumbent. During all that time the French-Canadian Catholics constituted the large majority of the laity of that diocese and they have steadily asked that the pastors appointed over them should be priests of their race, or at least able to speak their language. When the see of Portland became vacant, in 1905, they hoped that the new Bishop would be one of their own race and tongue. Instead, Msgr. Walsh, who had been superintendent of schools in Boston, was appointed. Another Irish priest was made vicar-general and a majority of the consultors appointed were Irish.

There had been dissatisfaction among the laity over the management of the property of the Church and the parochial schools and the exclusion of the laity from all participation in such management; unnecessary debts were alleged to have been contracted and imposed on the people, and during the administration of Msgr. Walsh discontent over these matters has greatly increased.

Another serious cause of dissatisfaction was disclosed by the complaints of the French Catholics that in many important parishes, where the French element predominated, Irish priests who could not speak their language and had little or no sympathy with them were appointed to be their pastors and that by reason of the Bishop's refusal to assign French-speaking pastors and teachers their language was proscribed not only in the churches which they had built but as well in the parochial schools which they had provided for their children, so that neither religion nor education was imparted to them to the extent to which they were entitled.

Their grievances in this respect were the subject of remonstrances addressed to the Bishop, to the Apostolic Delegate, and afterwards to

Rome, and an investigation has repeatedly been asked, but these appeals have remained apparently unheeded. Thereupon, and with a view to united action in seeking relief, conventions were called and were held at Lewiston in 1906, at Waterville in 1907, at Brunswick in 1909, and the latest, prior to the interdict, at Biddeford in 1910. These conventions were attended by delegates representing French-speaking Catholics from nearly every county in the State, and committees were appointed who were instructed to devise some remedy for the conditions complained of. Out of these proceedings came the decision to petition the legislature of the State of Maine for the repeal of the law creating the corporation sole and for the substitution of a different form of administration of the temporalities of the Church, and the activities of the committee in endeavoring to carry out the instructions of the convention held at Biddeford seem to have been the cause of the interdict.

The petition prepared by this Committee was addressed to the Senate and House of Representatives of Maine and asked for the repeal of the act of 1887 entitled "An Act to Create the Roman Catholic Bishop of Portland and his Successors a Corporation Sole," and to substitute in its stead an Act providing for the incorporation of Roman Catholic Parishes.

This petition was signed by four laymen, who described themselves as the duly authorized members of the Executive Committee of the French Catholics of the State of Maine. Accompanying the petition was the proposed bill for the repeal of the so-called Bishop's Act of 1887, and for the separate incorporation of the various parishes or churches whose members should choose to avail themselves of the permission conferred by the proposed new law.

The proposed law consisted of 12 sections which attempted to deal with two questions, viz.: (1) The abolition of the existing form of corporate tenure and management of church property (Corporation Sole), and (2) the establishment of a new system under which each parish, as soon as incorporated, should have the control of its own property and finances, and by which, in its corporate capacity, the property of the respective parishes now held in the name of the bishop as Corporation Sole should be taken over and be held and applied "for charitable, educational, burial, religious and church purposes," as the same are now held by the Bishop as a corporation sole.

In March last this petition backed by the signature of 6,000 Canadian French Catholics together with the proposed bill were introduced into the legislature of Maine by Mr. John B. Couture of Lewiston, himself a French-Canadian and a member of the legislature, and was

referred to the appropriate committee for consideration. A hearing was had, which was attended by the advocates of the Bill and by the Bishop and some of his clergy; arguments were heard from counsel on both sides; the Bishop himself spoke against it and representatives of the banking interests testified to the superior credit of the Corporation Sole as a borrower of money. After some deliberation the committee decided not to recommend the bill.

This decision adverse to the petition of the French-Canadians, closed the controversy so far as that session of the legislature was concerned.

Then, following the adjournment of the legislature, the Bishop acted. On Sunday, May 15th, 1911, an episcopal letter dated May 9th was read in all the churches of the Portland diocese, announcing that the four members of the executive committee, (naming them) who had signed the petition together with representative Couture who had introduced the bill and one other layman, six in all, had been interdicted the rights and privileges of the Church, involving, of course, the deprivation of the sacraments during life and of Christian burial in the event of death, to say nothing of the shame and reproach to them and their families and the injury to their business or profession which necessarily follows as the result of ecclesiastical punishment publicly administered.

In the letter to his clergy so publicly read the Bishop states the reason for his action as follows:—"This interdict has been decreed because of the grave scandal given by their various words and acts in a recent attack on Church authority and property and church law in the diocese of Portland." No particulars were given of the words and acts thus complained of, nor any explanation made beyond that contained in the sentence which we have quoted, and one was left to infer that the agitation over the repeal of the "Bishop's law" and the efforts to obtain its repeal together with the enactment of the proposed substitute constitute the "attack on church authority and property and church law in the diocese of Portland" to which the Bishop refers.

In this country the power of proclaiming a personal interdict has heretofore been sparingly exercised and, as we believe, to the great good of the Church. Indeed, the general policy of ecclesiastical discipline as administered in modern times has tended toward the mitigation of the earlier forms of censure, just as, though in a larger degree, the Church's penitential discipline has been relaxed. We are more familiar with local interdicts, e. g. where a particular church has been interdicted either for schism or because of the attempt of a faction to

usurp the management of its spiritual affairs in contravention of episcopal authority or for other like cause.

When, therefore, a number of Catholic laymen, prominent and of good repute in their respective communities, are interdicted publicly and by name, the instance is so rare and the punishment so severe that intelligent and fair-minded Catholics are naturally attracted to inquire upon what grounds the Bishop rested his decision and how far the facts justified his action. If, as St. Thomas declares, law, to be binding upon the conscience of the individual, must accord with right reason, not less may a Bishop's decree of interdict be judged by the same criterion. And this is especially true in the present case when the interdict was manifestly intended to deter the great mass of the laity, whose leaders were thus condemned, from further agitation of a question in which they had a legitimate interest and were seeking relief against what they believed to be injustice done them. The diocesan authorities were evidently impressed with the necessity or usefulness of further informing the public mind with respect to this unhappy incident, for shortly afterwards (June, 1911), a letter addressed to the clergy of the Portland diocese was written by Bp. Walsh and published in the *Providence Visitor* (No. 40) by way of justification of his course. In this document, too long to be quoted here in full, the Bishop, after disavowing any personal feeling against the persons interdicted, says that the interdict was long and fully considered in advance of its promulgation and that the Diocesan Board of Consultors advised it; that it was at first notified privately to the parties concerned and that it was "published in the above form at the urgent request of several priests who declared that the parties under interdict had no right whatever to represent the Canadian people or societies and who feared that some of their faithful were being deceived and injured by them."

Proceeding to a justification of the interdict, the letter reiterates the grounds assigned in the Bishop's previous letter which was read in the churches, and adds that the various words and acts of which he complained are, "partly in the Bill proposed as a substitute for the Corporation Sole," which is declared to be "subversive of the Constitution of the Church, in open defiance of the councils of Baltimore and opposed to the laws of the Diocese"—partly again "in the speeches and letters that appeared in a few places, notably in Biddeford, and in newspapers before, during and after the legislative session." Again, because of "dark and deceitful methods of obtaining signatures" to the petition and because the Committee "assumed a new rôle and took unto itself a new and false title in appearing before the Legislature." "Partly because of the open and veiled threats of taking vengeance

upon all persons, priests and legislators who opposed the petition," coupled with threats to continue the agitation at whatever cost to the Church, and finally, "partly because the personal and according to many, the selfish ends and political chicanery of the chiefs become more and more apparent."

This, we think, is a fair epitome of the reasons stated in this letter in support of the interdict,—not all of them equally serious as may be noted, and some of them, e. g. the charge of "assuming a new rôle," etc., and the imputation of "selfish ends and political chicanery" hardly calling for deprivation of the sacraments through episcopal censure, even if the charges were true. Indeed, if all "prominent" Catholics who are known to be adepts in political chicanery were to be eliminated by interdict there would be quite a void in some diocese we know of here in the East.

According to the accounts which have reached us there was no slight political activity employed in defeating the bill and great efforts were made at the instance of the diocesan authorities to obtain signatures to a counter petition for that purpose as well as to induce the signers of the original petition to withdraw their signatures. If the justice or fate of the bill depended on the number of signers for or against it, the petitioners in its favor would have won by an overwhelming majority.

The large question in the case, however, seems to be whether the conduct of the French-Canadian Catholics of the Portland Diocese in urging (a) the repeal of the Bishop's (Corporation Sole) law and; (b) the enactment of the substitute law which they proposed, was so far wrong, morally speaking, that their leaders merited the punishment of the interdict proclaimed against them. On the first branch of the question there can no longer be any difference of opinion. The decision of the Sacred Congregation of the Council lately announced from Rome (see this REVIEW, XVIII, pp. 621 sqq.) recommends the adoption of the Parish Corporation as the best method of holding church property, and in substance and effect requires that the system of tenure by corporation sole be abandoned everywhere as soon as practicable to the end that the laity shall be admitted to participate in the administration of such property. What Rome has approved in principle it could not have been wrong for the French to advocate. Far from being an attack on Church authority their efforts to obtain the abrogation of the Corporation Sole now appear to have been conformable to the views of the highest ecclesiastical authority as since declared. Moreover, long before the interdict the holding of Church property and its management by the Bishop exclusively, which is the principle of the

Corporation Sole, had been abandoned in many of the dioceses of the country in favor of the parish corporation system, and the directions in the decision adverse to the Corporation Sole are recited to have been made on the recommendation of the Archbishops.

Doubtless the Bishop of Portland judged there were good reasons for retaining the control of the Church property in his diocese in his own hands through the Corporation Sole, but the recommendation of the Archbishops which induced the decision referred to, must be regarded as controlling. That decision is of general application with no exception allowed in favor of the Portland or any other diocese, and the result of it all seems to us to acquit the French-Canadians of all blame in their efforts to obtain the abrogation of that system in the Portland diocese.

In an interview given to a representative of *La Patrie*, Montreal, published November 7, 1911, Bishop Walsh is quoted as saying that this decree does not bind him. His words as published are: "Comme je l'ai dit ce décret ne me lie pas... Il y a peut-être des états où le décret de Rome sera efficace je n'en doute pas, mais, croyez moi, cette loi ne nous lie pas." No grounds are stated for the exemption thus claimed and we are left to conjecture what conditions the Bishop relies upon to relieve him from the obligations of the decree.

On the other branch of the question, viz., the character of the bill proposed as a substitute to the Maine legislature we cannot speak with the same favor. The form of corporation which the bill authorizes has not counterpart in any of the States of the Union so far as we know, neither in the method of its organization nor in its system of administration. Under the proposed law a corporation might be organized by a majority vote of the members of a parish at a meeting called by a Justice of the Peace on the application of five members independently of the approval or consent of the Bishop.

Provision is made for a Board of Directors consisting of three lay members chosen by the parishioners, with the pastor as President, who are to "manage the prudential concerns of the parish." By this preponderance in numbers the laity are allowed a controlling, if not an exclusive, right to the collection and disposal of the revenues of the parish, the incurring of debt and other matters involving the finances. The real estate of the parish may not be disposed of without the consent of the Bishop, the majority of the directors and two-thirds of the voters. No collection may be taken up in the church and no money paid out of its funds except by unanimous vote of the directors or, failing such vote, by the approval of two-thirds of the members of the parish, to be ascertained by calling a meeting for that purpose. Again,

there are provisions relating to the erection of new parishes to be carved out of any which have been incorporated and the building of new churches, as to which a vote of the parishioners may be taken and the Bishop's action regulated thereby. No argument is needed to show that the effect of these and other like provisions contained in the bill would be to deprive the Bishop and the pastor of their controlling influence in the management of the Church's finances and temporalities generally. Reading the complaints of the French-Canadians as published in their newspapers and discussed at their conventions, we think it may easily be inferred that these various restraints were expressly designed to meet the instances of unfair treatment inflicted on them, as they allege, through the arbitrary power possessed by the Corporation Sole and to prevent a recurrence of same, but the remedy proposed by their substitute act was altogether too drastic and likely to lead to mischievous consequences in case the temporal affairs of a parish should ever come under the control of misguided or evil-minded laymen. To exclude the Bishop and pastors so largely from participation in the administration of the property of the Church is contrary to Catholic principle and practice and would be as serious a mistake as any that have been laid to the charge of the Corporation Sole. The ideal system, of course, is that wherein there shall be mutual counsel and co-operation, with both sides working in accord for the best interests of religion; with, on the hand, willing submission to ecclesiastical authority, and on the other, strict justice to the laity whose contributions are the source of all ecclesiastical property in this country. And this we take to be the spirit of the admonition contained in the recent decision of the Congregation of the Sacred Council. These criticisms are made in no unfriendly spirit towards the French Catholics in Maine, but rather in the hope that when another effort shall be made to provide a substitute for the Corporation Sole, such new substitute shall be free from the objections which we have pointed out and shall be so just and fair that both sides, heeding the admonitions contained in the decision referred to, may join in asking its adoption by the legislature. However, if the views above expressed by us are correct, it results that the substitute law heretofore proposed deserved to fail, and that the Bishop was justified in resisting its enactment.

But while we thus disapprove of the parish corporation law which the French Catholics sought to obtain from the Maine legislature, it by no means follows that their efforts to obtain such legislation should have drawn upon them the punishment of the interdict. One of its objects, viz., the abolition of the Corporation Sole was, as we have seen, entirely justifiable. They were equally justified in petitioning for some

form of parish corporation law under which the laity would be admitted to participate in the management of the property which they had provided for the support of church and school. To both of these proposals as we understand, the Bishop was wholly opposed. In fact his resistance to the abrogation of the Corporation Sole necessarily implied opposition to any and every form of parish corporation law designed to replace the former, no matter what its provisions might be. No effort seems to have been made to reconcile the views of the opposing parties or to agree upon a form of parish corporation law which by mutual concessions might have been made satisfactory to both sides. On their part the French Catholics assert that their petitions and protests addressed to their Bishop were disregarded and that a committee sent to him by their convention was denied an audience; that the wrongs of which they complained were not remedied, and that their agitation to effect a change in the law was denounced as sinful. That this uncompromising hostility to any change in the law was ill-advised can hardly be doubted by anyone acquainted with the case as it stands. But assuming that the proposed new law was not the proper substitute, it remains to inquire whether in the circumstances of the dispute between the French Catholics and their Bishop preceding their application for the new law, there was such bad faith or improper motives as deserved punishment, or on the other hand whether there was such excuse or provocation for their action as made it unjust to visit them with ecclesiastical censure. This inquiry cannot be made without some study, however brief, of the conditions existing in the Portland diocese affecting the French-Canadian laity. I shall undertake to do this in a separate article.

The Tradition of the Holy House of Loreto, Canon Chevalier, Padre Rinieri, and "The Month"

BY RT. REV. ALEX. MACDONALD, D. D., BISHOP OF VICTORIA

In the first February issue of the REVIEW, "C. D. U." quotes a writer in the *Month* as affirming that the argument of Canon Chevalier against the tradition of Loreto "remains, in its main lines, absolutely unshaken."

Apart from the question of its being true, this is a very misleading way of stating the matter. Chevalier found the tradition of Loreto firmly established by prescription, and approved by reiterated declarations of the Sovereign Pontiffs. The burden of proof, or rather of disproof, rested with him. Realizing this, he did in fact undertake to prove two things, (1) that the Holy House of Nazareth had ceased to

exist long before 1291, and (2) that the present Santa Casa was in Loreto long before 1294. Had he succeeded in proving either of these things, he would have knocked the bottom clean out of the old tradition. I have read his book carefully from cover to cover, parts of it over and over again, and I do without hesitation declare that he has signally failed to furnish proof of either; nay, that the very documents cited by himself serve to show that the House was in Nazareth in the 12th century, was no longer there in the 14th, and that the parish church of St. Mary "in fundo Laureti" can in no wise be identified with "St. Mary of Loreto in the district and diocese of Recanati," the shrine now known as the Holy House.

I have also read the three volumes of Father Rinieri's critique, and find myself quite unable to accept the *Month's* estimate of it. The tone may be admitted too bitter in places, and the spirit in which parts of it are written too carping. But it is idle to deny that it is, upon the whole, tremendously effective. Chevalier's immense industry and research have built up for him a great and enduring name as a bibliographer. But his reputation as a critic, which never stood very high, is badly damaged, not to say torn into tatters, when Rinieri is done with him.

Latter-Day Converts¹

By S. T. OTTEN, PITTSBURG, PA.

If the author of this little volume had pursued his object in the manner outlined by Dr. Pallen in the able preface which introduces this translation, that object would have been attained; but, instead of constructing, as Dr. Pallen puts it, "what may be called a living apologetic out of the history of Ferdinand Brunetière, Paul Bourget, Joris-Karl Huysmans, François Coppée, Adolphe Retté," he gives the greater part of his labor to an apology, in the idiomatic English sense of the word, for the shortcomings of Ferdinand Brunetière as a convert and a Catholic philosopher.

For a better understanding of the matter to be discussed we must ask our readers to remember that conversion in our country means something different from conversion in France. Here we mean, by conversion, the acceptance by a non-Catholic of the teaching and authority of the Church; there conversion generally means the return of a renegade Catholic to the practice of his religion, and this for the very good reason that the vast majority of Frenchmen are baptized Catholics

¹ *Latter-Day Converts. Translated from the French of Rev. Alexis Crosnier, Professor in the University of Angers, by Katherine A. Henessy. Philadelphia: John Joseph McVey. 50 cts.*

who have made their first Holy Communion. Of the five converts referred to, all but one were of the latter sort, and that one, Brunetière, was carried off by death before his conversion was complete,—much as if Newman had died after 1842 and before 1845. It will be seen that conversions of this sort do not furnish ideal material for the edification of a living apologetic as outlined by Dr. Pallen. Rather are required men like the Venerable Libermann and the Abbé Albert Hetsch, like Newman and Manning, like Brownson and Governor Burnett and Father Fidelis and Father Seymour Spencer.

Waiving, however, this difference, important though it be, between the Abbé Crosnier's converts and our own, let us consider whether conversions are of as much advantage to the Church as he would have us believe.

We all know that one of the pet prejudices of non-Catholics supposes that the Church enslaves the intellects of her children. So the conversion of men of acknowledged prominence in the intellectual world, in so far as it tends to remove or at least lessen this prejudice, is an advantage to the Church, since it assists her in pursuing the object of her existence, the salvation of souls. Thus far we are in sympathy with the Abbé Crosnier; but when he speaks of the "immense advantage," the "help and strength," "the gracious, superior, and convincing homage" accruing to the Church and her "pride" in "the conversion of these men of talent," we may well pause before accepting views which, even allowing for the exaggeration of a too literal translation, appear somewhat extravagant.

Let us reiterate; except in the limited sense mentioned above, no advantage accrues to the Church from the return to her bosom of the sinner. It is the convert who receives the benefit. Abbé Crosnier refers to the parable of the Prodigal Son. It does indeed give us the true picture of conversion. The joy of the father is over the return of the son,—the safety of the son. Did anyone ever imagine that this joy was caused by the prospect of advantage to the father?

Abbé Crosnier is particularly rejoiced over the return of Brunetière, and yet it would appear that Brunetière was the least converted of any of these five. Huysmans did penance with the Trappists, Retté went to the Benedictines, François Coppée devoted his remaining energies to undoing whatever harm he may have done during his years of wandering and to the simple practice of his religion. Brunetière sympathized with the liberals who would have lent themselves to the proposed *associations culturelles*, sympathized with Loisy, to the last continued to be a disciple of Comte,—a convinced Positivist, delayed receiving the sacraments (it is not certain that he was ever even bap-

tized. See *La Vérité*, of Québec, Feb. 3, 1912) and died finally without them, though he had expressed himself as being a Catholic. It is possible to do all this and be in good faith, so far be it from us to judge him, but how a convert of this character renders brilliant homage to the Church it is difficult to see. Abbé Crosnier is very charitable and cites as an example Taine. We give the passage: "You may bring up the case of Taine who also was on the road to truth but died without having quite reached the goal and who, although born a Catholic, wished to be interred according to the Protestant rite, and you may maintain that the final decision of this upright man defeats my careful argumentation. Not at all. By making such a request Taine did not intend to proclaim his allegiance to the Protestant Church; he desired religious burial that sectarians" [this word should have been rendered by "Free-masons" or "lodge-members"] "might not be gratified and Christians scandalized, which they surely would have been, had he received atheistical interment. On the other hand, not having entirely renewed his allegiance to the Catholic faith, he did not wish to simulate sentiments and a belief which, as yet, he did not share." We leave it to any moral theologian to decide whether a man may believe that a church is *not* the true one and then ask to be buried by that church in order not to be thought an atheist. *Que le diable allait-il faire dans cette galère?* Far be it from us to put Brunetière in the same boat.

These cited and a large number of other points in the Abbé Crosnier's little study detract very seriously from its value. The real advantage to be gained by a study of the process of a conversion is twofold. For the Catholic there is the encouragement and good example derived from the sight of the zeal and fervor and bravery of the convert and the immense favors God accords him through the Church. Then also there is obtained a knowledge of the difficulties of the non-Catholic and of the means by which these are to be successfully overcome in the case of those who require of us this spiritual work of mercy. As for the Church, she gives all but receives nothing. Even if we speak for a moment "as a fool" and entertain the possibility of the Church's nursing her prestige in the eyes of the world, how could a conversion contribute to it? Conversion means "not peace but a sword"; it stirs up enmities, revives prejudices and sharpens distastes on the part of those outside the Church and so retards their own acceptance of her teaching, and the more commanding the intellect and the more conspicuous the position of the convert, the more trouble he is going to give his Mother, for the more difficult it will be for him to rid himself of his faulty conceptions and mental habits and adopt those of the Catholic born and bred under conditions favorable to the

producing of a Christian true to type. The Church suffers more from the clumsiness and the infectious liberalism of converts than from almost any other ill. Who cannot, without any great effort of memory, recall instances in England and our own land? The only converts who help the Church are those who are not known as converts at all,—whose conversion is forgotten by others, and only remembered by themselves as cause for never ceasing gratitude and amazement at God's mercy and the power of His Church.

Was Brunetière a Catholic?

BY L. BIENVILLE

La Vérité of Quebec (Vol. XXXI, No. 29) reproduces from the *Collégien* large portions of an excellently documented article by the Abbé P. M. J. Benoit, entitled "Brunetière est-il mort catholique?"

Since the CATHOLIC FORTNIGHTLY REVIEW has always insisted that Brunetière was *not* a Catholic and that it is inaccurate to refer to him as a convert, I thought your readers would be interested in learning the gist of the Abbé Benoit's conclusions.

The only door to the Catholic Church is the sacrament of baptism. There is a three-fold baptism: baptism of blood, baptism of desire, and baptism by water. Brunetière did not receive the baptism of fire, for he did not suffer martyrdom for the faith, but died after a two years' illness of tubercular laryngitis in his home at Paris. He admittedly did not receive baptism by water either in his youth nor after his famous conferences at Lilles in 1900. Did he perhaps have an ardent desire to be baptized? Baptism of desire presupposes an interior act of faith. Did Brunetière sincerely believe in the fundamental verities of the Catholic religion? Abbé Benoit seeks the answer to this question in the published writings of the great French critic and finds that the faith he professes was not the supernatural faith which makes a man a Catholic.

Our readers may remember that this was precisely the conclusion at which Msgr. J. A. Chollet arrived in his article on "La Théologie de M. Brunetière" in the *Revue des Sciences Ecclésiastiques* for Feb., 1907. M. Brunetière, said this writer, has constituted himself a defender of the Catholic religion. But "unfortunately he has failed to grasp the true nature of supernatural faith. All the reasons he gives for believing are merely so many motives influencing the will. . . . We have no proof that the great truths of Christianity are true; we have merely motives of moral credibility prompting the will to accept them. In other words, we do not know whether they are true, we simply feel

that they are good. These motives all belong to the natural order and together with Fideism and Kantianism constitute Naturalism one of the essential principles of M. Brunetière's apologetic."

These conclusions agree substantially with that of the Abbé Benoit: "Brunetière brilliantly exposed, defended, and developed certain particular truths of our faith, but he misconceived its fundamental verities, and *the leading religious ideas that inspire his work are anti-Catholic.*" (Italics mine.)

The CATHOLIC FORTNIGHTLY REVIEW showed its usual acumen in insisting, from the very beginning of Brunetière's alleged conversion, in the year 1900, that he was not a Catholic but a Modernist. This conclusion is now coming to be generally accepted.

The Rev. Simon FitzSimons' Ideas on Evolution

BY THE REV. E. WASMANN, S. J., VALKENBURG, HOLLAND

X

"Theistic Evolution" Compared with Evolution as a Scientific Hypothesis

In this chapter Father FitzSimons approaches his special task of refuting Catholic evolutionists by vanquishing Father Wasmann.

At the beginning of this chapter Father FitzSimons says: "...we confess to some difficulty in fully ascertaining Father Wasmann's exact views on some important points. More than once he rides right gallantly up to the ranks of the evolutionists, and when we expect to find him registering as an enthusiastic recruit, we are surprised to find him backing away in a sort of awkward fashion, and his words have not the ring of enthusiasm we might expect to find in those of a newly enlisted soldier. Then, too, we find some difficulty in grasping the manner in which he endeavors to couple together the theory of creation and the great universal principle of evolution. We shall try to give a brief synopsis of Father Wasmann's attempted rehabilitation of the discredited doctrine of evolution." (pp. 36-37.)

I am not at all surprised, of course, that Father FitzSimons finds some difficulty in ascertaining my true views on evolution, and in explaining my behavior in this warfare. We have learned from the preceding chapter of his pamphlet what to think of his knowledge of the question. Let us first follow him, however, in his exposition of my "attempted rehabilitation of the discredited doctrine of evolution."¹⁵

¹⁵ The following quotations of my words are taken from the Berlin Discussion (Engl. ed., pp. 26 sqq.).

"(1) He calls this theistic evolution and tells us that it starts 'with assuming the existence of a personal Creator.'

"(2) Next, 'The theistic theory of the world involves the idea of creation.'

"(3) 'Further, the theistic view, taken in conjunction with the creation of matter, lays down as its foundation the subjection to law of the whole cosmic evolution and of the entire evolution of the inorganic world, asserting that the first combination of atoms or electrons contained the definite material disposition from which, in the course of the succeeding millions of years, all the various constellations of atoms were to result by way of natural evolution. Thus we have a sufficient foundation and a sufficient primary cause for the further natural evolution of the inorganic world—and this to me appears a very reasonable view to take.'

"(4) We have thus got down to the time when life began to exist on the globe, and 'in order to account for the origin of the first organisms, the theistic theory of life presupposes a so-called act of creation to have taken place.' This is 'a production of organic bodies¹⁶ out of pre-existent inorganic matter.' The theistic theory, however, is ready to surrender this position of the 'so-called creation' of organisms in case spontaneous generation should ever become an established conclusion of science.

"(5) 'The earliest laws of evolution were laid down for the organic world at¹⁷ the production of the first organisms.' And

"(6) 'The Christian theory of life' requires 'the assumption that man possesses a spiritual and immortal soul.' (pp. 37-38.)

I am pretty well satisfied with this brief exposition of my program of theistic evolution as given by Father FitzSimons. He has rendered it without changing my ideas, and some slight variations from the German original are to be accounted for by the English translation. Here and there Father FitzSimons has omitted a sentence of minor importance which might have made the sense of some of his quotations clearer. A case in point is my distinction between the "so-called creation of organisms" and the "creation out of nothing" which is creation in the strict sense. The reasons, too, why theism could surrender the postulate of a special so-called creation of organisms, are but imperfectly repro-

¹⁶ This sentence reads in the original German: "Es ist ein Hervorbringen aus anorganischer Materie, die bereits existierte." "Of organic *bodies*" in the English translation should be, "of organic *beings*"; "organic bodies" having quite a specific meaning in chemistry, which is different from the one here intended.

¹⁷ The German text has "with" instead of "at"; the former word giving the correct sense more clearly. Moreover, it has "into" instead of "for", which, again, slightly changes the meaning.

duced. But these defects do not produce any gap of importance in the logical sequence of my views.

We may be eager, therefore, to know why Father FitzSimons finds his own exposition of my views "so vague that we must try to fill in the great gaps in the bald statement from other parts of Father Wasmann's lectures." (p. 38.)

This method of "filling in" will next occupy our attention. There is always danger in such a proceeding of "filling in" another's views.

"We may say, then, that Father Wasmann believes in a Creator and a creation of original matter. Next he believes that on this original created matter the Creator had impressed the laws of evolution, and that in consequence we have the natural evolution of our solar system and the uniform development of the cosmos as a whole, including all the heavenly bodies. 'Included' in this vast universal evolution is the evolution of our own little world, and it occupies 'a scarcely perceptible period of time, barely a minute, and of this minute a small fraction, (that nevertheless, according to geologists, lasted millions of years), was occupied by the evolution of organic life before the appearance of man.'" (pp. 38-39.)

Thus far all is well. But at this point Father FitzSimons sees himself forced "to fill in" my views with his own misinterpretations. He says: "We have already seen that this process of evolution had either ceased or was interrupted at the entrance of life upon this planet, and that Father Wasmann was obliged to assume a 'so-called creation' of the first organisms to account for the appearance of life." (p. 39.)

I was rather puzzled on reading these lines. How could Father FitzSimons make the statement, "*We have already seen*" that the natural evolution of the inorganic world had either ceased or had been interrupted, when the evolution of organic life began? Nowhere have I proclaimed such nonsense. The natural evolution of our solar system and of our own globe is still going on to-day, even after the birth of the clever Father FitzSimons, and will go on after his death and after mine, until the end of time. On this point the author might have learned from Darwin, who says "that whilst this planet has gone cycling on according to the fixed law of gravity, from so simple a beginning endless forms . . . have been and are being evolved." Darwin was quite right in his supposition that by the evolution of organic life the inorganic evolution of our globe neither ceased nor was interrupted.

This explanation will be satisfactory to anyone who has even a faint knowledge of natural science.

After "filling in" so ingeniously a pretended gap in my theory of theistic evolution, Father FitzSimons shrewdly observes that

Father Wasmann "becomes nebulous and obscure" when he approaches the riddle of life. (p. 39.)

In Defense of Duns Scotus

BY ARTHUR PREUSS

Father W. H. Kent in one of his exquisite literary chats in the *London Tablet* (No. 3740), defends Duns Scotus against the wanton charge of a contemporary writer that he was a sort of theological rebel with a mania for contradicting St. Thomas.

If we may judge by their language many modern theologians, and most of those who are laymen in these matters, look to St. Thomas as to the one great master in Catholic theology. Some are content to take his teaching at second-hand from modern text-books. Others, more wisely, consult his own luminous writings. But few of them ever open the works of the other mediaeval masters, even if they are not wholly ignorant of their names. Scotus, indeed, is known at least by name, and nothing is known of his teaching except on certain points where he is cited as differing from St. Thomas. As a natural result of this neglect of our old theological literature, the modern reader is tempted to imagine that in the early fourteenth century, as at the present day, St. Thomas appeared as the great authoritative teacher, and Scotus was a sort of rebel with a mania for contradicting the master.

Now, whatever may be thought on the disputed points of doctrine or opinion, this picture of the past is plainly a strange perversion of the facts of history. When Scotus lived and taught at Paris or at Oxford in the early fourteenth century, St. Thomas, who had died but thirty years before, was very far from occupying his present position of splendid isolation. He was not yet canonised or declared a doctor of the Church. He was but one among the many great masters of the previous generation. And there was no reason why Scotus should adopt his opinion in preference to those of the teachers of his own order such as Alexander of Hales, or Richard, or Bonaventure, or Roger Bacon. The questions debated in the schools were common property. And where many of the best masters took divergent views, it was scarcely possible to take any view without contradicting some one. On many points Scotus is in agreement with St. Thomas, and sometimes where they differ the Franciscan doctor is at one with earlier teachers, from whose view St. Thomas as an original and independent thinker had departed.

It is true that the Subtle Doctor does differ from St. Thomas on many important points. But it is easy to show that he does this for some real reason and not from "a mania for contradicting St. Thomas." For if he had indeed been possessed by this perverse spirit of contradiction, he would surely have gone against the Dominican doctor on all points, save where there was some absolutely convincing proof to the contrary. Yet this is so far from being the case that it is a recognised characteristic of Scotus to leave questions open, giving reasons on both sides without making a definite decision. A mania for contradiction should be made of sterner stuff.

The rôle which Duns Scotus played in the history of medieval philosophy, and his intellectual relations to St. Thomas, are not yet sufficiently cleared up. Father Parthenius Mingès, O. F. M., has done much of late years to throw light upon the matter. His writings (*Ist Duns Scotus Indeterminist?* Münster 1905; *Der angebliche exessive Realismus des Duns Scotus*, *ibid.* 1908; *Duns Scoti Doctrina Philosophica et Theologica quoad Res Praecipuas Proposita, Exposita et Considerata*, Quaracchi 1908; various articles in the *Philosophisches Jahrbuch*, etc.), as even De Wulf freely admits (*History of Medieval Philosophy*, English tr. by Coffey, p. 378, London 1909) have revolutionized the traditional ideas about Scotus and diminished the difference between him and St. Thomas. The present status of Scotistic research is well summarized by Fr. Mingès in his article "Duns Scotus" in Vol. V of the *Catholic Encyclopedia*. Professor Martin Grabmann, who has delved deeper into the inedited literature of medieval Scholasticism than perhaps any other contemporary writer, will no doubt throw a flood of new light on the teaching and position of the "Subtle Doctor" in the forthcoming third volume of his monumental *Geschichte der scholastischen Methode* (Herder).

Meanwhile the need of a critical edition of Duns Scotus' voluminous writings is making itself felt more keenly from day to day.

The Pronunciation of Latin

BY C. D. U.

The case for the Italian pronunciation of Latin is strongly stated in a review of M. Camille Couillault's recent volume, *La Réforme de la Prononciation Latine* (Paris: Bloud & Cie.), by John D. Maguire in the *Catholic University Bulletin* (No. 85).

M. Couillault, while admitting, to some extent at least, the weight of the various arguments for the old Roman or Restored pronunciation drawn from monuments, ancient authors and grammarians, proposes the modern Italian pronunciation as a compromise among the various pronunciations now in use.

His reason for this compromise is that the Italian pronunciation is "not the best but the most attainable." It stands midway between extremes and therefore can be adopted with less effort than any other system.

The reviewer in the *Bulletin* adds: "No fault can be found with the author's conclusion except that he makes it a compromise. It is true the Italian pronunciation would be easy of adoption, it is equally

true that it rests on firmer grounds than this ease of adoption. The Roman pronunciation, called also the Phonetic and the Restored pronunciation, is predicated on the assumption that somewhere in the past ages the Latin language died, that it is a dead language and that therefore the pronunciation of the Classic Period must be recovered and restored.

"The Latin language however has had a continuous and unbroken existence in the Catholic Church down to the present day, hence the pronunciation in use in the Capital City of the Church rests on reasons much more valid than those of compromise. It is an ascertained law of language that pronunciation does change and so it would seem that the pronunciation in use now by the Church is the logical pronunciation to adopt. No logic whatever attaches to the argument for the Restored pronunciation. Indeed it would be quite as logical for us who use English to restore the pronunciation in vogue in the time of Shakespeare as it is for Latin scholars to attempt to restore to use the pronunciation of the time of Cicero."

While we cannot, of course, admit that "no logic whatever attaches to the argument for the Restored pronunciation," (the CATHOLIC FORTNIGHTLY REVIEW has repeatedly shown that it has some very strong logical reasons in its favor), we are ready to admit that a compromise on the Italian pronunciation is probably the only attainable reform for the present, and that the adoption of this pronunciation would be a vast improvement over the present Babylonian confusion.

M. Couillault's little work is accompanied by a letter of approval from His Eminence the Cardinal Secretary of State. Perhaps it was this circumstance that gave rise, some months ago, to the report (we came across it in *L'Opinion Publique*, of Worcester, Mass., Vol. 19, No. 160), that "the Holy Father is having the matter [of the adoption of a uniform pronunciation of Latin] studied up. If a uniform pronunciation should be decided upon, it will probably be the Italian, because this is the most logical and approaches that of the ancient Romans more nearly than any other."

FLOTSAM AND JETSAM

The Offertory

The Israelites brought to the Temple whatever they had to offer: cereals, oxen, sheep, etc.; and the high priest offered up all these gifts to God.

In the Christian dispensation the laity offer their contributions at the same time that the priest makes the general offering at the altar.

In our day the gifts of the people are gathered in the church collection, which should therefore be taken up during or before the Offertory.

Unfortunately, no doubt from thoughtlessness, that collection often is dragged through the greater part of the Canon, and so causes distraction during that most solemn portion of the Mass.

It looks somewhat inconsistent to insist on admitting no wilful distraction during the Canon, and then to proceed to distract the entire congregation during that very time.

Must all ideals yield to the mere material?—C. F. A.

A Serious Defect in American Education

The *Pastoral-Blatt* for February, 1912, reprints from the Vienna *Reichspost* the following item:

P. Kirsch, who is well acquainted with conditions in America, says in the *Pharus*: "Most European observers deeply regret that the all too great independence given to the youth of this country

causes incalculable harm to the American child otherwise so remarkably gifted. In the unspoiled young American the educator finds excellent material. The American boy is quick of comprehension, susceptible to emulation and ambition in an extraordinary degree; he develops early, he shows interest in all branches of knowledge, he is filled with a democratic spirit of benevolence towards all, he is enthusiastically fond of healthy sports and shows sincere repentance when convicted of a fault. Notwithstanding — though many patriotic Americans refuse to see it—original sin with its consequences affects American children no less than those of other nations. The American boy frequently lacks perseverance; he is superficial—not thorough like the German boy—in America even education is run under full steam; of languages and the mind-training disciplines he is less fond than of practical and immediately useful branches; finally he has—and this involves possibly the greatest danger to a successful training—too great a sense of his hereditary rights as an independent American. American educators make a mistake in fostering this independence and neglecting to accustom the young to submit to legitimate authority."

Getting at the Truth in the Ferrer Case

Mr. William Archer's new book, *The Life, Trial and Death of*

Francisco Ferrer (New York: Moffatt, Yard & Co.) is subjected to a searching criticism in No. 563 of the *Catholic World* magazine. The critic, Mr. Andrew J. Shipman, whose competency none will deny, points out the fundamental fallacy of the book as follows:

"It is a firmly grounded principle in the English and American law, as well as in Spanish law, that where a person is engaged in the commission of a crime which, of itself, would be of minor importance, but which results in the destruction of life and property of great moment, he is deemed guilty of the greater crime. Thus where a burglar breaks into a house, merely intending to rob, but in doing so lights a match which eventually and accidentally sets fire to the house and burns it, so that the inmates and contents are destroyed, he is guilty of murder or arson; just as though he had intended that originally. Mr. Archer would divest Ferrer's acts, as proven by the witnesses, from any and all of the events which took place in Barcelona, and have him adjudged for his acts, solely and alone, as if nothing whatsoever had resulted. This is the fallacy running through the entire book, and we may add to it the author's special pleading in the mistranslation of Spanish law words and his printing them in small capitals throughout the work thereby emphasizing the mistranslation for no motive that is apparent save that of misleading the reader. But after the special pleas are in, after the evidence against Ferrer has been belittled and ap-

parently explained away, and the entire case brought down to the 'irreducible minimum,' the author has to admit: 'I am not at all sure that, had Ferrer been fairly tried under reasonable rules of evidence, he would have got off scot-free. He was certainly not the "author and chief of the rebellion;" that accusation was a monstrous absurdity; but it is not quite clear that his irrepressible sympathy with every form of revolt may not have betrayed him into one or two indiscretions.'

We may add that the legend that Ferrer's trial was wholly private and secret is also demolished by the picture given on page 190 of the book, showing a large, airy court-room filled with spectators, who are seemingly following the proceedings with great interest. The author also admits that the *plenario* or taking of evidence was also public, quoting the statute to that effect, and saying that in the *plenario* of the case against Emiliano Iglesias the statement of a witness caused 'great laughter among the public.' The book is really a great improvement over the previous recitals of the trial and execution of Ferrer; one by one the myths of the secrecy, the railroading and the lack of evidence in the case are being dropped; and we may hope for some future chronicler to take up the matter in a purely historic spirit, leave out the mistranslations, innuendo and unnecessary comments and rhetoric of the present volume, and give us the facts without undue partisan comment."

Escobar and Pascal

B. Herder has taken over from the St. Josefsverlag of Klagenfurt, and issued with a new title page and date, Dr. Karl Weiss's excellent monograph on Escobar as a moral theologian, to which we devoted a notice in Vol. XV, No. 23, pp. 720 of this REVIEW. (*P. Antonio de Escobar y Mendoza als Moraltheologe in Pascals Beleuchtung und im Lichte der Wahrheit. Auf Grund der Quellen von Dr. Karl Weiss, Universitätsprofessor in Graz. Mit einem Bildnis.* 336 pp. 8vo. \$1.45 net).

Pascal was a rigorist, and as such out of tune with the traditional teaching of the Church, which P. Escobar defended in all its purity and with admirable moderation. In many instances Pascal misunderstood Escobar, in others he wilfully distorted his teaching.

Dr. Weiss goes into the subject thoroughly, and his conclusions are well sustained (Cfr. *Theologische Review*, VII, 12, 380 sq.). Escobar is rehabilitated, and Pascal sits in the stocks as a rogue and a prevaricator.

This conclusion is all the more refreshing for the reason that, in consequence of Pascal's calumnies, Escobar has for several centuries been made to serve as a favorite witness for the enemies of Catholic moral theology, and many of the common objections against the Church and the Society of Jesus are based on the misrepresentations of the clever author of the *Provinciales*. Dr. Weiss's book deserves a place in every library.

Foreign Accent Marks

Speaking of foreign accent marks, the *Scientific American* (Vol. CV, No. 20) says:

Ours is a land of paradoxes, one of the most striking of which is the fact that a people largely recruited from continental Europe should have come to the conclusion that the accent marks used in their various mother tongues are superfluous appendages—mere ornaments, like the paper frills of a French chop. Nothing could be farther from the truth. The European languages, except English, follow the common-sense plan of writing a word as they intend it to be pronounced. Before certain vowels the sound of c, in French, bears no resemblance to that of ç. They are, in fact, different letters. Condé does not rhyme with Fronde. In German, ü is the modern method of writing the diphthong ue. When Herr Müller accepts American citizenship as Muller, he is simply repudiating his family. Better call himself Miller and be done with it. Max Müller was still Müller after fifty years in England, and we are glad to observe Hugo Münsterberg correctly spelled in *Who's Who in America* and other dignified literature. Not so, however, in the American newspapers.

A few years ago an international scientific congress met in Washington, and the local papers paid the foreign visitors the delicate attention of printing their proceedings in what was intended to be French. The result was amazing. Columns of a hybrid language appeared, containing not a single ac-

cent. Expostulation with the editors was met with the explanation that the typesetting machines had no accents on their keyboards. Why, under these circumstances, the newspapers attempted the impossible was not explained.

The daily press both directs and reflects popular usage. It would be difficult to decide whether the newspapers or the public should be held responsible for the obsolescence of the foreign accent in America.

A painstaking examination of the practice prevailing in such matters reveals the startling fact

that only one French word is now generally supposed, in this country, to require an accent. This is the word buffet. This euphemism for a public bar has become popular in America during the past decade. The word greets us at every street corner, always duly provided with an accent. The kind of accent, as well as its position, is a matter of individual taste. We have seen buffét, buffèt, buffêt—and even buffe't!

Are there any readers of this journal who need to be told that buffet is accentless in French?

ET CETERA

The Girl Pioneers of America is the name of a new society that proposes to enlist the activity of young girls on lines analogous to those of the Boy Scout movement.

*

A Catholic fellow-editor writes to us:

The "puerile" poem of the *America* (censured in No. 4, p. 115 of the C. F. REVIEW) suggests to me this question: What must a reflecting Protestant think of us Catholics when he sees a certain Pennsylvania Catholic journal periodically "apotheosizing" the local metropolitan, or when he peruses the average "official organ" fairly running over with fulsome flattery and eulo-

gistic dishwater? If he ever read *David Copperfield*, Uriah Heep must certainly bob up in his memory.

Our Catholic press (with a few laudable exceptions) seems to exist for the most part on "esteem" and flattery and provincialism. No wonder it is on the point of dying of starvation. Were it to get in closer touch with the material, economic, and national interests of the people and to look less for smiles from above, it would soon show more vigor. Honor to whom honor is due! But to Halifax with the cringing servility that draws an editor away from the people!

*

LITERARY NOTES

—Rudyard Kipling has collaborated with C. R. L. Fletcher in an illustrated *School History of England*, published at Oxford by the Clarendon Press. The *Tablet* prints a critical review of this book in its No. 3739. It sums up its judgment as follows: This "is not a history book. It does not attempt to place before the young mind a clear panorama of the course of history. It attempts rather to bring up the young generation in the views of Mr. Fletcher and Mr. Kipling; to turn them into Protestant Imperialists. We do not quarrel with the views of Mr. Fletcher and Mr. Kipling; many men have been Protestant Imperialists and still remained respectable men. That is not the point. If they had brought out a 'Fletcher Reader,' bound in red leather, we should have nothing to say; but a school history is not a proper medium for such a propaganda."

—*The Crux of Pastoral Medicine*, by Rev. Andrew Klarmann, A. M. Fourth Enlarged Edition. (ix & 284 pp. Fr. Pustet & Co. 1912. \$1.25 net). Father Klarmann's work on "the perils of embryonic man" has reached a fourth edition. This implies that it has attained considerable popularity with those most likely to use it, *viz.*, confessors and physicians. As a rule, the author inclines towards very liberal interpretations in questions of pastoral medicine, but his book is fortified by the *Nihil Obstat* and *Imprimatur* of the Church authorities of New York. The introductory chapter on the Problems of Life

and Generation is a model of clear writing. The most interesting parts of the book are those which deal with what may be called new questions of morals. The employment of vasectomy (which he prefers to call vasotomy), Fr. Klarmann condemns as worse than useless for the ends intended. The Instruction of the Young on the Sex Problem is treated at some length. He prefers methods of prevention and strict discipline in home and school, rather than plain talks on venereal matters. As to the Problem of Heredity, considered as a factor in morality, the author says that non-Catholic sociologists "consider man a brute that has exchanged a lower intelligence for one only higher in degree and grade," and hence their conclusions are vitiated by their false premises. Fr. Klarmann declares: "A spiritual agency is totally independent, from its very creation and nature, of the influences of the flesh, which cannot dominate it, except by its consent and voluntary submission. Hence, hereditary oneration may make it more difficult for a man to obey the dictates of right reason and conscience," but the spiritual faculties can control the evil propensities. The book is well printed and the binding is at once cheerful in appearance and durable for use. — W. FANNING, S. J.

—*The Simple Instructions for the First Communion of Very Young Children*, translated from the French by the Sisters of Notre Dame, is a good attempt at solving the First Communion problem. Simple talk for simple folk, such

is the keynote of this pamphlet. (Benziger Bros. \$2.25 per hundred).—M. N.

—The thanks of the clergy are due to Canon Stuart for republishing Bishop Hay's treatise on the *Priesthood*. Bishop Hay enlarges on the sanctity annexed to the priesthood, on that required for the pastoral charge, on the sanctity that belongs to the character of an apostle, and finally on the sanctity which the Church requires in her ministers. The author speaks with the earnestness as well as with the unction of a bishop of the old stamp, and what he has to say on such things as humility, obedience, chastity, meekness, study, prayer, and kindred subjects is well worth pondering also in these modern times. (Sands & Co. and B. Herder. 45 cts.)—K. L.

—Priests and teachers of Christian doctrine will be delighted with the *Katechetik* of Dr. Michael Gatterer, S. J., of the Innsbruck theological faculty. The second edition of these lectures has just been published by the author's colleague, Dr. Franz Krus, S. J. Nothing can be more inspiring, nothing more helpful in instilling genuine enthusiasm into the daily routine of the teacher of Christian doctrine than a careful perusal and study of this standard work on the method of teaching catechism and bible history. The discussion of principles is clear, simple, and above all sound,—sound in the philosophical as well as the theological sense of the word. Every page reveals the fact that the author is not a mere theorizer, but a practical teacher. (Innsbruck: F. Rauch [L. Pustet]; American agents: Fr. Pustet & Co. Price \$1.25.)—M. N.

Books Received

[Every book or pamphlet received by the CATHOLIC FORTNIGHTLY REVIEW is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another, to call for special mention.]

ENGLISH

The Life of Cardinal Vaughan. By J. G. Snead-Cox. Two Volumes. x & 483 and 496 pp. 12mo. London: Herbert & Daniel; St. Louis, Mo.: B. Herder. 1911. (Popular edition). \$3.50.

Sacred Dramas by Augusta Theodosia Drane (Mother Francis Raphael, O.S.D.) 101 pp. 16mo. London: Sands & Co. 90 cents. (American agents: B. Herder.)

Suffer Little Children to Come Unto Me. By a Religious. 31 pages. 4¾ x 5¾ in. London: Sands & Co.; St. Louis, Mo.: B. Herder. 15 cents. (Wrapper.)

The Duty of Happiness. Thoughts on Hope. By the Rev. J. M. Lelen. With a Foreword by the Rev. Francis Finn, S. J. 107 pp. 16mo. B. Herder. 1912. 15 cts. (Wrapper.)

Prayers at Mass for School Children. Arranged by Rev. E. P. Graham, LL.D. Second Edition. 32 pp. 32mo. New York: Christian Press Ass'n Pub. Co. 50 copies, \$1.50; 100 copies, \$2.75; 500 copies, \$12.50.

Waiting on God. A Retreat for Lay Persons with an Instruction on the Practice of Meditation. Adapted from *St. Alphonsus Liguori* by the Rt. Rev. Alexander McDonald, D.D., Bishop of Victoria, B. C. New York: Christian Press Ass'n. Pub. Co. 25 cts. net.

With Christ, My Friend. By Rev. Patrick J. Sloan, Author of "The Sunday-School Teacher's Guide to Success," etc. 190 pp. 16mo. Benziger Brothers. 1912. 75 cts. net.

Spiritual Perfection Through Charity (Superseding "The Perfection of Man by Charity"). By Fr. H. Reginald Buckler, O.P. xiii & 346 pp. 12mo. London: Burns & Oates; American agents: Benziger Brothers. \$1.50 net.

The German Centre-Party. By M. Erzberger, Member of the Centre-Fraction of the German Reichstag. 123 pp. 8vo. Amsterdam: International Catholic Publishing Co. 1911. 40 cts. net. (Wrapper.)

The Messiah's Message. By John Joseph Robinson. viii & 380 pp. 12mo. B. Herder. 1912. \$1.

BARGAINS in OLD BOOKS

ENGLISH

Feeney, Rev. B., *The Catholic Sunday School*. St. Louis 1907. 50 cts.

Kempson, F. Claude, *The Future Life and Modern Difficulties*. London 1907. 50 cts.

Carlyle, Thomas, *Lectures on the History of Literature*. New York 1892. 50 cts.

Hosmer, James K., *Short History of German Literature*. St. Louis 1879. 75 cts.

Rose, Vincent, O. P., *Studies on the Gospels*. Tr. by R. Fraser. London 1903. 75 cts.

Stone, J. M., *The Church in English History*. London 1907. 40 cts.

Raupert, J. G., *The Supreme Problem*. London 1911. 75 cts.

O'Connell, V. Rev. C. J., *Christian Education*. New York 1906. 30 cts.

Barry, Rev. Dr. Wm., *The Higher Criticism*. London 1906. 10 cts.

Rampolla, Card., *The Life of St. Melania*. London 1909. 60 cts.

Bacci, Rev. F., *The Life of St. Philip Neri*. London 1912. Two volumes. \$1.

Abbott, J. C., *Chevalier de la Salle*. New York 1898. 50 cts.

O'Reilly, John Boyle, *Life, Poems, and Speeches of*. Philadelphia 1891. \$1.

Scharf, Col. J. Thos., *The Chronicles of Baltimore*. Baltimore 1874. \$1.

Eis, Rev. J. B., *The Jesuits*. Columbus, O. 1889. (Brochure.) 15 cts.

GERMAN

Jäger, Oskar, *Weltgeschichte in vier Bänden*. Mit 254 authentischen Abbildungen im Text und 20 Beilagen in Schwarz- und Farbendruck. Dritte Auflage. Bielefeld und Leipzig 1899. Very well preserved, handsomely illustrated. \$2.50.

Antoniano, Card. Silvio, *Die christliche Erziehung*. Dargestellt im Auftrage des hl. Karl Borromäus. Translated by F. X. Kunz. Freiburg 1888. (Slightly damaged.) 50 c.

Schlegel, Dorothea von, *Briefwechsel* herausgegeben von Dr. J. M. Raich. Two volumes. Mainz 1881. 80 cts.

May, J., *Geschichte der Generalversammlungen der Katholiken Deutschlands (1848—1902)*. Köln 1903. 75 cts.

Köhler, Dr. Fr., *Französisch-deutsches und deutsch-französisches Taschenwörterbuch*. Leipzig s. a. 25 cts.

Mertens, Dr. M., *Hilfsbuch für den Unterricht in der alten Geschichte*. Freiburg 1890. (Damaged.) 25 cts.

Kiesel, Dr. K., *Lehrbuch der Geschichte für die oberen Klassen höherer Schulen*. Freiburg 1863. 35 cts.

Martin, Dr. Conrad, *Die Harmonie des Alten und des Neuen Testaments*. Mainz 1877. 25 cts.

Glaa, Dietrich, *Die Originalsprache des Matthäusevangeliums*. Paderborn 1887. 50 cts.

Bolanden, K. von, *Der Teufel in der Schule*. Freiburg 1891. 25 cts.

Bumüller, Dr. Joh., *Die Weltgeschichte*. 6th ed. Freiburg 1886. (Slightly damaged). Two volumes. \$1.

Pütter, Prof., *Hist. Entwicklung der heutigen Staatsverfassung des Deutschen Reichs*. Göttingen 1788. Three volumes. (Slightly damaged.) \$1.50.

Vullers, Dr. J. A., *Mirchond's Geschichte der Seldschuken*. Giessen 1837. 35 cts.

LATIN

De Angelis, Ph., *Praelectiones Juris Canonici*. Rome 1877 sqq. Four volumes. \$2.50.

Phillips, G., *Compendium Iuris Ecclesiastici*. Ratisbon 1875. 50 cts.

Leibniz, G. W., *Annales Imperii Occidentis Brunsvicensis*. Ed. G. H. Pertz. Hanover 1843. Three volumes. \$1.50.

Prümmer, D. M., O. P., *Manuale Iuris Ecclesiastici in usum Clericorum, praesertim illorum qui ad Ordines Religiosos pertinent*. Freiburg 1909. Two volumes. \$1.

FRENCH

Durand, P. A., S. J., *L'Enfance de Jésus-Christ d'après les Évangiles Canoniques*. Paris 1908. (Unbound.) 30 cts.

Méric, E. Msgr., *Spiritualisme et Spiritisme*. Paris 1898. (Unbound.) 30 cts.

Rolfi, P., O. F. M., *La Magie ou l'Hypnotisme de nos jours*. Paris 1902. 50 cts.

BARGAINS IN OLD BOOKS (Continued)

Hello, Ernest, Le Siècle, les Hommes et les Idées. Paris 1899. 50 cts.

Serre, Joseph, Ernest Hello. Paris 1894.

Dagneaux, Abbé H., Histoire de la Philosophie. Paris 1901. 75 cts.

Delehaye, H., S. J., Les Légendes Hagiographiques. Bruxelles 1905. 50 cts.

Bougeault, A., Histoire des Littératures Étrangères. Paris 1876. Three volumes. \$2.

These books, except where otherwise noted, are bound and in good condition. The prices are NET, buyer, to pay postage, express, or freight. Please indicate how you wish them to be sent. Cash must accompany all orders.

BARGAIN BOOK CO., BRIDGETON, MO.

The Life of Saint Teresa. Taken from the French of "A Carmelite Nun" by Alice Lady Lovat. With a Preface by Mgr. Robert Hugh Benson. xxxi & 629 pp. 8vo. London: Herbert & Daniel; St. Louis, Mo.: B. Herder. 1912. \$3 net.

FICTION

Through the Desert. By Henryk Sienkiewicz. 540 pp. 12mo. Benziger Brothers. 1912. (With ten full-page illustrations). \$1.35 net.

The Little Apostle on Crutches. By Henriette Eugénie Delamare. 165 pp. 16mo. Benziger Brothers. 1912. 45 cents.

GERMAN

Wie kann die Anstaltserziehung zur Sittenreinheit heranbilden? (Eine Ergänzung der Schrift "Erziehung zur Keuschheit"). Von Dr. Franz Krus S. J. 42 pp. 4½ x 7 in. Innsbruck: Felizian Rauch. American agents: Fr. Pustet & Co. 1911. 10 cts. net. (Wrapper.)

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setzt, eingeleitet und erklärt von E. Dimmler. xxii & 434 pp. 4¼ x 5¾ in. M. Gladbach: Volksvereinsverlag. 1911. M. 1.20.

Das deutsche Zentrum. Von M. Erzberger. 143 pp. 8vo. Amsterdam: Internationale Verlagsbuchhandlung. 1910. 40 cts. net. (Wrapper.)

The International Catholic Publishing Co. "Messis"

Amsterdam (The Netherlands), Nassau Str. 122,

Has just been Published:

The German Centre-Party by M. Erzberger, Member of the Centre Fraction of the German Reichstag. 136 pp. 8vo. paper covers, 55 cts., post free.—The same in German, 143 pp. 8vo., paper covers, 45 cts., post free.

That eminent weekly review, the *Allgemeine Rundschau*, of Munich, in its edition of Dec. 30, 1911, says of this book: "Erzberger's work cannot be too warmly recommended. It presents a brief but very readable survey of the work performed by a party which is *par excellence* the great Christian popular party of the German Empire. The author paints a vivid picture of this party, whose existence is indispensable for the welfare of the German nation, as even Prince Bülow admitted in the course of the famous debate on the tariff question." This book can be ordered from any bookseller.

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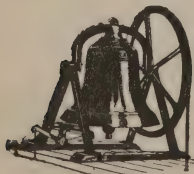
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TOPICS OF THE DAY

"THE COMMON CAUSE"

The *Common Cause*, which has recently been established by a number of Catholic and non-Catholic students of the social question at New York, has not begun hopefully. Its first three numbers are almost entirely devoted to negative criticism. The "common cause" that has brought editors and contributors together is the fight against Socialism. But Socialism cannot be effectively combatted except by social reform measures apt to remedy, or at least to alleviate, the numerous evils from which society is suffering. Effective practical measures in such a vast domain presuppose a positive theoretical programme, and it is here that the weakness of the *Common Cause* lies. As Mr. F. P. Kenkel, chairman of the Social Reform Bureau of the Catholic Central Society, who is probably the ablest Catholic sociologist in this country, has repeatedly pointed out in the St. Louis daily *Amerika*, a programme of positive social reform, that is, a scheme of action aiming at the reconstruction of the whole social order, necessarily postulates a definite conception of the universe, and here Catholic and non-Catholic reformers must needs part company. The *Common Cause* cannot be a success, because its conductors hold contradictory world-views.

PAYING FOR PLUSH

In the *Atlantic Monthly* for March a contributor complains feelingly of the despotic fashion which compels Americans to "pay for plush," when all they want is plain, clean linen. Let us illustrate by a quotation:

The railroads claim to sell me comfortable transportation, but in order to buy this commodity I must pay for bevel-edged plate glass mirrors, insanitary carpets, contorted wood carvings and plush covered seats which my hygienic soul abhors. I not only do not wish to pay money for these articles—I would willingly pay to travel free from them; but they are united with a Siamese indissolubility to the act of proceeding from one city of my native country to another; they are all as costly as they are ugly and unsuitable.

The man is right. We Americans do "pay for plush" in a most foolish and distressing manner. At the play, in restaurants, in fact wherever we go, we are heavily assessed for decorations of the brummagem kind.

The *Atlantic* writer is wrong, however, in concluding that the public is tired of this form of imposition. No doubt there are a few in every large community who have sense enough not to enjoy "paying for plush." But the great majority, owing to either a lack of taste, or vanity, or other folly, does believe in and is perfectly willing to pay for "plush." And the purveyors naturally take advantage of the public's childishness,—a fact which, by the way, accounts to a considerable extent for what is known as the high cost of living.

"NOSTRUMS AND QUACKERY"

This is the title of an interesting volume of five hundred pages recently published by the press of the American Medical Association, Chicago. Some of the material contained in this book has been circulated in pamphlet form, but it is brought together here in more convenient shape with later information and reports of judicial decisions. A considerable number of fraudulent "cures," "treatments," and "institutes" are exposed, often in great detail, and yet certain fields in which quackery flourishes are hardly more than mentioned here. The non-medical reader will also find an account of many compounds familiar to him in ingeniously attractive advertisements, or, perhaps, in the concoctions of venders of soda water, and he will be much astonished to learn what they really contain. There is, for example, a surprising list of headache remedies, more than forty in number, and every one of them distinctly dangerous.

If the general reader really wants to have his eyes opened to the harm done by irregular and conscienceless practitioners, he can have it done by reading this book.

THE CHINESE REPUBLIC

As was to be expected, Yuan Shi Kai has betrayed the Manchu dynasty, and China is now a republic. Two questions are uppermost in the minds of all serious students: (1) How will the Christian missions fare under republican rule? and (2) Is the republic likely to last?

These queries are answered by the Rev. P. Vitalis Lange, O. F. M., of Techow, as follows: "Our missions have nothing to hope from a republican regime. But there is no use worrying on this head, because the republic is premature and cannot last. The Chinese people are not yet ripe for self-government. Yuan Shi Kai, as emperor, would be the man to make China great. The missions have nothing to fear from him, because, while not a friend of European influences, he is too prudent and far-seeing to antagonize them. Our hope for the future lies chiefly in the Catholic schools."

THE QUESTION OF THE RECALL

The question of the popular recall of judges is, of course, in itself a purely political one, and Catholics are theoretically at liberty to espouse either side. It will be well to consider, however, that Catholic interests are more likely to suffer than to profit by the introduction of this "reform." Our churches and schools are founded on rights guaranteed by the Constitution, which, so long as the courts remain securely placed beyond the moods of a fickle majority, cannot be trodden under foot by our enemies. We take pride in saying that a persecution like those that have recently devastated the Church in France and Portugal is impossible in America. It is, but only so long as our present constitution remains intact and is conscientiously interpreted by judges who have the courage to apply the law without fear or favor. The recall is advocated mainly by the more radical elements of our population and, if it should ever become a popular institution, would no doubt be employed chiefly by radicals for radical purposes.

Is it considerations such as these that have prompted the avowed opposition of several of our bishops against the recall? Most likely. But why not be open and frank about it? If they wish Catholic voters to use their political influence against such dangerous innovations, our prelates ought to tell them so frankly and state their reasons.

The Church and Eugenics

BY ARTHUR PREUSS

The Eugenics movement is growing popular. The N. Y. *Independent* announces (No. 3294) that it "has now reached a point where the interest and cooperation of the public may be invited without danger of injury to the cause through popular misconception of its aims and perversion of its scientific ideals." The chief centre of this movement in America is the Carnegie Laboratory for Experimental Evolution at Cold Springs Harbor, L. I., N. Y. In July of this year the first International Eugenics Congress is to be held in London under the presidency of Major Leonard Darwin, son of Charles Darwin. Its chief object, according to the official announcement, is to facilitate the gathering of "more knowledge both of the facts of heredity and of the action of social institutions in causing racial changes and the ways of modifying and controlling them."

The endeavor to improve the racial qualities, physical and moral, of future generations is a noble one and claims our genuine sympathy. Unfortunately, however, as at present conducted, the Eugenics move-

ment labors under a radical and dangerous defect. Its champions entirely, or almost entirely, ignore the fact that man is essentially a spiritual nature and that his betterment is consequently in the main a matter of spiritual forces.

The Catholic Church exists precisely for the spiritual betterment of mankind. Hence it is and must be a prime factor in all true Eugenics.

This truth was forcibly pointed out last year in an article contributed by the Rev. T. J. Gerrard to the *Dublin Review* (No. 298).

Fr. Gerrard shows how the Church, "this spiritualized and divinely illumined moral force," is the most effective agency for the "racial poisons" (alcohol, lead, and syphilis), because it is the very substance of temperance, purity, and justice. Its help is needed by all those who would legislate for, or have care of, the segregated (feeble-minded, etc.), because the whole success of segregation depends on the humaneness of the treatment, and the effect of religion is indispensable in improving the condition of the feeble minded. It is wanted in all education for parenthood. "Those who give instruction to children in the laws of sex must do so with a combined fearlessness, reticence, and reverence, exercising the greatest possible care so as to give the information at the right moment, not too soon and not too late. Those who receive the instruction are to be trained in restraint, being made to understand that every indulgence outside marriage is anti-eugenic, because against the designs of God for the welfare of the race." It is also wanted for selection in marriage. "If affection, love, reason, and religion are to be adjusted so as to be mutually helpful and complementary, it can only be by the exercise of will power, spiritually enlightened and strengthened."

With such ideals we need have no fear for the Eugenics of the future. The Catholic's belief in the Communion of Saints is his guarantee that the race will never lose its ability to move onward and upward. "He knows that in every age in the past his Church has produced the only supermen worthy of the name, the great experts in moral excellence. If the nineteenth century could witness a Curé d'Ars and a Don Bosco, the twentieth and every other century can do likewise."

It remains for competent Catholic scholars to impress these truths on the Eugenics movement and to guide that movement into the right channels. Else it will degenerate into another engine of Monistic error and do more harm than good.

The Rev. Simon FitzSimons' Ideas on Evolution

By THE REV. E. WASMANN, S. J., VALKENBURG, HOLLAND

XI

Evolution as a Scientific Hypothesis

This topic is treated by Father FitzSimons in the same chapter with the preceding, under the title, "Theistic Evolution." Thus far, in fact, he has been occupied with this latter question. He has given a synopsis of theistic evolution, but no refutation of it. Not even one argument has he advanced against it. His affirmation, therefore, that it is untenable, can be of no value whatever.

Now, however, (foot of p. 39), without even himself perceiving the change of topic, the author with a sudden leap takes up a subject which I had clearly distinguished from the preceding in the first of my Berlin lectures (p. 3): evolution as a scientific hypothesis. I had opposed this view of evolution to evolution as a philosophic theory of life and the universe, the latter referring to Monistic or theistic evolution.

This distinction is of the greatest importance to every scholar who would form a sound judgment on the value of evolution itself, and on its relation to either theism or atheism. Father FitzSimons has not sufficiently appreciated its importance. We must help him to a clearer understanding of it.

The question of evolution in its original form was a question of natural science only. It is this: Are the forms which zoologists and botanists call "species" immutable, so that no species can arise from another? The "theory of permanence" answers this question affirmatively, the "theory of descent," negatively. The definition of "species", so important in this controversy, was gradually formed during the last centuries, by Ray, Linné, and Cuvier, who were naturalists, not philosophers. From zoology and botany this definition was gradually transplanted into philosophy and, to some extent, also into theology, although, of course, neither Aristotle nor Moses ever dreamed of "species" in this scientific sense of the term. This will enable us to understand the history of the evolutionary theory somewhat better.

If those naturalists who defended the mutability of species had remained in their own realm, no dispute whatever about evolution as a "philosophic theory" could have arisen. But by the broad generalizations which Lamarck and Darwin gave to their hypotheses, the first steps had been taken towards making evolution a system of natural philosophy. Then came the bold deductions of Herbert Spencer in England and Ernest Haeckel in Germany. Organic evolution, and es-

pecially Darwin's principle of natural selection, was proclaimed by the latter to give a definitive answer to the old question: "How can we explain design in nature without a designing Creator?" And thus evolution was finally transformed into an atheistic theory. A wise and almighty Creator was no longer required to account for the origin and evolution of life, nor for the origin and evolution of the universe.

This so-called "Monistic system" caused great alarm in the ranks of Christian philosophers and theologians, and many of them erroneously concluded: The theory of evolution *in itself* is irreconcilable with Christian philosophy and theology.

But others—in our opinion more correctly and prudently—concluded that *only the abuse* of evolution is irreconcilable with Christian philosophy and theology. In itself, regarded merely as an hypothesis of natural science, evolution, both organic and inorganic, is *in perfect harmony* with Christian philosophy and theology. For, as St. Thomas and other great thinkers of the Scholastic period had already suggested, it is "a testimony to the greatness of God's power that His Providence accomplished its aims in nature, not directly, but by means of created causes."¹⁸ "If we assume that God is the Creator of all things, and that the world created by Him has evolved spontaneously and actively,¹⁹ we have, indeed,²⁰ a greater idea of God, than if we regard Him as constantly interfering with the laws of nature. . . . According to this view, the evolution of the organic world is but one little line in the millions of pages contained in the Book of Evolution of the whole universe, on the title-page of which still stands written in indelible letters: 'In the beginning God created heaven and earth.'" (*Berlin Discussion*, pp. 19-20.)

The Pronunciation of Latin

BY F. R. GLEANER

The *Opinion Publique* is quoted in No. 6 of this REVIEW by a contributor as follows:

"The Pope is having the matter [of the adoption of a uniform pronunciation of Latin] studied up. If a uniform pronunciation should be decided upon, it will probably be the Italian, because it is the most logical and approaches that of the ancient Romans more nearly than any other."

¹⁸ *Modern Biology and the Theory of Evolution*. Engl. ed., p. 274. Cfr. the authors quoted there.

¹⁹ Not "independently and automatically," as the English translation er-

roneously renders my "selbständig und selbsttätig." Compare *The Berlin Discussion*, Germ. ed., p. 14, with Engl. ed., p. 19.

²⁰ Not "actually".

The "most logical" pronunciation of Latin is that employed by the ancient Romans themselves. It is not the modern Italian, but what is known as the (old) Roman or Restored, differing in a number of points from any and all of those now used in various parts of the civilized world.

The (old) Roman pronunciation has already made its way into many high schools and universities. The fact that Catholics have hitherto largely ignored it, is no argument against its correctness or availability. We are inclined to think that if the Holy Father will make any effort at all to standardize the pronunciation of Latin throughout the universal Church, he will advise (not command) the adoption of the (old) Roman pronunciation.

Those who wish to study this system and to satisfy themselves that it is founded on absolutely scientific principles are advised to begin by reading *The Roman Pronunciation of Latin* by John B. Scheier, C. S. C., Professor of Latin in the University of Notre Dame (70 pp. 16mo. Notre Dame, Ind.: University Press. 1904).

"The *Grammatici Latini* are our guides," says Fr. Scheier in his brief preface. "We stand before the tribunal of these teachers of antiquity; we listen to their words. In the following pages the words of the Old Grammarians have been quoted verbatim. They make their teachings clear. There is no need of a scholiast to explain them, or to show, for example, that up to the fourth century A. D., the syllable *ti* was pronounced *ti*, and not *tzi*; and that up to the sixth century A. D., the syllable *ci* was pronounced *ki*. Modern scholarship, with the exception of a disappearing minority, has recognized this fact."

France has unfortunately lagged behind other countries in the matter of reform. Only of late has there been made an attempt to emerge from the present untenable situation. Dom Poitier pointed out that "the return in schools and churches to a uniform pronunciation of Latin is closely bound up with the restoration of the Gregorian Chant commanded by the Sovereign Pontiff." At the recent Gregorian Congress in Paris a whole sitting was devoted to this important point. Papers were read by Chanoine Poivet and M. Camille Couillault. As a result, and in order to bring France somewhat more abreast of the Catholic world in the matter of Latin pronunciation, a resolution was passed expressing the hope that "the Roman pronunciation of Latin would be officially introduced by the bishops into every diocese, and especially into the petits and grands séminaires." The grounds upon which this recommendation was based are stated as follows: "That the French pronunciation of Latin, with its deplorable accentuation and sounds, is incompatible with the full restoration of the Gregorian mel-

odies prescribed by the Holy Father; and that the adoption of the Roman pronunciation is a logical consequence of unity of rite and of chant." The "Roman pronunciation" meant is, however, not the old Roman or Restored, but the Italian, which is not much better than the French. The *Tablet* (No. 3714) thinks that "if the recommendation [of the Gregorian Congress of Paris] be carried out, it will promote a uniform and an improved pronunciation in France, but it will still leave France behind the Catholics of other countries in which the 'restored pronunciation' is being increasingly adopted."

Let us agitate for the "Restored", which is the only correct pronunciation of Latin!

A New Book on Private Ownership

BY THE REV. PAUL PÉRIGORD, ST. PAUL SEMINARY, ST. PAUL, MINN.

All who are interested in the most recent stirrings of social life, all who are familiar with the rapid awakening of the masses to a clearer consciousness of their exploitation by not a few unscrupulous capitalists, all who are anxious to save the precious institutions of the past from a threatening cataclysm, those, above all, who wish to see a more Christian standard prevail even in industrial relations, will welcome Father Kelleher's work on Private Ownership.¹

The author's aim is to establish that private property "is perfectly in accordance with natural justice, that it is admirably suited to the needs of man both as an independent individual and as a member of society, and that owners actually enjoy true, inviolable rights in their property." But Father Kelleher is too enlightened and impartial a student of modern conditions to ignore the glaring abuses which have developed under a régime of unrestricted individualism, hence he continues: "If we are to offer a convincing defence of private ownership we must be able to show that it has no natural connection with existing social scandals. This can only be done by showing from an analysis of its nature that it is perfectly consistent with thorough genuine reform and by making clear that we, its defenders, recognize and are prepared to advocate the necessity of such reform."

The Introduction recounts the growth and development of Socialism from its faint beginnings in the speculations of Plato to its latest phase "Evolutionary Socialism." At first sight, this account appears to be unnecessarily protracted, but when one stops to consider how little known and how grossly misunderstood are social theories, one

¹ *Private Ownership. Its Basis and Its Defenders*. (Benziger Brothers. xiv & 212 pp. Equitable Conditions. By Rev. J. Kelleher. \$1.25.)

feels grateful to the author for giving his readers such a comprehensive and accurate survey of communistic doctrines. The eight subsequent chapters treat of the rights of the individual and of society, show the necessity of definite rights in material goods as well as the folly of the Collectivistic ideal, and establish the basis of Private Ownership, pointing out how with due limitations it may remain one of the most potent factors of human progress.

Everybody will admit that of these nine chapters the last is the most suggestive, offering as it does a Catholic contribution to a constructive plan of social reform. The proposed remedies, which are no doubt sufficient to illustrate the author's thesis, are perhaps too limited in number to supply the deeply felt want of a complete programme of social action. Nevertheless, Father Kelleher's outline, like Dr. Ryan's more comprehensive "Programme of Social Reform by Legislation," enables us to realize how much good can still be accomplished and how much evil can be repaired.

To praise and recommend this work on Private Ownership does not involve the endorsement of all the opinions it embodies. One cannot approach the burning questions of the day with that assurance in doctrine and that smoothness of expression which characterize treatises on long debated theological problems. We also know that the valiant attempt to harmonize the views of two conflicting schools is fraught with many dangers and that the brave few who enter the lists, do not always meet the recognition their courage and good will amply deserve. We, however, gladly confess that Father Kelleher, with truly Celtic dexterity, steers a successful course between Scylla and Charybdis. He does not permit his enthusiasm to dim his clearness of vision, and every page reveals his anxiety not to infringe upon the rights of Capital, while sincerely pleading for the rights of Labor.

A Modern Schismatic

BY D. J. SCANNELL O'NEILL

Arnold Harris Mathew, who heads an English schism, has thrown off allegiance to the "Old Catholics" of Holland, from whom he received consecration, and set up a conventicle in London, which he styles the "Western Catholic Church," and himself, "Archbishop of London." (Dr. Mathew is so well-read in the Fathers that we wonder how he would answer St. Cyprian's denunciation of those who set up rival altars.)

When Mathew started out on his self-imposed task of restoring peace to distracted Christendom by starting still another schism (al-

though an Irishman he can have no sense of humor), he was patronized by the clergy of the English Church who looked upon him as a valuable ally against the pretensions of the "Italian Mission" in England. But Mathew had retained sufficient Catholicity to know that the English Church is no part whatever of the Church Catholic, and very shortly issued a pamphlet in which he showed in almost Leonine style the invalidity of their orders. Since this pronunciamento Mathew has been repudiated by the English Church, as well as by such a strenuous American schism-booster as Dr. Van Allan, of Boston.

The career of Mathew is a racy one. He comes of an ancient Irish family, which originally bore the Welsh title of Earl of Landaff, the title lapsing with the grandfather of Bishop Mathew. In spite of this, however, Mathew still continues to call himself "de jure Earl of Landaff," and his son "Viscount" Mathew.

Mr. Mathew was originally in English orders. He made his submission to the Church, and was ordained to the priesthood by the late Archbishop Eyre of Glasgow. He apostatized, married, and for some years lived estranged from the Church. All at once, to the surprise of Catholics and Protestants alike, he was received back into the Church and settled down into the humdrum existence of a layman. During this period of his life he wrote several valuable books, including a text-book of English literature for Catholic schools, and translated Duchesne's *L'Eglise Séparée*.

But like many another Irishman, Mathew wanted to "start something," so he became an active worker for the corporate reunion of England with Rome. Not content with this, three years ago he crossed over to Holland, bearing letters from several disgruntled Catholic priests and laymen, including the notorious Father O'Halloran, praying the Old Catholic so-called successor of Saint Willibrord in Utrecht to consecrate him for Old Catholic work in London. This was done forthwith, the Old Catholics being most generous with their consecrations. Mathew returned to London a full-fledged Jansenist bishop and held forth in a little chapel in Chelsea. But he soon found that he could not count on some of his priests, such as O'Halloran, who desired a mitre for himself. This Mathew refused, though we understand there are several "bishops" in his sect at present.

Then he offered to consecrate the Rev. Spencer Jones, and Father Paul, of Graymoor, N. Y., as Reunion bishops, which dubious honors they of course declined.

No one knows exactly how many persons constitute this new "church," nor how many clergymen owe allegiance to Mathew. It is not known either whether Fathers Beale and Howarth, (whom

he made bishops), ex-priests of the diocese of Nottingham, are connected with him.

Mathew's latest move is to set up a chapel in Oxford, his aim probably being to start another Oxford Movement.

It is a sad story, and the end is not yet.

"A Piece of Impudence"

BY ARTHUR PREUSS

In reply to the objection that the Knights of Columbus tolerate many bad Catholics in their ranks (see the article "Dead Wood in the K. of C.," in our No. 4, pp. 108 sqq.) it has been urged: Why should the K. of C. be stricter than the Church? The Church tolerates sinners who are deaf to her commands? Why should the Knights of Columbus expel members who do not attend to their religious duties?

We were about to answer this objection when we came across an article written in reply to it by the editor of the *Newark Monitor*, who is himself a loyal Knight of Columbus, and at the same time a priest. His observations are well taken, so we reproduce them here.

The reverend editor begins (*Monitor*, Vol. XIII, No. 13) by characterizing the "argument" of which we are speaking as "a piece of impudence."

"Has it come to this," he asks, "that the Knights of Columbus organization compares itself to the Church of God? Is it not evident that *there is, and can be, no parallel between the Knights of Columbus and the Church?* [*Italics ours.* We emphasize this simple truth, because it is but too often disregarded by over-zealous K-C's.] The mission of the Church is, to save souls—her mission leads her after those who have strayed away, and she yearns to press them to her bosom. As a consequence, her membership is necessarily made up of saints and of sinners, of the good and the bad. Because the Church is holy, and possesses the means of sanctifying her members, we must not thence conclude that as a fact all her members are holy, and that mortal sin shuts them out of her pale. Holy Scripture speaks of the Church as a field in which the cockle grows along with the wheat (Matt. xiii, 24 sqq.); as a barn containing chaff as well as wheat (ibid. iii, 12); as a draw net cast into the sea and gathering together all kinds of fishes, both bad and good (ibid. xiii, 47); it tells us that in the Church the goats are mingled with the sheep (ibid. xxv, 32), foolish virgins with the wise (ibid. xxv, 1-13), the wicked servants with the good, and that vessels to dishonor are found in the same great

house as vessels to honor (2 Tim. ii, 20). Hence the Apostles, although they did their utmost for the sanctification of the faithful, nevertheless looked upon sinners as still members of the Church. And the very law of the Church compelling her members to receive within the Easter time is a law to urge the lukewarm to a better life. It is, moreover, a law with severe penalties. But to save sinners is not the mission of the Knights of Columbus. And their own laws and professions demand that their members be practical Catholics. They are to show forth in their organization and in its members ideal Catholicity. They must perforce live up to their professions or endure the odium of their failure or wilful neglect. If the Knights will take a leaf from the history of the Church, let them see how the Church legislates against the contumacious, going so far as even to excommunicate them. It is not the duty, or the business, or the privilege of the Knights of Columbus to enact a law compelling members to receive Holy Communion within the time appointed or any other time; . . . but it is the duty and the business of the Knights of Columbus to live up to its own professions and to rid itself of such members as prevent the organization from so doing. It is for the Church to legislate about Communion. Perhaps, it is on this subterfuge that the delicacy of the Knights of Columbus National Convention is built. Nor have we ever argued in favor of unseemly haste in expelling these spiritual delinquents from the Knights of Columbus. There are some who take overlong in 'becoming ashamed.' Due opportunity and warning should be given, and failure to comply with a fundamental law of the society should entail dismissal—automatically, if necessary."

We concluded our article in the mid-February issue with an appeal to the many priests belonging to the Order of the Knights of Columbus to use their influence towards remedying the grave evil of which Father Crowley, Dr. Coyle, and other good members have so feelingly complained, *viz.*: to revise the Constitution of the order so as to rid the various councils of their "dead-wood" members, or to see to it that they live up to the duties of practical Catholics.

To our knowledge the reverend editor of the *Monitor* is the only priest who has so far responded to this appeal. But we are sure others will follow.

An Eminent Priest Historian

By THE REV. ALBERT MUNTSCHE, S. J., ST. LOUIS UNIVERSITY

The Catholic Record (London, Ont., Vol. 33, No. 1716) contains an appreciate review of the scholarly work of Father Arthur E. Jones, S. J., of Montreal, apropos of his latest book *Huronian*, concerning

which work our contemporary says: "Under the auspices of the Ontario Government, and as the Fifth Report of the Bureau of Archives, there has just been published the most exhaustive treatise on the Huron Indians and on the Jesuit Missions of the seventeenth century that has ever been given to the world."

The author of this unique contribution to the history of Catholic missions in North America, and incidentally to the ethnology of the aborigines, needs no introduction to the Catholic world. For thirty years he has been engaged in laborious and fruitful research on the history and ethnology, but especially the mission history of Canada during the seventeenth and eighteenth centuries.

Admirably prepared as he was to discuss some of the obscure points of Canadian history, Fr. Jones has frequently been called upon by learned societies to present their members with the result of his researches. At the Quebec meeting of the Congress of Americanists, in 1906, Fr. Jones read a learned monograph on the topography of the ancient country of the Hurons and on the identification of the flourishing Huron villages established by the Jesuit and Récollet missionaries. The well known journal *Anthropos*, which gives a report of this meeting in its Vol. 4, No. 1, pp. 153 sqq. states that "The scholarly archivist of St. Mary's College at Montreal has achieved a reputation in this field in which he stands supreme."

Numerous articles in the *Catholic Encyclopedia* bear the signature of Arthur E. Jones,—articles on the history, missions and celebrities of Canada. Several societies have elected him either as honorary or corresponding member, and not the least of his distinctions is the Grand Prize awarded him at St. Louis during the Louisiana Purchase Exposition for his splendid historic exhibit from the archives of St. Mary's College, Montreal, of which he is the custodian. Fr. Thomas Campbell, S. J., wrote the larger part of his *Pioneer Priests of America* at the Collège de Ste. Marie in Montreal, where he had the opportunity of consulting Fr. Jones on obscure points in the history of the early missions among the Hurons and Algonquins. This fact lends additional weight to Fr. Campbell's statements, for nowhere could he have found a better guide in this field of research.

Father Jones is of that type of scholars who with single-minded purpose give themselves to their life-work. His priestly life and duties, far from interfering with his researches, seem on the contrary to give him added vigor in their pursuit. And yet he has done great things also as a worker for the salvation of souls, as is evidenced, for instance, by the Montreal Catholic Sailors' Club, which he founded, and which has been called "one of the most useful adjuncts to the

work of the Church in the metropolitan city of Canada." But his great work, as the *Catholic Record* rightly points out, "has mainly centered in the Archives of St. Mary's, and while done 'far from the maddening crowd,' and in a spirit of religious seclusion, his name as an authority on American and Canadian history has nevertheless spread far and wide amongst scholars, and has won for him the recognition of universities and learned societies in both Europe and America. It is, indeed, not too much to say that among those who rank as authorities on the history, ethnology or philology of this continent, no name stands higher than that of Father Arthur Edward Jones."

Catholic Social Action In Switzerland¹

BY THE REV. JOHN A. RYAN, D.D., ST. PAUL SEMINARY,
ST. PAUL, MINN.

Neither the main title nor the sub-title of this volume gives an adequate notion of its contents. It is a brief description of what the Swiss Catholics have done for themselves and their country through social action, in the fields of politics, industry, education, religion, and morals. Beginning with the period of religious persecution (1848-1875) the author treats of the origin of the social movement among the Catholics, their contribution to educational progress, their activity in the movement for international agreement on labor legislation, their more recent organizations, the achievements of the Catholic women, and the general results which today stand to the credit of the Catholic population of the Helvetian Republic. It is an inspiring record, fit to be placed beside that of the Catholics of Germany. If it is less impressive than the German story, it is so only because the achievements that it describes were produced in a smaller country, and on a smaller scale.

Perhaps the most suggestive fact in the whole narrative is that the success of the Swiss Catholics in bettering their religious, political and educational position, was due chiefly to their advocacy of social and industrial reforms. In this as well as in the matter of organization-methods, they followed the example of their neighbors to the north under the leadership of Bishop Ketteler. The book gives a clear, though necessarily brief, account of the work of Gaspard Decurtins. We see a man who was a leader, not merely in the conventional sense of the term, but inasmuch as his ideas and projects were ahead of the more conservative thought of his co-religionists. His schemes

¹ *Switzerland To-Day. A Study in Social Progress.* By Virginia M. Crawford. London: Sands & Co.; St. Louis, Mo.: B. Herder. 135 pp. 30 cts.

of labor legislation were regarded as radical. The employers' liability law that he fathered was opposed by all the Catholic members of the National Council, except two. In his efforts to organize a movement for international labor legislation, he likewise met with opposition from Conservative Catholics, which largely disappeared upon the receipt of a letter conveying the emphatic approval of Pope Leo XIII. Four years later (1898) the Pontifical approbation was repeated in a long personal letter to Dr. Decurtins. Mrs. Crawford gives the letter in full in an English translation. Although Decurtins is not yet sixty years of age, he has lived to see his projects of legislation that were once thought radical become commonplaces of the labor code of many European countries. While his plans for an international organization for the promotion of uniform labor laws were not crowned with success, he has seen his idea converted into reality in the existing International Association for the Legal Protection of Workers. The latter is active, effective, and constantly growing.

Not the least instructive chapter in the volume is that "Concerning Education." According to the author, the Swiss system is the best in the world. While not neglecting the university feature, it is carefully calculated for the average child, giving to manual dexterity as much honor as to intellectual quickness, and closely conforming to Catholic ideals. And the educational system has received its fullest development in the Catholic canton of Fribourg.

Among the more recent organizations and activities are Christian labor unions, composed of Catholics and Protestants, a Volksverein, a "Social Week," and several splendid societies, institutions, and works managed by women. Thus, the International Association for the Protection of Young Girls was founded by the Catholic women of Switzerland, its president is a Swiss woman, and its central office is in Fribourg.

In view of the widespread discussion of the Referendum just now in America, it is of interest to note that this political device has been more than once the means by which the Swiss Catholics were enabled to veto hostile legislation enacted by the national government. In general their influence over legislation has been considerably increased by their wise use of the Referendum.

In her final chapter, Mrs. Crawford has some observations that are not without application to America, as well as to England. "Well-to-do Catholics in England are at length becoming alive to the need of a constructive social policy with which to meet the problems of today. They are coming to see that an attitude of mere timid protest against all measures of democratic reform is not the most effectual

way of commending the Catholic Church to the Protestant masses of the country. In some rather caustic remarks that he addressed to his co-religionists at Zug in 1909, Dr. Beck [now President of the University of Fribourg] reminded them that there is no clause in the Canon law obliging Catholics to remain fifty years behind the times in intellectual development. . . . We sometimes seem to cling to the recognized evils of our present social system lest perchance reform may bring with it the risk of unknown evils in some dim future. The realization of what is in actual working in other countries is the most effectual remedy for that undue apprehensiveness concerning the possible results of democratic changes at home. Switzerland long known to us as the playground of Europe is now admitted to be our most helpful school for experiments in social economics." (pp. 126, 127, 129).

A Plea for the Modification of the Eucharistic Fast

BY SARAH C. BURNETT, SAN FRANCISCO, CAL.

I have observed your zeal in promulgating, as far as lies in your power, the decrees of the Holy Father with regard to frequent and daily Communion, and especially in taking up practical points here and there as you proceed in your important work. I therefore feel encouraged to present to you a most necessary consideration, which, strange to say, has been almost completely overlooked by those most earnest in promoting the cause of frequent Communion.—i. e. the difficulties presented by the Eucharistic fast.

A little thought will easily bring to everyone's mind the fact that a very large number of our people (leaving invalids out of consideration), are debarred from the Holy Sacrament for no other reason than the actual or practical impossibility of observing the rigid fast required by the present discipline of the Church. Many of us, though far removed from the state of invalidism lately provided for by Pius X, are not strong enough to make a daily trip to church fasting in all kinds of weather. Others, living in rural districts, being compelled to rise early, perform many strenuous duties even on Sundays, and attend a late Mass at the end of a long ride, find it almost impossible to fast for Holy Communion even on the comparatively rare occasions when they can assist at Mass at all. Again, to return to the cities, we have the large army of night-workers (nurses, telegraph and telephone operators, railroad employees, etc.). These must perform nerve-racking duties for long hours after mid-night, and it is very difficult for them to fast until the first opportunity to get to church after being relieved from duty.

Now, to speak of the two classes for whom the Holy Father most vehemently pleads in behalf of daily Communion—working people and school children. These do not experience exactly the same difficulties as those whom I have already spoken of. The difficulty in their case lies more in trying to adjust the Eucharistic fast to the circumstances of their daily life. They must rise at a very early hour (a matter not so very easy after a hard day's work), find a church where Mass is early enough to accommodate them, hurry back to breakfast, often after a perfunctory thanksgiving, and out again to a far-distant place of business. With school children the hours are not so early, but they would in many instances have to go out unattended before daylight in order to have time to return for breakfast before school, or, as is often the case, come in late to the schoolroom, thus sacrificing one duty to another.

Could those situated as I have just described be allowed to take their breakfast before starting from home at all, and receive Holy Communion on the way to school or place of business, it would be much more practical to carry out the Holy Father's intention to make Our Precious Lord the daily companion of our commonplace lives. As it is, many who would gladly undergo any mere inconvenience for the love of the Holy Sacrament, are compelled to give way before an actual impossibility, or a difficulty that cannot be overcome without the sacrifice of some positive duty.

I could say much more on the various points that I have brought up. But I should like to hear something from your other readers. Should it be found that the existing system of discipline is interfering largely with the work of Christ in the souls of men, could not the barriers be removed by the authorities that built them centuries ago, and under conditions that have almost passed away?

New Light on Ancient History

By C. D. U.

Maurice Jastrow, Jr., in a letter to the *N. Y. Nation*, calls attention to an important discovery that has been made by the famous French Assyriologist, Prof. Vincent Scheil, who, by the way (which Mr. Jastrow forgets to mention) is a Catholic priest of the Order of St. Dominic.

Hitherto the first definite date for the history of Babylonia was marked by the rulers of the dynasty of Ur, beginning with Ur-Engur, c. 2300 B. C.

A new tablet found and deciphered by Father Scheil enables us to establish definitely the order and the names of the rulers of *five dynasties earlier than that of Ur*.

The earliest dynasty of all, according to the newly discovered document, is that which had its centre at Opis (Seleucia?), not far from the modern Bagdad. The tablet furnishes the name of six kings, all of them representing entirely new name and reigning 30, 12, 6, 20 or 24, and 7 years, respectively. The summary reads:

Six kings who reigned 99 years,
when the dynasty of Opis was
overthrown and the sovereignty passed over to Kish.

The dynasty of Kish, after furnishing eight rulers, was overthrown by Uruk, which, after twenty-five years of the reign of a single ruler Lugalzaggisi, was in turn replaced by Agade under the leadership of the famous Sargon. The number of years that Sargon ruled is unfortunately broken off, and of the twelve rulers of this Agade dynasty, covering a period of 197 years, the names of only the last six have been preserved.

In confirmation of what through other sources we know of Sargon's humble origin, it is expressly stated in the new tablet that he rose from the rank of gardener to that of King of Agade. We know that Sargon was succeeded by his son Naram-Sin, who was quite as energetic and successful a conqueror as his father, and we also know of another ruler of Agade, Bingani-sharru, who was probably Naram-Sin's son, so that only three names of the entire twelve are missing. The Agade dynasty, we are told, was replaced by Uruk, which thus once more comes to the front, but again for a short time only. The times appear to have been troublous ones, for five rulers are entered with a total reign of only twenty-six years. Of these only the first Ur-Nigin is succeeded by his son. The remaining three are evidently usurpers who succeeded in turn in holding the reigns for a while amid constant turmoils.

It is at this time that the northern invaders, the Guti, enter the valley, and as the scribe tells us,

The dynasty of Uruk was overthrown by Guti which gained control.

Here the scribe ends his enumeration, merely adding the date "30th day of Siwan (i. e., 3rd month), though he does not give us the further indication which would enable us to specify the year of the reigning king. The characters point to the Hammurapi period, i. e., about 2000 B. C., though the tablet may itself be a copy of an earlier original.

Thanks to this remarkable tablet, we now have a successive enumeration of the following dynasties: Opis, 99 years: Kish.

126 (?) years; Uruk, 25 years; Agade, 197 years; Uruk, 26 years. This brings us to the invasion of the Guti. Counting an interruption of fifty years for this foreign invasion, we then reach the dynasty of Ur. After 117 years this dynasty is overthrown, but for about 100 years more the Sumerian control, now centring in a city named Isin, still continues. About 2100 B. C. the Semitic dynasty of Babylon comes to the front, and the sixth member of this dynasty is the famous Hammurapi, who marks the permanent supremacy of the Semite and with whom the Babylonian empire in the full sense may be said to begin.

The reigns of Sargon and Hammurapi represent turning points in Euphratean history, and it is a great gain to have determined, through the new tablet, that the interval between the two is not much more than 400 years, so that 2500 B. C. represents in all probability the oldest possible date at which Sargon can be placed.

Whether Opis was the first of all dynasties in Sumer and Akkad cannot, of course, be decided. It is quite within the range of probability that the dynasty of Opis is the first centre to claim sovereignty over *both* Sumer and Akkad and that for this reason the ancient scribe, whose record a fortunate chance has preserved for us, began with the rulers of this Opis dynasty. The first of these rulers, Unzi by name, who ruled thirty years, may therefore be registered as the first sovereign in control of the entire Euphrates Valley.

Lastly, a point of unusual interest that is brought out by Father Scheil's tablet, is the discovery of the oldest female ruler in the world. The name that heads the list of the Kish dynasty is that of a woman, Azag-Bau (or perhaps to be read Ku-Bau), whose hold on the throne was so strong that she was able to hand the succession to her son Basha-Enzu, who after twenty-five years, in turn was succeeded by his son Ur-Zamama. The short reign of the latter—only six years—followed by Zimudar, who is not a son, points to internal disturbances and to the rise of a usurper.

FLOTSAM AND JETSAM

Socialism and Christianity

The following reflections from the *Chicago Inter-Ocean* (March 4th) are as timely as they are true:

Professor Rudolph Eucken of Jena writes acutely in the current *Homiletic Review* of religious

conditions in Germany, their complications, and the special dangers to which the Christian church is exposed. His article is especially notable because of its clear recognition of a fact which Protestant churchmen in this country almost universally blink.

That fact is the irreconcilable antagonism of the whole Socialistic theory, philosophy and practice, to every Christian conception of human life and duty, and to those ideals and institutions which distinguish Christian lands. On this point Professor Eucken says:

Religious conditions in Germany are exposed to especial peril by the operation of a strong opposition to Christianity and the Church. In the political and social sphere Socialism, particularly in the Marxian culmination in Social Democracy, works against Christianity. The very fact that this Social Democracy expects all salvation to ensue from material conditions of life involves alienation from religion. Despite the superficiality of the favorite [Socialist] procedure of representing religion as a mere invention for the advantage of the higher classes, it finds much approval among the masses.

Socialism "expects all salvation to ensue from amelioration of the material conditions of life." We commend that studiously moderate but keenly accurate statement to the many Protestant preachers hereabouts who seem to imagine that by patting Socialism on the head and countenancing its denunciations of our form of government they are making the church "popular."

Christianity recognizes that in this world the sort of happiness which depends upon the satisfaction of human desires—no matter how decent and righteous—is not wholly attainable. Therefore Christianity points with hope to a life to come in which, through faith and clean living in this, the oppressed here shall find freedom, the weary rest and the troubled peace. Christianity affirms that our life in this world is but the

beginning of a greater life to come—is, as it were, but an apprenticeship and training for the real life of the soul.

Socialism deliberately limits its vision to this life. It conditions happiness wholly upon material comfort. It declares that all misery is inflicted upon the sufferer from without by his fellow men. It refuses to recognize the fact of sin except where the sinful act is "socially injurious." It assumes that this is the only life we need think about, and therefore demands that everything shall be arranged to make this life as physically pleasant and comfortable as possible, without regard to the possibilities of any other.

Not all professed Socialists are atheists, but the Socialistic viewpoint is atheistic, or, at best, agnostic. Many professed Socialists are faithful to their marriage vows, but Socialism regards such fidelity as purely optional with the two persons immediately concerned.

Not all Socialists desire to seize their neighbor's property, but Socialism assumes that the possession of property above some wholly undefined "normal" amount is *prima facie* evidence that the possessor is some kind of robber or is the beneficiary of robbery—at best is an unconscious receiver of stolen goods.

And we think the very queerest of all queer mental and moral delusions is that which leads so many Christian [Protestant] ministers to foster Socialism and makes them totally unable to see that the very first work of a triumphant Socialism

would be contemptuously to brush aside, or to crush if it resisted, the very Christian institution which makes them all they are and has given them all they have.

That is Socialism in Germany and that is Socialism everywhere.

The Real Cause of the Declining Birth Rate

The decline in the birth-rate is rapidly overtaking the decline in the death-rate in most of the western countries of Europe and also among the native-born population of America.

Four factors have been suggested as the probable causes of this evil: (1) Postponement of marriage to a higher age; (2) decrease in the proportion of the total female population which is of child-bearing age; (3) decrease in the number of those who marry; and (4) diminution in fertility. But the chief cause is undoubtedly to be found in the lack of fertility of marriage arising, as is proved, from the voluntary regulation of the size of families. Now what does this mean? Moral restraint? We know better. In ninety-nine cases out of a hundred voluntary regulation is one of two things, either the prevention of conception or the destruction of its fruits. "In the decline of the Roman Empire," the historian Gibbon writes, "the cruel practice of the ancients of exposing or murdering their new-born infants was becoming every day more frequent." And the question has been pertinently asked: Is there no parallel between the practice of pagan Rome and the practice in our "Christian"

countries of to-day? The answer given is that the only differences are accidental and apparent. Really the practices are the same. While the degenerate Romans were audacious enough to slay their children openly, and the male committed the crime, to-day in this country the work is done in secret, and the male expects or allows his female partner to do the foul deed. "The decline," in the words of a doctor, "is not due to physical but to moral degeneracy. It is a deliberate act of the will, which is depriving the country of hundreds of thousands of babies annually. It is useless to hide these facts. Every medical practitioner is familiar with them, they are spoken out to him without a blush—nay, he is often tempted, and with no mean bribe, to be an accessory to the act himself."

Female Secret Societies

The *St. Paul Catholic Bulletin*, in reply to a query as to the Church's attitude towards the "Daughter of Rebecca," says that as this society is an outgrowth of the Odd Fellows, which is nominally condemned, it cannot be regarded as a safe organization for Catholic women to join. Our esteemed contemporary might and should have gone farther than this. It should have said that, according to a decision of the Apostolic Delegate, rendered August 2, 1907, (No. 15352-c), the Daughters of Rebecca are condemned.

These are the words of His Excellency Msgr. Falconio, as

published in Vol. XV, No. 11, p. 339 of the CATHOLIC FORTNIGHTLY REVIEW:

"...in regard to female secret societies, if these societies are affiliated to societies nominally condemned by the Church, they fall under the same condemnation, for they form as it were a branch of such societies."

In the same article in which we published the Delegate's letter, we showed from Stevens' *Cyclopedia of Fraternities*, our leading authority on secret and semi-secret societies, that the Daughters of Rebecca are affiliated to the Independent Order of Odd Fellows, a society nominally condemned by the Church.

Ergo.

Free Admission to Church

Bishop O'Donaghue, of Louisville, in a circular letter enforcing the recent order of the Apostolic Delegate forbidding the collection of money at the church doors, says:

"To station men at the door of the church to exact an offering from those who enter, was forbidden by the Fathers of the II. and III. Plenary Council of Baltimore. The Sacred Congregation of the Propaganda, August 15, 1869, addressed a letter to the Bishops of the United States censuring and condemning this practice. By letter of Oct. 29, 1911, the Apostolic Delegate called attention to this reprehensible practice of demanding money, and, by implication, its equivalent, at the doors of the church as a condition for entering the sacred edifice to

assist at Mass and other religious services. His condemnation rests on the refusal, either direct or constructive, to admit people into the church unless they pay for a sitting. He ordered that such practice be eliminated entirely, and that Bishops command all rectors of churches in their dioceses to discontinue the same, if it has been introduced, and not to permit it to be established, if it does not exist already. Every man, woman or child, even the poorest, has a right to free admission to the church, and that privilege must be extended unstintingly. We therefore order pastors to see to it that no one, either warden or other official, demand anything in money or tickets at the church door. It is, however, not at variance with any church regulation to solicit an offering for individual sittings from persons who have no pew and who wish to occupy one. In the case of such persons let the ushers show them to a pew in a gentlemanly way, and collect during the service the contribution, fixed by the pastor and wardens.

In conclusion we urge you to offer the poor every convenience in their attendance at divine service. No discrimination shall be made in their case either on account of race or color. Anything like a poor man's corner, shall not be tolerated in the House of God."

A Society Divided Against Itself

We read in the *Toronto Globe* of March 4th, page 3:

An action which may affect the working of the Knights of Columbus has been taken against them by Father Whelan of St. Patrick's Church,

Ottawa. The Father has issued a writ asking for an injunction against the parent society from carrying on business within Ontario, and from receiving from Ontario councils of the Knights all taxes, dues, assessments and other charges. The injunction applied for is also to restrain the society from adopting or putting into action any rules or regulations passed by them with regard to the fourth degree, providing for the selection of certain members only of the Knights for admission to the fourth degree, to the exclusion or hindrance of the plaintiff or other qualified members of the society in Ontario. There are only a few fourth degree members of the order in Ontario, Bishop Fallon of London being said to be one of them.

The Dictograph

The dictograph has played an important rôle in obtaining evidence against the dynamite conspirators by the U. S. government, yet we venture to say few of our readers have ever seen this much-talked-of instrument or have any definite notion of its nature and mode of operation.

The detective dictograph—which differs in some particulars from the commercial affair—is a small electric instrument, about the size of a saucer and perhaps an inch thick, which transmits sounds over a wire like a telephone. It may be concealed in a drawer, or behind the plaster on the wall, or placed on desk or table. Wherever placed it is extremely sensitive to sound. A peculiarity of the instrument is its ability to magnify low tones by bringing them up to a certain pitch, and to modify loud tones. Attempts have been made to connect the dictograph with the phonograph and thus record the human voice, but the phonograph will not reproduce sounds that

come by wire, and the only way to utilize the dictograph at present is to have a stenographer at the other end of the wire taking down the sounds recorded by the instrument. The longest distance over which the dictograph has been tested in criminal cases is three miles.

William J. Burns was the first detective in this country to use the dictograph as a crime detector, particularly in cases of bribery, where it is generally difficult to get direct evidence. The evidence secretly obtained by means of this innocent-looking little instrument is supposed to have brought about the confession of the McNamara brothers at Los Angeles. The Supreme Court of Ohio, in confirming the sentence of Rodney J. Diegle, ex-sergeant-at-arms of the State senate, who had been convicted of bribery, upheld the competency of evidence procured by means of the dictograph—a point never passed upon before—and opened the way for the trial of other legislators accused of corruption in connection with the passage of certain bills.

The Boy Scouts

The several articles we published some months ago on the Boy Scouts, with one exception, were distinctly unfavorable to Catholic affiliation with this movement.

A brief visit recently made by Sir Robert Baden-Powell moved the *St. Paul Catholic Bulletin*, which may be regarded as the official organ of the ecclesiastical province of St. Paul, to devote to the same

subject a thoughtful article, of which it is worth while to make a résumé.

The *Bulletin* admonishes Catholic parents to consider the question very seriously before allowing their boys to join this organization, and for three reasons:

(1) Membership in the Boy Scouts is apt to be the first step towards affiliation with the Y. M. C. A., the leaders of which have been very active in promoting the Scout movement.

(2) The Official Handbook of the Boy Scouts of America implies that a new kind of religious teach-

ing is to take the place of that which was inculcated by our Lord Himself and that through the new dispensation the boys of to-day are to be made moral. This handbook "leaves no room for definite dogmatic teaching of any kind and would make the observance of the Sunday a mere incident in the life of the boy, instead of inculcating it as a most essential part of his duty towards God."

(3) Continuous association of Catholic boys with those who accept the tenets of the Boy Scout movement is apt to prove detrimental to their spiritual welfare.

ET CETERA

At Escondido, Cal., according to the San Diego *Union*, of Feb. 29th, James Boyle was given a Catholic and a Masonic burial with the formal approbation of the local priest. Any well-informed Catholic knows that this must be a canard. No priest can consent to an arrangement like the one described by the *Union*. But such false reports are apt to mislead the unwary outsider. Pastors in such cases should publish the facts to prevent scandal.

*

"The Men and Religion Forward Movement, whatever may be said in criticism of the methods and manners of some of its leaders," says the *Springfield Republican*, "has been of service in awakening citizens to a realization of their civic duties." "An awakening to a realization of their civic duties," observes the *Sacred Heart*

Review (Vol. 47, No. 12), "is good, but how about religious duties? If this movement results in making men better citizens it will have done well; but why the name 'Men and Religion?'"

*

The serio-comic aspect of the ignorance of college students concerning the Bible appears once more in the answers to a simple examination paper at the University of Michigan. The language in which the Bible was originally written was variously asserted to be Sanskrit, Arabic, French, German, and early English. As to what the name "Jordan" designates, one student replied: "The man who took Moses's place as the head of the Israelites." The difference between Levi and Leviathan was explained thus: "Levi was the name of a man; Leviathan

might be applied to his doings." The Isle of Patmos was described as "the place where the children of Israel were fed in the wilderness," and the "mess of pottage" was confounded with the Lord's Supper.

*

A frequently recurring item in the day's news is that which echoes the complaints of theatrical managers that this or that city has too many theatres. Another regular item is that which announces plans for another theatre or chain of theatres. Recent seasons, according to a well-informed New York paper, have ranged from meagre to disastrous. Worthless plays are confessedly put on for the sole reason that there are no good plays to be had, and something must be done to meet house rentals. The price of seats has been often reduced. And still the building game goes on. Deep down in the heart of every manager is presumably the hope that he will be the lucky man; and if the worst comes to the worst, there are the moving pictures. If the theatre is really as much under trust domination as it is reported to be, we have the anomalous spectacle of a trust which proves false to the first principle of its nature by encouraging overproduction.

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A clerical reader would like to know "how to reconcile public banquets, balls, minstrel and other noisy shows with the spirit of Lent. In certain localities Catholic clubs and societies (*al. clubs and societies of Catholics*) annu-

ally hold such entertainments during this holy season—and that too with the knowledge of His Reverence, or Very Reverence, the Pastor, who is indulgent enough to close one eye, or better to nod assent, or, best of all, with both eyes open, to become a co-banqueter. Is this not throwing the door wide open to many abuses and evils within the fold, not to speak of those from without?"

*

While the Protestant sects of this country were spending vast sums for proselytizing in heathen lands, the Hindus executed a flank movement, and one by one priests from the Ganges began to come to this country, and without blare of trumpets have done their work so well that to-day we have a Krishna temple in Los Angeles, a temple to Mazdaznan in Chicago, a Buddhist pagoda in Seattle, a Hindu temple in San Francisco, a Vedanta Ashrama or retreat in Connecticut, a national Vedanta Society with headquarters at 135 W. 80th Str., New York City, and according to the *New York Herald* (Feb. 18th) the U. S. government is making inquiries as to how many American women, "converted" by the swamis, have left this country for India in the fond hope of exploring the Oriental mysteries.

*

Nothing in the recorded history of scientific achievements furnishes the slightest warrant for the prophecy, which we have heard several times of late, that meteorology will some day in the future have accumulated sufficient data to enable its adepts to foretell the

state of the weather, not merely days or weeks in advance, but years. That meteorological research may ultimately lead to discoveries which will permit of a forecast of the general seasonal character of weather "years in advance," it would perhaps be rash to deny; but as to the details of the weather "at any time in the future," there is not the faintest ground for supposing that this will ever come within the range of man's power of calculation. Astronomy, so far from encouraging such a hope, only serves, by contrast, to show how infinitely remote from resemblance to anything that man has yet done such an achievement would be.

*

The San Francisco *Town Talk* (No. 1000) tells the following characteristic story:

"While he was at the St. Francis [Hotel, San Francisco] the President, who is a human being after all, needed the services of a chiropodist. The bunion expert who was called to attend to the presidential tootsies was as proud

as though he had been invited to dine. During the course of his interesting operations he learned that the President was a member of the Masonic fraternity. And when he sent his bill he enclosed a polite and generous little note to this effect: 'Dear Mr. President, As you are a brother Mason I am charging you only \$2.50 instead of my regular \$5.00 fee.'"

*

Apropos of a recent article in this REVIEW (No. 1, pp. 24 sq.) a Minnesota pastor writes us to confirm the low condition of the amateur parish stage and adds: "If pastors must make money by giving dramatic entertainments, let them select the plays themselves, get up their own programmes, personally superintend all rehearsals, absolutely refuse to permit anything disedifying, but select such plays only as are apt to exercise a wholesome influence on the spectators." All of which has our hearty approbation. Thus supervised, the amateur stage could be made a powerful influence for good.

LITERARY NOTES

—*Bebel's Libel on Woman*. By Rev. W. McMahon, S. J., M. A. (London: Catholic Truth Society. 1911. 30 pp. 5 cts.) As the author informs us in the opening pages, this pamphlet owes its existence to a recent reprint of an old English version of Bebel's *Die Frau*. The difficulty of criticising and refuting that work is not overstated in the following

passage (p. 5): "Examination of the book in detail is a troublesome task, partly because much of it is defiling, partly from the uselessness of contradicting wild general statements, partly owing to the absence of reference to authorities alleged for particular facts. To find a single sentence which Bebel quotes, it has been necessary, for instance, to hunt

through six volumes of Eusebius, nine of Origen, eleven of St. Jerome, sixteen of St. Augustine." Nevertheless the author has performed this dreary and difficult task satisfactorily. The most important historical, economic, sociological, biological, physiological, psychological, biblical, moral, and religious misstatements and exaggerations are briefly but effectively answered, Fr. McMahon's pamphlet illustrates forcibly the fact that a book, such as that of Bebel, which is permeated with ignorance and falsehood, may still enjoy such vogue as to warrant its publication in hundreds of thousands of copies. But this is only a single example of Socialist "science," Socialist "tactics," and Socialist gullibility and ignorance. — JOHN A. RYAN, D. D.

—We note from the *Month* (No. 572) that the second volume of the French translation by the Abbé J. Paquier of Denifle's great work on Luther has recently appeared. "This French version is more than a translation; there is little doubt that the picture drawn by the learned Dominican, although substantially correct, was in parts shaded too deep, and Père Paquier, aiding himself by Père H. Grisar's later and more sober study, has pointed out in foot-notes where the text seems to go further than the evidence. Thus this translation is in that sense an improvement on the original. Of course, Luther remains as Denifle left him, a shattered idol, and the heavy guns of the theologian have made an utter ruin of the whole arbitrary and incoherent system which the strong personality of the unhappy apostate was able for some time

to impose upon his countrymen." The French work is entitled *Luther et le Lutheranisme*. It is published by Picard at Paris at 3.50 fr. per volume. There are two more volumes to follow.

—*Goethe: Sein Leben und seine Werke. Von Alexander Baumgartner S. J. Dritte, neubearbeitete Auflage (Erstes bis viertes Tausend) besorgt von Alois Stockmann S. J. Erster Band: Jugend, Lehr- und Wanderjahre. Von 1749 bis 1790. Mit einem Titelbild. xxvi & 569 pp. 8vo. B. Herder. 1911. \$3.40 net*). This is the first volume of a new revised and enlarged edition of P. Baumgartner's much-discussed life of Goethe. The editor has completely overhauled the work and brought it up to date in every respect, especially so far as bibliographical references are concerned. He has also toned down some of the too one-sided strictures indulged in by the original author. In its present form the work is a real biography, the very best in fact that has ever been written of the master poet of modern Germany. Stockmann is just but not biased. We look forward to the second and concluding volume with genuine interest and pleasure. Baumgartner-Stockmann's *Goethe*, when completed, will be a standard work indispensable to every student of German literature. The beauty of its style and its pleasing typographical appearance make it a thing of joy to read and fondle.—A. P.

—Volume 3 of Fr. H. A. Krose's (S. J.) *Kirchliches Handbuch für das katholische Deutschland* (xix & 441 pp. 8vo. B. Herder. 1911. \$1.70 net), for the years 1910—1911, fully equals its pre-

decessors. It would be a mistake to suppose that this year book is useful only for those who are interested in the status of the Catholic Church in Germany. It contains an up-to-date survey of the organization of the Universal Church, an accurate and concise summary of current ecclesiastical legislation, and statistical data of wide range and unequalled authenticity. The editor's statistical paper on pp. 193 sqq. is alone worth the price of the volume. Fr. Krose estimates the number of Christians throughout the globe at 618 millions out of a total population of 1561 millions. There are 292 million Catholics, 186 million Protestants, and 127 million Orthodox Greeks. The balance consists of Oriental schismatics, Jansenists, Old Catholics, *et al.* With about 100 million more members than all the Protestant sects combined, the Catholic Church is numerically the strongest among the Christian denominations. It is in fact the most numerous religious body in the world. Buddhism and Mohammedanism have each only about 200 million adherents. We are sorry we cannot reproduce Fr. Krose's extremely valuable statistical tables.—A. P.

—*Social Work on Leaving School.* By the Rev. C. D. Plater, S.J. (London: Cath. Truth Society: 24 pp. 5 cts.) "Our fellow Catholics, who have the first claim upon our service, are perishing soul and body by the thousand. . . Economic and social considerations are so closely intertwined with religious that the cooperation of every Catholic is called for if we are to check the spiritual loss which is going on around us. We must help our destitute poor to live like

human beings before we can expect them to discharge their obligations as Catholics. And in this matter it is not money that is chiefly wanted but personal service." Such, as Father Plater sees it, is the situation in England. His pamphlet is a stirring appeal to Catholics to recognize the situation, and take definite steps to cope with it. He maintains that Catholicism has at least as much power to win the affections and allegiance of the masses as Socialism, and points out practical ways of utilizing this power, by enlisting the services and the enthusiasm of those about to quit school. His pamphlet will be found suggestive for us in America as well as for our co-religionists in England. Only in degree do our problems differ from theirs.—JOHN A. RYAN, D.D.

—The second volume of Dr. Joseph Pohle's *Lehrbuch der Dogmatik in sieben Büchern für akademische Vorlesungen und zum Selbstunterricht*, comprising Christology, Soteriology, Mariology, and the treatise on Grace, has just appeared in a fifth, revised edition. (xii & 635 pp. 8vo. Paderborn: Ferdinand Schöningh. 1912. \$2.95.) To praise this classic work would be like carrying coal to Newcastle. Those who have been wondering how a certain American layman came to undertake an English translation of Dr. Pohle's *Lehrbuch*, will find a clue in the preface to the second edition of Vol. II, reprinted at the head of the present fifth edition. The English translation of the first three treatises contained in this volume is ready in manuscript and will appear in due time. The translator is now engaged on the fourth, which is probably the most diffi-

cult one of the whole work, viz. the "Gnadenlehre."—A. P.

—*Annus Liturgicus, Auctore M. Gatterer, S. J. Editio Secunda.* (xxi & 402 pp. Fr. Pustet & Co. 1912. \$1.). This excellent work is a very full and learned treatise on nearly all matters connected with the liturgy. Its copious footnotes and frequent references make it doubly valuable. While it is not a manual of ceremonies, yet it has a large number of practical directions concerning church functions. A somewhat unpleasant feature of the work is that the *addenda* necessitated by new decrees are printed in the beginning of the volume with paragraph numbers consecutive to those with which the book ends. The flexible binding is neat and serviceable.—W. FANNING, S. J.

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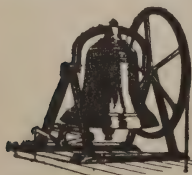
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TOPICS OF THE DAY

AN EXPLANATION

We are informed, that a certain remark contained in our comment on the circular letter of the episcopal Board of Negro and Indian Missions, on page 161 of our mid-March issue, has been interpreted by some as a manifestation of a lack of respect for a member of the Sacred College of Cardinals. Such an intention was utterly foreign to our mind, and the context does not justify any such interpretation. We simply criticized a portion of the Catholic press for its vainglorious boasting in regard to the religious situation in this country. We regret that our remark has been misconstrued, and formally disavow the false interpretation put upon it.

A PUBLIC LABOR EXCHANGE FOR CHICAGO

We see from the newspapers that it is proposed to establish a public labor exchange in Chicago. Sub-committees of the Unemployment Commission appointed by Mayor Harrison have been discussing plans for opening such an exchange after the model of cities in Germany, Switzerland, and Great Britain. Our readers are familiar with the workings of the system in the former two countries from articles published in the REVIEW. The idea is new to American municipalities, but it is decidedly worth trying. Chicago, being almost continually overrun by the unemployed, contemplates a labor exchange primarily as a measure of self-protection. But as it proceeds to try out the plan, the motive of benefiting the unemployed will surely come to be included. The only danger that we can see is that the new exchange will be conducted by professional politicians. Good citizens should see to it that none but competent and disinterested persons are put in charge.

DOGS AND CATS AS UNIVERSITY STUDENTS

A Lawrence (Kas.) despatch to the *Seattle Post-Intelligencer*, March 15th, says: "Three setter pups were enrolled formally today as students at the University of Kansas. The pups...took their place in a class with a Maltese cat and a bulldog...The class of unusual students will be under the tutorage of Prof. E. C. Dockeray, who will endeavor to prove whether the lower animals can think and learn. 'We will conduct experiments with the dogs and cat covering several

weeks,' said Prof. Dockeray today, 'and hope to determine positively if they have ideas and discrimination.'

If they haven't any more "discrimination" than the humans who enrolled them, the maltese cat, the bulldog, and the setter pups ought to be "plucked."

WHAT COL. ROOSEVELT IS AFTER

William Marion Reedy, of the *St. Louis Mirror* (Vol. 21, No. 6), thinks, and we believe he is right, that Col. Roosevelt is not crazy or the victim of foolish friends, but sees the situation as clearly as most other people do. "He is not talking for delegates. He is talking principles....the thing back of the Colonel's head is a new party—a party that shall bring all the progressives into one party and force all the reactionaries into another....It is absolutely impossible that the Republican party should accept Roosevelt's platform this year, even if it accepted him. This he must know as well as any of us. He must be formulating that platform for ulterior use."

Col. Roosevelt's platform is along the lines of social reform and no doubt appeals to hundreds of thousands of Democrats as strongly as it appeals to the Republican progressives. There are several points in that platform we cannot approve, but if T. R. should succeed, this year or four years hence, or eight years hence, to raise a powerful party in its support, he will take the wind out of the sails of Socialism and, at least for a time, prevent the ultimate alignment of all America on two radically opposing sides—Socialism on the one and all conservative elements on the other.

No matter what the outcome of the present campaign may be, it is worth while pay to watch T. R. and his platform.

CURBING THE EXPRESS COMPANIES

Our readers will be glad to learn that at last the express companies are to be effectively curbed. An arrangement appears to be on the eve of consummation between these companies and the Interstate Commerce Commission, by which not only are many abuses and irregularities to be put an end to, but also a system of zone rates is to be established. On the other hand the papers give details of a bill that is being matured by the House Committee of Interstate and Foreign Commerce, fixing maximum rates, upon something like a zone system, for packages not exceeding eleven pounds in weight. In both cases we can see the influence of the movement for a parcels post. The express companies are doubtless duly impressed with the need both of putting their house in order as regards special grounds of

complaint, and of instituting a system of rates which will present some part of the advantages of simplicity and cheapness that the introduction of a parcels-post system by the government would supply to the people.

ORDER OF HOUN' DAWGS

Newspaper readers are familiar with the houn' dawg song and its rôle in Missouri politics. In these days of constantly increasing secret societies with ludicrous names and more or less veiled purposes, it was to be expected, or at least it will occasion no particular surprise, that a new order should be started with "kennels" for lodges, etc. News to this effect was contained in a despatch from Cabool, Mo., published by the *St. Louis Republic* under date of April 5th. There are already several "kennels," and the "Royal Kennel" does the installing of new branches in "Houn' Dawg Hall."

The despatch concludes: "The order is now ready to invade other towns and cities." No doubt it will soon have "kennels" all over the country. Hurray for the "Monkeys" (see our No. 2, p. 33) and the "Houn' Dawgs"!

DANGERS OF THE RECALL

Since we wrote our note on the question of the popular recall of judges (No. 7, p. 195), Archbishop Messmer, of Milwaukee, has come out squarely against this proposed "reform" measure in a letter to the New Orleans *Morning Star* (Vol. 45, No. 6). He says that to his mind the distinction between the recall of judges and the recall of judicial decisions is "purely academic and theoretic," that both practically amount to the same thing and rest upon a false and dangerous assumption.

It is interesting to note that a man so widely divergent in his world-view from Archbishop Messmer and Catholics generally as Hon. Elihu Root, has arrived at precisely the same conclusion with regard to the recall. He says in an article published in the New York *Independent* (No. 3305):

When the passion of the moment comes into play, when religious feeling is rife, when political parties are excited, when the desire for power here or the desire to push forward a propaganda of views there comes into play, the inherent weakness of human nature makes it certain that any opposing fundamental principles of right will be disregarded, if possible. This is why the provision for the recall of judges strikes at the very heart of the fundamental and essential characteristic of our system of government. It nullifies it. It sets it at naught. It casts to the winds that protection of justice that our fathers established and that has made us, with all our power, a just and ordinary [?] people.

For when we say to the judge upon the bench, "If you maintain the abstract rule of justice against the wish of the people at the moment, you shall be turned out of office in ignominy," we nullify the rule of justice and establish the rule of passion, prejudice, and the momentary demand of the excited mob. This is not progress. It is not reform. It is degeneracy. It is a movement backward to those days of misrule and unbridled power, out of which the world has been slowly progressing; to those days when human passion and the rule of men obtained instead of law and the rule of principles. It sets at naught the great principle of government and of civilized society—the principle that justice is above majorities.

Time was when the feelings, and the passions, and the wishes of the strong determined the rights of the weak—oft-times even the right to life itself. But in this twentieth century with all the light of the civilization of our times, after a century and a quarter passed by this great and free people, following in the footsteps of Washington, Hamilton, Jefferson, and Madison, with all the people of the world now following in their footsteps in the establishment of constitutional governments, the hand of a single man appealing to that justice which exists independently of all majorities, has a power which we cannot ignore or deny—except at the sacrifice of the best and the noblest elements of our government. For there is such a thing as justice, and though the greatest and most arrogant majority unite to override it, God stands behind it, the eternal law that rules the world maintains it, and if we attempt to make the administration and award of justice dependent upon the will of a majority we shall fail. We shall fail at the cost of humiliation and ignominy to ourselves.

This opinion carries all the more weight because it is freely expressed at the present political juncture by a man whose statesmanship has been highly lauded and who has been entrusted with important political offices and missions by Col. Roosevelt himself while he was President of the United States.

Catholics in Politics

BY ARTHUR PREUSS

It is pitiful to see how some Catholics mix up religion and partisan politics. Thus a past president of a branch of the Holy Name Society in a middle western State recently sent out a circular to the Catholic clergy, urging them to support a certain candidate for the nomination for governor, because, forsooth, that candidate (a non-Catholic engaged in an unsavory business) on one occasion graciously allowed the bishop and the visiting clergy to use his automobile free of charge, and because, on another occasion, he did some free printing, etc., for the Holy Name Society. "These favors," the author of the circular tells us, "are very material [*sic!*] and being a firm believer in the principle of reciprocity where such vital interests [*sic!*] are involved,

I earnestly hope that these things will now be remembered and that those of Democratic politics may throw their vote in Mr. X's favor when the critical time arrives."

The character and attainments of the candidate in question may be judged from the fact that a brochure written by himself, and enclosed in the circular from which we have quoted, contains a picture of a primitive-looking public school, with this comment: "From the little red schoolhouse over the hill have come [*sic!*] material from which presidents, statesmen, great preachers and great lawyers are made." *Sapienti sat!*

Another flagrant example of the abuse against which we protest is furnished by the—shall we say notorious?—Emil L. Scharf, proprietor of what he calls "the Catholic News Agency" in Washington, D. C. In a few "special editions" of his news bulletin he raises "the religious question" in national politics by trying to show that, "in every instance where a Catholic raised his head [Mr. Scharf affects "improved spelling"] to aspire to a high office in the gift of the democratic party, he was promptly squelched" [he admits that a Catholic U. S. Senator was elected in Louisiana, but says "he was not an Irishman" and that another Catholic Democrat was made U. S. Senator from New York, but only because Bishop Ludden "compelled" his election] while, on the other hand, the Republicans have fairly vied with one another to favor the Catholic Church and advance her interests.

In another circular (No. 737), in which, by the way, Scharf has the audacity to compare himself with the late Msgr. Schroeder, he vehemently denounces the Knights of Columbus for having disfellowshipped him because of his pernicious activity as a political partisan.¹ For once, in this affair, the Knights of Columbus showed good judgment. But what about Scharf's statement: "In my work I have had the approval and cooperation of Catholic prelates and priests, and I have the letters to prove this"?

Catholics have a right, nay the duty to make their influence felt in politics, both national and local; but the cause of both religion and good government must suffer if machinations of the kind censured in this article (and they are only a few specimens out of a number we could mention) are allowed to go on among us.

¹ For an account of the Scharf-Johnson squabble see the CATHOLIC FORTNIGHTLY REVIEW, Vol. XVIII, No. 8, pp. 247 sq., and No. 22, p. 664.

The Cause of the French-Canadians¹

BY PETER CONDON, NEW YORK CITY

The Diocese of Portland is co-extensive territorially with the entire State of Maine. Founded in 1855 when Rt. Rev. David W. Bacon was nominated its first Bishop, it was an off-shoot of the diocese of Boston, whose first Bishop, Jean Lefèvre de Cheverus was a Frenchman "to the manner born" famous not less for his learning and prudence than for the simplicity of his life and his apostolic zeal in planting and fostering the seeds of faith throughout New England. His most efficient aides were two scholarly French priests, Dr. Francis A. Matignon and Rev. James Romagné, who conformed to the example of their Bishop and, while performing the humblest duties, lived a life of poverty and privation, the normal condition of the Catholic missionary of those times. In these days when the Church is reaping the harvest it is well to recall by whom the seeds were planted.

In 1823 Bishop Cheverus, broken in health, quitted Boston by order of his physicians and left his diocese as poor as he had entered it some twenty-seven years before. At his first visitation of the State of Maine the Bishop found that his small and scattered flock had neither priest nor church. Irish immigrants erected a Church at Newcastle, of which Father Romagné was the first pastor, and this same zealous priest shared with his Bishop in the care of the Catholic Indians in Maine who had retained the faith preached to them by the French Jesuits of an earlier period.

In 1825, Bishop Fenwick, the successor to Cheverus, recounting the religious conditions in the State of Maine, mentions the small churches at Damariscotta and Whitfield served by Rev. Dennis Ryan, an Irish priest who had been trained and ordained by Bishop Cheverus—besides the churches at Oldtown and Passamaquoddy erected by the Catholic Indians for whom then there was no pastor. These Indians numbering about 700, constituted the larger part of the Catholics of Maine at that time. (Shea, *History*, Vol. 4, pp. 140-141). At Vergennes, in 1829, Bishop Fenwick, (*Ibid.*, p. 456) preached in both French and English. In 1833, when the first church there was dedicated, there was a "little flock of 250 Catholics" in Portland. (*Ibid.*, p. 472).

Thereafter the Catholic population of Maine increased more rapidly by reason of immigration made up chiefly of French who came from Canada and of Irish who had landed some of them in

¹ Cfr. this REVIEW, Vol. XIX, No. 6, pp. 165 sqq.

Canada and others at Boston. And these and their descendants with a percentage of Italians, Poles, and some other nationalities make up substantially the present Catholic population of that State.

To-day according to the *Catholic Directory* for 1911 the Catholic population of the Diocese of Portland numbers 123,547 souls. About 95,000 (some claim 100,000) of these are French-Canadians by birth or by origin. Many of them are descendants of those Acadians, whose religion, not less than race, was the cause of their expulsion from their homes under circumstances which make up one of the most shameful pages in the history of British conquest. Of these Acadians there were in Maine in 1859 some four to five thousand (See *La France aux Colonies, Études*, etc., by E. Rameau, p. 7). Since then, by immigration from Canada as well as by natural increase, their number has reached its present figure and is steadily growing. Separated only by a geographical line from their Catholic brethren of the Province of Quebec, which surrounds the State of Maine on two sides, they have retained not only the manners but also the language of their ancestors with all its religious and historic associations and traditions. Indeed, their religion is identified with their language. While many of the men speak or understand English, others and more especially women and children, have not sufficient knowledge to understand a sermon or other religious instruction in that language. French is the language of their homes and firesides and of their social intercourse, of the books and newspapers which they read as well as of their working hours at the mills and factories where they are employed. That they should wish to preserve their ancestral tongue is not only natural but legitimate and commendable.

Since their coming into the State they have manifested their zeal for religion by building churches and schools adequate to the needs of their communities. Of the thirty-one parochial schools in the Diocese the French laity claim to have supplied about three-fourths, and of the total church property in the Diocese valued at about 16 million dollars, their contribution is likewise asserted to amount to a like proportion, or, say, \$12,000,000, much of this out of slender wages earned by hard toil and industry in the mills. In their numerous communities they have shown themselves to be law-abiding, honest and industrious citizens, devoted to their religion and solicitous for the Christian education of their children, and at all times ready to contribute generously for the support of both church and school.

Speaking of these French-Canadian Catholics, the author (M. H. D.) of the *Life of Bishop Bradley*, first Bishop of Manchester, New Hampshire (which was a part of the Portland diocese until 1884)

says (p. 27): "During all these years the French-Canadian Catholics had been keeping pace with their English-speaking brethren. As their numbers grew, their institutions of benevolence and religion were multiplied. . . . All these enterprises received the warm encouragement of the Bishop and no one was prouder than he of our Catholic Canadian people. . . . On his episcopal visitations he invariably preached in French or English or both as the need might be." (p. 95.)

We have laid some stress on the fact that the French-Canadian Catholics are intensely attached to their mother tongue, for this fact holds an important place in the present acrimonious controversy between them and their Bishop. In fact, the disregard of this racial characteristic seems to lie at the root of the difficulty which now confronts the Church in Maine.

Constituting, as they do, nearly four-fifths of the Catholic population of the Portland Diocese, the French-Canadians have not unreasonably expected that, where they numbered a majority or more in a parish, such parish should be declared a French-speaking parish, that their curé should be of their own race or at least speak their language so that French should be used in preaching and in religious instruction generally as well as in the administration of the Sacraments, just as the English language is used in English-speaking parishes, and that it should also be taught in the parochial school by competent teachers. Where the number of French-speaking parishioners was large, though not a majority, they have asked that French as well as English be taught in the parochial school, so that their children should be assisted to retain their mother tongue and with it their attachment to their religion.

In this, of course, one may recognize a phase of the bi-lingual school question which has been agitated for years past in various parts of the Dominion of Canada. There the French language, it may be stated, is, equally with English, the official language of Parliament and of the Courts and is required to be taught in the schools equally with English where a sufficient number of French-speaking parents desire it. In the Province of Ontario, where the French are not so numerous as in Quebec, it is now a burning political question with the French and Irish clergy and some of their Bishops ranged on opposite sides. This has resulted in great bitterness of sentiment on the part of French-Canadian Catholics toward various members of the episcopate and clergy who are of Irish birth or origin and whose treatment of the French laity under their jurisdiction is alleged to be not only unjust but sometimes arbitrary and despotic. Thus the *Révue Franco-Américaine*, which has championed the cause of the French-

Canadians of Maine, cites the case of an Irish pastor (June, 1911) who refused to admit certain children to their First Communion because they could not recite their catechism in English, although they knew and could say it well in French, and various instances are given where in parishes largely made up of French-speaking Catholics, the pastors have refused to comply with the law requiring the teaching of French in the parochial school until compelled to do so by the official school commissioners of the District.

The history of that controversy and of its political bearings is too large to be treated here, and we mention it only to say that the estrangement between the French-Canadian Catholics of Maine and their Bishop seems to be an extension of the dispute already prevailing in Canada over the question of language in connection with the education of youth and the appointment of French-speaking pastors for French-speaking parishes. In this contest the Bishop of Portland has been publicly named as an ally of the side opposed to the bi-lingual schools, and the French-Canadian Catholics openly charge their Bishop with being a partisan and hostile to their race and language.

Now the desire of the French-speaking Catholics of Maine to have pastors capable of instructing them in their own language, and to have their children instructed in that same language, seems to us so natural and so proper that one is at a loss to imagine a good reason for refusing it.

It goes without saying that, if the nations are to be taught the truths of religion, those truths must be communicated in a language capable of being understood by those to whom the teaching is addressed. And where a people have received the faith and acquired their knowledge of religion through a language which is still living and in actual use, and which the people desire to retain, the Church not only does not oppose but favors and promotes this aspiration. The Catholic Poles to-day are struggling against the suppression of their ancestral tongue attempted on the one side by Germany, on the other by Russia. Alsace-Lorraine still speaks French in spite of its official German tongue.

In Ireland the movement for the revival of the ancient mother tongue has made wonderful progress, there being now 3000 schools in which Gaelic (as well as English) is taught, and the Gaelic League, by whom that movement was initiated, has had most hearty support from hierarchy and clergy. In all these instances (and others might be cited) the religious faith of the people is linked with the history of their race and its traditions, both finding expression in the same language from which they cannot be detached.

In recognition of this principle various nationalities which enter into the population of this country are provided wherever practicable with pastors and teachers of their own race and language, so that Germans, Italians, Poles, Slavs, Greeks, Spaniards and Syrians have their respective parishes with pastors who speak to them in their mother tongue. In Maine many French-speaking parishes have pastors who use that tongue in preaching and in instructing the people. But, according to the complaints of the French Catholics, this is by no means the universal practice, and they point to an instance at Waterville, where the parish, consisting of 1200 French and 200 others, mostly Irish, has been declared an English-speaking parish and an Irish rector appointed. At Dexter, where the congregation is almost exclusively French, an Irish pastor was appointed with an assurance to the people that such an appointment was only a temporary one and that a Canadian (French) pastor would soon replace him. More than two years have passed and at last account the Irish pastor was still in charge and the parish had no parochial school. South Brewer, almost wholly French, has an Irish curé. So has Sandford with its 3000 French and hardly any Irish.

In regard to the schools, unfair treatment of the French is charged to have occurred at Lewiston, Biddeford, Waterville, Skowhegan, and other places, in one instance shown in the closing of a parochial school attended for the most part by the children of the French-Canadians, who were thus forced to go to non-Catholic schools if they were to have any further education.

Of course, with no personal knowledge of the facts we cannot say how well supported these charges are, but we find them and other similar ones and still others relating to the matter of financial administration, published and reiterated in various of the French newspapers published in New England and in recent issues of the *Revue Franco-Américaine*. In these various publications the grievances of the French laity are stated in sufficient detail as to time, place, and circumstances, to make them easy of investigation, so that if found true such grievances may, as they ought to be, remedied. If, on the other hand, it shall appear that the French laity have been making charges against their Bishop which cannot be sustained, that fact should be determined so that episcopal authority may be vindicated and the Bishop's conduct justified as publicly as it has been criticized. It is undeniable that the tone of many of the French newspapers published in New England since the Interdict indicates not only a want of respect but positive disaffection on the part of the laity toward Bishop Walsh and his supporters; the laity are being encouraged to continue their efforts to

procure a change in the conditions complained of; appeals from the Interdict have been taken to Rome and, failing relief within the Church, the leaders of the laity declare that the civil courts and the legislature will be appealed to. One of the interdicted persons had journeyed to Rome to make protest against the Interdict pronounced against him and his associates and died shortly after his return home, and the circumstance that the Bishop refused to permit the funeral to take place from the parish church of the deceased has increased the bitterness felt toward him by the French laity. Now these deplorable conditions cannot be ended too quickly for the sake of all parties concerned as well as for the good of religion generally. In view of the existing conditions, such an ending cannot be hoped for without an investigation of all the matters involved and a hearing of both sides, which shall be conducted so fairly that the decision when reached will command the support of all rightminded Catholics not only in New England but elsewhere.²

May we hope that Monsignor Bonzano, the new Apostolic Delegate, upon his arrival in this country, will have been fully advised of the gravity of the situation and that he will consider the settlement of this question to be not the least important of the matters which await his attention?

Socialist Tactics

BY THE REV. J. B. CEULEMANS, PH. D., SACRED HEART CHURCH,
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Have you noticed how Socialism is making use of the "capitalistic" press to further its ends?

The party's lyceum bureau claims to have provided lectures during the past winter in more than 500 cities throughout the length and breadth of the country. No admission fee was charged. The public at large was invited and eagerly welcomed. These lectures were not controversial, but educational, and intended to bring the doctrines and claims of Socialism home to the masses. Time, place, and hour were in each instance well advertised through the daily press. Original, forceful speakers were provided, who never failed at least to impress their audience by their epigrammatic diction.

² As bearing upon the volume of public sentiment affected by this controversy it may be mentioned that there are French-Canadian Catholics in all the dioceses of New England. Rhode Island, the smallest State has about 60,000, with one of them (Gov-

ernor Pothier), holding the highest office in the State. Various estimates, some of them from non-Catholic sources, indicate that their number, including those in New York and Michigan, is not less than one million.

Next day those same "capitalistic" papers, which are roundly vilified by the Socialistic press the whole year round, gave a lengthy synopsis of the speaker's address, and thus carried his message to thousands whom he could not reach. They seemingly delighted in reproducing his bolder sallies, looking upon them no doubt as the harmless vaporings of a slightly visionary mind, as the perfervid outpourings of an idealistic and enthusiastic reformer. There are many still to whom, in this land of superabundance, the cry of misery and the demand for necessary social reforms seem incongruous. For all such the Socialist's schemes are so delightfully innocuous as to present merely an interesting bit of news. But these capitalistic papers nevertheless make themselves the unconscious allies of the enemy.

No better proof than this need be advanced that Socialists are wide awake to the advantages offered by the daily press in carrying Socialism's messages thus willingly among all classes. They are well aware of the general feeling of discontent existing, often in a latent state, among large numbers of the laboring classes, who feel that something is awry, that somehow they are groaning under a heavy load, that they are in the clutches of an iron-bound system. They can see no redress in the present state of society, and there wells up within them the unconscious longing for a new order that shall embody their vague aspirations in tangible shape. Socialism comes ready to hand with its iridescent promises projected far enough into the future to lend enchantment to the perspective. To all such the prospect naturally appeals. Vaguely, tentatively at first, they give adhesion to its general tendencies, to the aspirations for which the movement stands. Slowly, unwittingly, they are brought under the bewitching spell of its theorists.

The lyceum lectures and the synopses furnished to the capitalistic press are carefully worded, and never give the radical views of Socialism. Those claims that might offend and deter incipient followers, those demands that might prove a stumbling block to raw recruits, are purposely avoided or touched upon so lightly and in such a way, as to make them appear of minor consequence. The materialistic conception of history and its consistent corollary: the denial of God, of divine Providence, of all supernatural religion; the Socialist theory of the family and the education of youth, are relegated to the background. What advanced and fearless European leaders of the movement have publicly said and written on these vital topics, is explained away in such harmless fashion as having no application in this country, that the process would appeal to one acquainted with the subject as delightful for its humor, if it did not give the most unmistakable proof of diabolical duplicity. Whoever has been enrolled under the red banner

by these methods will be gradually prepared to find, and will be finally led to accept the full consequences of the Socialist system from reading their papers, books, and pamphlets.

The moving spirits of the party cannot be denied the possession of consummate skill; their tactics, bold and shrewd, elicit our admiration for their astuteness.

As it is, there is no denying the fact that organized society and organized Socialism are preparing for a war to death. Socialism knows that no quarter need be asked, and that none can be given. It will be a war of extermination, in so far that either Socialism must fail, must be fought until it fails, must be given the death blow,—or organized society must go under in the conflict.

There is no common bond, there is no common principle, there is no neutral ground between Socialism and our actual social organization based on the principles of Christianity. Socialism understands this thoroughly, and the sooner we understand it, the better. The sooner we realize that Socialism must be fought tooth and nail, that its duplicity must be unmasked at all costs, that its shrewd tactics should no longer be suffered to blind the masses to its real aim but relentlessly exposed and combatted, the better our chances of victory.

Socialism has never mistaken the issue. From the day it was imported from Europe, it has consistently stood for the international tenets that Marx and Engels and Lasalle and Liebknecht and Bebel have made the battle cry of the proletariat rising up in revolt against all authority but its own bloody overlordship. At first the appeal found little echo here. Political liberty and equality of all citizens; unbounded opportunities offered to the workers to improve their lot in life with scarcely any odds against them, while in Europe all the odds were against them; the feverish activity which the workers absorbed from their American surroundings and which carried them along in the whirlwind race for money, were all circumstances that checked for a time the rapid spread of a movement born of discontent with actual conditions in the country where it originated. We were assured repeatedly that there was no social question for us to contend with. With congratulatory selfcomplacency we looked at the fierce struggles carried on across the ocean. The echoes of it reverberated in our ears, but awakened no fear of similar occurrences here. The very possibility of them was openly denied.

But the agitators kept up their unceasing propaganda. A gradual change took place in our economical conditions and status, which have come to be little different from those in Europe. Socialism now found itself in congenial surroundings, and made the best of its opportunities.

Hence its rapid increase in these later years, an increase that has opened the eyes of many amongst the more sceptical. But a greater number by far are still laboring under the erstwhile delusion that Socialism is but a foreign importation that cannot permanently take root in our soil and will be killed by the "horse sense" of the great mass of our well-balanced people.

Hard facts give the lie to this soporific talk, this wilful excuse for inaction. Socialism grown strong through our inactivity, no longer conceals that it stands arrayed solidly against order and authority as at present constituted. "Reform by evolution" is still preached from its platforms as of yore, if that old slogan will gain an increase in numerical strength, an increase of votes for the party. But the party will take good care that "reform by revolution" shall soon become the shibboleth of these new recruits.

The whole policy of the party lies in working those two formulas to the best advantage in furthering the ultimate aims of the movement. Our whole strength ought to be concentrated on making the real issue clear to the people, so that they may no longer be blinded by a specious rhetoric, but courageously take up the sword in the war that is even now waging for the defense of the Christian family and Christian society.

The Present State of Cancer Research

BY F. R. GLEANER

The Fourth Annual Report of the Imperial Cancer Research Fund, edited by Dr. E. F. Bashford, Director of the Laboratory (London: Taylor & Francis. 7s. 6d.), gives a good idea of the present state of the research work now going on to discover the cause of, and a cure for, this subtle malady.

The popular conception that cancer is a novel disease brought about by the intensity and strain of modern civilization, is refuted by reference to the fact that workers in some fields of labor are more susceptible to certain types of cancer than are other people; also that certain types of cancer are on the increase, especially those of face, lip, mouth, bladder, urethra, and breast.

Dr. J. A. Murray, in a special paper contributed to the Report, brings together data covering many years of breeding experiments on mice. From these data it appears that cancers are more likely to develop in the mammary glands of mice with cancerous ancestry than in mice whose ancestors were free from the disease. To guard against undue apprehension from conclusions drawn from these results, Dr.

Bashford points out that it is only by careful inbreeding of mice that this condition of greater liability to cancer of the mamma can be developed, while even with such procedure no great predisposition can be engendered.

Such a concentration as can be attained in experimental animals can only occur in the human subject by hazard, as a coincidence of considerable rarity, and it is probable that the influence of heredity in the general population is manifested as an average predisposition of low general intensity. (page xvi).

To the student of cancer the more important conclusions of Dr. Bashford are those that concern the problem of the genesis of malignant tumors. He demonstrates that the beginnings of cancer and its growth are distinct phenomena, since the conditions necessary to induce the normal tissue cells to divide are different from those which tend to maintain the division energy after the habit of division is acquired. Tumors, however they may be of the same type, are not equivalent, but each is individual and distinct from all others. It is impossible to make a primary tumor grow in another animal having a similar primary tumor, though it will grow if transplanted to another part of the same animal from which it was derived. In other words, the tumor and the animal in which it develops have a certain symbiotic relation which is characteristic and different from all other analogous relations.

Cancer represents, therefore, not only an abnormal growth, but also an abnormal condition in the host. The factors which go to make up this abnormal condition are those which have to do with the genesis of cancer. In searching for the origin of such conditions Bashford and his collaborators lay considerable stress upon the effects of chronic irritation as the cause of certain types of tumors. Cancer of specific regions of the body is prevalent in connection with certain clearly defined habits, such as chewing the betel-nut in India, eating hot rice in China, and the habit of carrying small charcoal stoves on the abdomen in Kashmir.

The authors, agreeing with the majority of pathologists, are convinced that cancer is not due to any common causal parasite, though chronic inflammatory changes due to the presence of parasites are sometimes responsible for the later-developing tumors.

From the prominence given by Bashford and his colleagues to chronic irritation as a possible explanation of the genesis of cancer, it is evident that new lines of experimental investigation will be developed. The hypothesis that cancer is an abnormal deviation from normal reparative processes, brought about through their continued activity, is biologically acceptable, but the difficulty comes when we attempt to account for the unlimited division energy of cancer cells.

As Bashford points out, there is a distinct difference between the genesis of cancer and the growth of cancer, and the processes responsible for the initiation of cancer may be quite different from those responsible for its continued growth. It is on this point that the advocates of the parasite hypothesis have an advantage, for the continued presence of the hypothetical parasite would be sufficient to account for the continued stimulus to division.

The Rev. Simon FitzSimons' Ideas on Evolution

BY THE REV. E. WASMANN, S. J., VALKENBURG, HOLLAND

XII

My position, then, regarding the theory of evolution, is this: We must distinguish in it what is true from what is false. Then, and then only, shall we be victorious in our strife against the enemies of Christianity, who pretend that evolution is the heavy artillery in their battle against the Christian faith and the Catholic Church, as Ernest Haeckel has declared with so much ostentation.

Father FitzSimons, however, maintains that we must simply reject all evolution. He even insinuates (p. 35) that Father Wasmann, in espousing the cause of evolution, is a traitor to the Christian faith. He thinks that I "believe in a sort of spasmodic evolution" (p. 40), because he has no idea of what palaeontology calls "genealogic series," that is, series of species derived from one another within a certain range. He regrets not finding "any plain, categorical statement" as to the boundaries of the evolution which we are to assume. He has not understood, perhaps, that for the most part we cannot fix these boundaries *a priori*. This can be done only in a few cases. Spirit cannot be derived by "evolution" from matter, nor can life be derived in this manner from inorganic matter. All other boundaries must be fixed *a posteriori*. For evolution is a theory of natural science. It is founded on facts and is restricted by the facts which it tries to explain. It must always be bounded by the extent of our scientific knowledge, ever widening though this be.

All this I indicated clearly enough in my Berlin lectures (p. 15 of the Engl. tr.). I said there, that a polyphyletic evolution only, not a monophyletic one, conforms to the facts of natural science. But how many genealogic series we are to assume, and what the starting points of these series were, we can only guess at as yet, though we do cherish the hope that science will, in the future, succeed in solving these difficult questions (cfr. p. 19 of the Engl. transl.). These statements are not "categorical" enough for one who regards evolution as a wholly

philosophical problem. To any scientist they will be "categorical enough." Only a Monist, in the philosophic acceptation of the term, can have as insatiable a thirst for "categorical statements" as Father FitzSimons has.

The author finds (p. 40) that I had "defecated" my statements "to a mere transparency" by sublimating the proofs for evolution to "a mere probability." Evidently he is quite ignorant of the principle that any nascent scientific theory—and such, certainly, evolution is, as but a hundred years have elapsed since Lamarck, and fifty since Darwin—cannot afford *certainly*, but only a greater or less degree of probability. This is especially the case with evolution, since it is founded chiefly on inferences from palaeontology, a science whose subject matter is the investigation of organisms that lived many thousands of years ago. Evolution, therefore, is not and cannot be an empirical science.²¹ Still there are a great number of facts that can be explained reasonably only by the evolution of species, not by their direct creation. This is sufficient for any scientist to accept, even now, the theory of evolution as the best explanation of known facts. Father FitzSimons is free to accept it or not. No one can force him to accept it, nor must he expect mathematical evidence for it.

From this we understand sufficiently the value of Father FitzSimons' next objection. Having quoted me as saying that I accept the theory of evolution "*just as far as its application is supported by actual proofs*," he again repeats his naïve reply: But the proofs have been declared by Father Wasmann himself to be mere "*probabilities*"; ergo—they are no *proofs* at all! (p. 41). It is a rather ungrateful task to argue on evolution as a scientific theory with a man who has no knowledge of the scientific method in natural science.

And now Father FitzSimons, the great sceptic, draws his conclusions from his arguments in the following words: "The evolution of original created matter and its development throughout the cosmos as well as the evolution of inorganic nature on our globe are, of course, pure assumptions on the part of Father Wasmann, without single tittle of evidence, whether by way of direct or indirect proof or even analogy to sustain them. Consequently they are of no value whatever and are entitled to just the same respect as any other groundless speculation, but no more." (p. 41.)

²¹ See my *Modern Biology*, Engl. ed., p. 270. The theory of Evolution has and must have an empirical foundation, viz.: the facts of palaeontology, of the variability of the living organisms and its regulation by heredity in the Men-

delian laws, etc. The theory of evolution has its experimental branches, without being an empirical science in itself, because its proper object is the history of organic life by way of inferences from present facts.

In these words, Father FitzSimons proffers nothing else than a candid confession of his utter ignorance of geology and astronomy. These sciences inform us of the successive changes in the conditions of our globe and of the celestial bodies, and it is the function of geogony and cosmogony to explain these changes by natural causes. So much for the "ground" of those "groundless speculations," into whose depths Father FitzSimons with all his sagacity has not yet been able to penetrate.

It is rather amusing to hear him continue: "Indeed, we have become somewhat sceptical as to the value of such so-called scientific speculations. They have nothing whatever of science about them, and it must be regarded as somewhat misleading to link them with the name of science in any way." (p. 41.) It must be remembered that these words are written by a man whom I have just proved to be ignorant of scientific methods. It is easy to condemn methods about which one knows nothing.

Perhaps Father FitzSimons is more accessible to Scholastic methods in science. I will, therefore, propose in Scholastic form a solid argument for both inorganic and organic evolution.

Natural Science is at liberty, and even forced, to explain natural phenomena by natural laws, as far as it is able to do so.

But this principle leads inevitably to the acceptance of the theory of evolution both for the inorganic and the organic world, in as far as it is conformable to the facts which it tries to explain.

Therefore, evolution as a theory of natural science is not a 'groundless speculation,' but a solidly founded theory which we must reasonably accept.

The major proposition does not need a lengthy demonstration. It is simply the same principle which all great Christian thinkers from St. Augustine and St. Thomas down to our present time have accepted: "In rerum natura non quaerenda sunt miracula."

The minor is proved from geology and astronomy for the evolution of the inorganic, and from biology, especially the palaeontological branch, for the evolution of the organic world.

a) Geology informs us about the natural formation of the present state of our earth by the successive sediments which are found in its strata. In a similar manner, astronomy gives us the necessary indications for the natural formation of our solar system and other heavenly bodies, by comparing their different states of condensation, of movement, etc. To explain by natural causes the succession of the different states of our globe and of the heavenly bodies, are the respective objects of geogony and cosmogony.

b) Geology shows us not only a succession of inorganic sediments on our globe, but also a succession of organisms which lived upon it from palaeozoic times to our own. The successive strata contain a series of fossil organisms, which are the more similar to existent forms the higher we ascend in the geologic strata and the more closely we approach the present period. To explain this succession of organisms on our globe is the proper object of the theory of evolution as a scientific theory. That this theory should try to explain this succession of organisms as a natural process, is just as reasonable and just as well founded as is the corresponding aim of geology to explain the successive series of strata by natural causes. And since the only natural explanation of this succession of organisms is that offered by the theory of descent and not that offered by the theory of reiterated "new creations," we accept the theory of evolution as the only one conformable to the methods of natural science and the principles of Christian philosophy.

Here are some "categorical statements" such as Father FitzSimons desired. He may refute them, if he so desires, not by decrying them as "groundless speculations," but only by arguments taken from philosophy or from the realm of natural science. From the philosophic point of view he will hardly be able to do so without denying the undeniable major of our argument. But perhaps, as a "renowned scientist," he has some objections from the scientific view-point? And such he really urges. Let us hear them.

c) Father FitzSimons continues: "We are inclined to be equally sceptical about the value of speculations which are the outcome either directly or indirectly of studies in special departments of science. No doubt it seems very imposing in a scientist to hear him speak of his own special department and his observations therein, together with his special conclusions therefrom; but we have always held fast to the inconsequence of the implied assumption." (pp. 41-42.) Translating this into ordinary English, it reads: "We do not acknowledge any scientific argument from whatever branch of science it may be derived, if it is in favor of evolution, because we are firmly resolved to hold fast to the inconsequence of the implied assumption, even if we are not able to prove its inconsequence."—*Stat pro ratione voluntas!*

As for Father FitzSimons' scepticism, here is another rather amusing example of it. "For instance, Father Wasmann is a specialist," he says, "in . . . the study of ants and cockroaches. Outside of this he must, to use his own admission, 'rely upon the authority of others.' Candidly, we have always been of opinion that interesting and all-absorbing as is the study of ants, it is a strange place to seek for a solution of the problems of the universe." (p. 42.)

And *we* must "candidly" confess that we have never met with so ingenious a statement in any of the pamphlets that have been written on our views of evolution. The Reverend Simon FitzSimons is the first, moreover, to discover that the objects of my special studies are "ants and cockroaches." As for the ants, this is partially true; but whence the cockroaches? Father FitzSimons probably confounded the termites or white ants with cockroaches!

The passage to which Father FitzSimons alludes in these sentences just quoted, occurs in my Berlin lectures, p. 3: "In the first [lecture] I hope to give a brief account of the doctrine of evolution under the aspect of a scientific hypothesis, and to illustrate my remarks by a series of photographic lantern slides, which I have selected from my special province, viz. the guests or inquilines (*i. e.* parasites)²² of the ants and termites, or white ants, because with regard to these creatures I feel most at home, and have not to rely upon the authority of others, but incidentally I shall refer to arguments derived from other departments of science."

If Father FitzSimons had read these lines with a little more attention, he probably would not have inserted his unhappy cockroaches in so unsuitable a place. Moreover, he would not have dared to insinuate that I myself confessed to knowing nothing whatever in natural history besides "ants and cockroaches." I have studied zoology at the university of Prague, and natural science privately for more than thirty years. Hence, I ought to know something about other branches of natural science beside myrmecology. I rely upon the authority of others only for the knowledge of facts, just as any scientist, who is not omniscient as Father FitzSimons, must do. As for my qualification as a biologist, I invite Father FitzSimons to examine my *Modern Biology and the Theory of Evolution*. This will perhaps satisfy him. As for Father FitzSimons' qualifications, I have less reason to feel satisfied. His pamphlet has shown his attainments in natural science to be exceedingly slender.

It is not hard to understand why Father FitzSimons was not pleased with my arguments for evolution taken from the study of ants and termites and their guests. He is gravely mistaken, however, if he thinks he can invalidate them by simply objecting that this study is "a strange place to seek for a solution of the problems of the universe." It was not the evolution of the universe, but the evolution of species which I intended to illustrate by my examples. And this I have done, by showing from them, that not only new species, but also new genera

²² This parenthesis is the translator's mistake and should be omitted. "Parasites" and "guests" of ants are not the same thing.

and even new families have arisen by their adaptation to their environment in which they lived with ants and termites. Regarding this point, Father FitzSimons has to prove that my conclusion was a "groundless speculation." *Hic Rhodus, hic salta!*

In a later chapter he does, indeed, attempt to "dance" a little. He quotes there (p. 66) my instances of *Thaumatoxena*—his spelling is "Taumetoxena"—and of *Termitomyia*—he writes "Termytomyia." The former is a genus of *Diptera*, which by adaptation to its termitophilous life has changed so extremely that it was first described (by Breddin and Börner) as belonging to quite another order of insects, viz. to the *Heteroptera*. The latter—*Termitoxenia* and *Termitomyia*—are examples of new, very strange genera of *Diptera* which must be regarded as a special new family or tribe of this order of insects. The following are Father FitzSimons' objections to these statements.

First of all he says, "that among the lower forms of life [!] the divisions of genus and species are not always very clearly defined." (p. 67). Since the whole discussion is concerned with insects, the author must certainly mean these in speaking of "the lower forms of life." But insects are not lower forms of life, like the *Protozoa* and the *Coelenterata*, but highly specialised forms of *Arthropoda*. Among the *Arthropoda*, and especially among the *Insects*, the divisions of orders, families, genera and species are as clearly defined as among the *Vertebrata*! Father FitzSimons is, therefore, very inexact in his statement, and as far as insects are concerned, simply wrong.

He tries to explain the difference between *Thaumatoxena* and *Termitomyia* and other genera of *Diptera*, by "di-morphism, tri-morphism. and poly-morphism." I could not help laughing heartily, and any zoologist would have done the same in coming upon this unhappy predicament of Father FitzSimons. "Polymorphism" in zoology signifies the diversity of forms among individuals of the same systematic species only. How then can Father FitzSimons hope to explain the differences between species, genera and families of insects by recurring to polymorphism? Did he try to make game of his readers by this retort, or did he actually believe in its truth? He might just as well have declared an ape to be a polymorphic form of a dog, or an elephant a polymorphic pig. It would have been wiser for Father FitzSimons not to have vaunted his scientific knowledge of polymorphism. He has simply imposed upon his readers by this splendid objection.

[TO BE CONCLUDED]

FLOTSAM AND JETSAM

The Question of Spontaneous Generation

The *Scientific American* (Vol. 106, No. 12) discredits the experiments of Dr. Charleton Bastian upon which he bases his assertion that it is possible to produce life from non-living matter. (See the CATHOLIC FORTNIGHTLY REVIEW, Vol. XIX, No. 3, p. 91). All living bodies known to science, says our contemporary, consist entirely or very largely of carbon compounds. In the course of the various processes that take place in practically all organisms, energy is liberated or transformed through the oxidation of some of these compounds. In all cases fluid or volatile wastes are produced, which are thrown off into the surrounding air or water. In the solutions prepared by Dr. Bastian there are no carbon compounds. Silicon takes the place of carbon, but although silicon forms many compounds that are analogous to certain carbon compounds, these compounds have totally different physical and chemical properties, so that the metabolism of organisms, as now known, cannot possibly take place where silicon has replaced carbon.

That Investigation into Our Losses

From a tribute to the memory of Martin I. J. Griffin, written by His Grace the Archbishop of St. Paul and published in the "Griffin Memorial Number" of the *American Catholic Historical Researches* (April, 1912), we see that

Msgr. Ireland was "the competent authority" who had requested the late historian to make an honest investigation as to the alleged losses of the Catholic Church in America. As Mr. Griffin stated in an article contributed shortly before his death to this REVIEW (Vol. XVIII, No. 20, pp. 583 sq.), the intention was "to ascertain the facts, whether they tell that there has been a great loss or not, and if there has been, to show the causes, and if there has not been as large a loss as is often charged, to demonstrate that as a fact." Unfortunately, by the death of Mr. Griffin "the furtherance of the new task," in Archbishop Ireland's own words, "was deprived of his keen insight into the mazes of history, and of his unerring skill in separating facts from mere legends."

If no more competent man can be found to take up the task than the one whose name has lately been mentioned in connection therewith, the investigation had better be left to a future generation.

"Tested" Catholics

Now we know why there is so much "dead wood" in the Knights of Columbus. (See this REVIEW, Vol. XIX, No. 4, pp. 108 sqq.). In a diploma issued to Mr. Martin I. J. Griffin by the Fourth Degree Assembly of New York, in 1906, and reprinted in the "Griffin Memorial Number" of the *American Catholic Historical Research-*

es (April, 1912), that body proudly refers to itself in these terms: "The Columbian Assembly of the Knights of Columbus of New York, composed of members of the Fourth and final Degree of that Order—*men who have continued in the Society long enough to have the quality of their Catholicity and their American citizenship tested.*" (Italics ours.) So the members of the three lower degrees, that is to say, the great majority, have *not* had "the quality of their Catholicity and their American citizenship tested." In that case is it not presumptuous for the ordinary K. of C., who has not yet reached the "final degree," to claim for himself — it it not inconsistent for any member, no matter of what degree, to claim for the membership at large those high-sounding epithets ("cream of Catholicity," etc.) to which we are accustomed, but which really belong only to the tested members of the Fourth Degree?

Who Discovered America?

In a recent number of the Journal of the Society of Americanists, published in Paris, the claims of "Lief the Lucky" and other alleged Norse-Icelandic precursors of Columbus are comprehensively surveyed by M. Henri Vignaud, an acknowledged authority on early American exploration.

The evidence for the claimants is of two kinds: First are the tales of the Icelandic Sagas, of the discovery of Greenland from Iceland, and that thence men went on to a country farther west

which they called "Vineland," and of the unsuccessful efforts to plant settlements there.

Then there are certain material remains found within the modern United States. The most widely known of these are the skeleton found near Fall River, Mass., in 1831; and the old stone mill at Newport, R. I. Longfellow made them the foundation of a stirring ballad. But the building of the old mill can be pretty certainly dated long after the fourteenth century, while there is no evidence that "the skeleton in armor" was that of a Norseman.

Rafn and other Scandinavian archaeologists of the last century were quite sure that the inscription on the Dighton rock on Taunton river in Massachusetts was in "runic" characters. But the experts of the ethnological bureau at Washington insist that it is "native American" of the Algonkian type.

Then there was the tombstone found near the falls of the Potomac in 1867, but ascertained later to be a clever fabrication of a Washington lawyer named Conan. As for the stone dated 1362 found some miles from Kensington, Minn., the fact that its inscription is not in "runic," but in quite modern letters, is evidently a fatal objection.

Mr. Vignaud concludes that it may be accepted that the Northmen reached Labrador, but that there is no real evidence that they landed in New England or farther south. And he suggests that it is difficult to believe that men who found the struggle for existence

in Greenland so hard would not have moved on to a more hospitable country if they had found one.

We may agree with Mr. Vignaud that "the discoverer of America is he who put the two worlds in communication." Whatever the Northmen did, they did not that. The effective discoverer of America was Christopher Columbus. With his work the course of civilization took a new direction.

The pre-Columbian history of America can be studied in Rev. P. de Roo's two-volume work, *History of America Before Columbus* (Philadelphia: J. B. Lipincott Co. 1900. Price \$6.), which contains copious materials and transcripts of many valuable documents.

Washington and the Cherry Tree

The story of George Washington and the cherry tree has been traced to Mason Locke Weems, a native of Maryland, where he served as an Episcopalian minister from 1784 to 1794. After 1796 he sold books for Mathew Carey, Lea & Febiger, and Caleb Wayne. Much of his correspondence is preserved in the Dreer collection of manuscripts in the Pennsylvania Historical Society.

Weems brought out a small pamphlet on Washington immediately after the latter's death and added material to it from time to time. The anecdote of the cherry tree, with others of Washington's youth, were inserted in the fifth edition of the pamphlet, published in 1806 at Augusta, Georgia. Only one copy of this edition

has been known of late years, and that, though in the possession of Paul Leicester Ford before his death, seems now to have disappeared.

There is no direct evidence in favor of the authenticity of this and similar anecdotes related by Weems. A grandson of Weems told Mr. W. B. Norris, of the U. S. Naval Academy at Annapolis, that the story was suggested by a similar occurrence to Weems's eldest son, who was born in 1799. He cut down a *Pride of China* and confessed, but, sad to say, he received not blessings, but a sound thrashing. The seed story is certainly from James Beattie's account of the youth of his son, James Hay Beattie. Weems never regarded himself seriously as an historian, but posed as a teacher of morals, and knew that dialogue and anecdote were unsurpassed in driving home a moral lesson.

Weems died in Beaufort, S. C., May 23, 1825.

The Blunders of Sir Walter Scott

John Ayscough (Msgr. Bickerstaff-Drew) concludes a sympathetic appreciation of the novels of Sir Walter Scott in the *Catholic World Magazine* (No. 563) as follows:

"Scott, whose interest in the Catholic Church being merely that of an antiquary, lacking sympathy and sincerity, left him without the true key to the spirit of the Middle Ages, fell occasionally into queer blunders even when attempting nothing more than description. An instance of this occurs in one of the four books which we be-

lieve all great admirers of his admire most. In the second volume of *The Antiquary* there is a flagrantly picturesque account of the midnight obsequies of the Catholic Countess of Glenallan. The priest, dressed in 'cope and stole held open the service-book'—(the breviary as we are informed on the next page)—'another churchman in his vestments bore a holy-wa-

ter sprinkler—and two boys in white surplices held censers with incense' and the dirge goes on 'until a loud *Alleluia*, pealing through the deserted arches of St. Ruth, closed the singular ceremony.' Singular, indeed. Sir Walter Scott was undoubtedly the only human being who ever heard an *Alleluia*, however loud, in the funeral offices of the Catholic Church."

ET CETERA

"Panes and Penalties" is suggested in an English journal as an appropriate title for a novel based upon recent suffragist doings in London.

*

The *Denver Catholic Register* says (Vol. VII, No. 33): "Cardinal O'Connell took occasion at the St. Patrick's day Irish banquet in Boston to belaud President Taft at the expense of another presidential candidate. We have no quarrel with Taft, but we recall some words of another O'Connell, and, pace the Cardinalitial scarlet, a greater, who said something regarding politics and their source. William does not know the world as well as Daniel did."

The *Catholic Register* had better beware lest it be called to task for insulting a member of the Sacred College of Cardinals.

*

The current (April) number of the *American Catholic Historical Researches* is a "Griffin Memorial Number," devoted to the praises of the magazine's immortal found-

er and long-time editor, the late Martin I. J. Griffin. We don't know whether or not we shall ever "see his like again," but for the time being he is missed greatly, even by fairminded non-Catholics. Thus the Hon. J. C. Ruppenthal, Judge of the Twenty-Third Judicial District of Kansas, wound up a letter to us the other day with the exclamation: "Now that the historian Griffin is no more, who will persistently follow Error to her lair, as he did so often and so well?"

The following observation from the *Ecclesiastical Review* (March, 1912) is worth pondering: "As for the expressions of personal criticism of ecclesiastics in high office, they are so far from being incompatible with deepest reverence for the Supreme Pontiff and the Bishops of the Church that to our mind they rather emphasize that reverence, since it is so jealous in its exaction."

*

According to *Cosmos*, the mean height at which "shooting stars"

first become visible is 81 miles. The mean height of their disappearance is about 58 miles. The mean length of their visible path is 45 miles.

*

From a speech delivered by the Hon. Richard A. Ballinger: "The greatest menace of our day is the lack of reverence for men in high places." This is from the heart, says *Collier's*, and many a statesman to-day agrees with Ballinger. So, we may add, does many a churchman.

*

The *Intermountain Catholic*, of Salt Lake City, Utah (Vol. XIII, No. 23) reproduces our recent article on "Water Birds as Lenten Fare" and adds at the end:

"The traveling Irish priest to whom reference is made, as partaking of the teal with the priests of Salt Lake City, did not dine on a fast day with the secular priests of the diocese, as the Bishop never sanctioned that violation of the general law of the Church."

*

Mr. Arnold Bennett, the famous English novelist, who recently visited this country, had some delightful experiences here, as, for example, with the lady who rustled to him smilingly and said:

"Oh, Mr. Bennett, I cannot begin to tell you how I have enjoyed your book, 'How to Live on Twenty-four Hours a Day!' It has taught me so many things."

"Really!" murmured Mr. Bennett. "And what has it taught you, madam?"

"Well, for one thing, the power of concentration."

"That is interesting. And on what do you concentrate?"

"Oh, ever and ever so many things," chattered the lady as she passed on.

*

The French law confers upon any individual whose name has been mentioned in the course of a newspaper article, the right to publish in the same newspaper free of charge an explanation or protest not to exceed twice the length of the original article. In special cases the reply may be of any length, all space beyond the obligatory length being paid for at an exceedingly low rate. Under this clause any author aggrieved by a published review of his book might force the offending journal to publish his book in its entirety at no ruinous cost to himself. Something like this actually occurred in the case of a play, entitled "Frédégonde," produced at the Comédie-Française, which was sharply criticised by Jules Lemaitre in the *Revue des Deux-Mondes*. Ferdinand Brunetière was director of the review. The matter was brought into court, and, though Brunetière had equity and common sense on his side, the terms of the law were explicit, and a play which the *Revue des Deux Mondes* had pronounced worthless was duly embalmed in its own classic pages. The French Senate is now debating a law which suppresses the right of "unlimited rejoinder." It leaves intact the right of gratuitous rejoinder with a minimum of fifty lines and a maximum length equivalent to the length of the original article.

LITERARY NOTES

—*Die Braut Christi am Professaltar* (Fr. Pustet & Co. 1912. 50 cts.) is a volume of addresses delivered by Fr. E. Glasschröder, O. Cap., on the occasion of the religious profession of nuns. They will prove useful to other priests who have to preach on similar occasions.—O. S.

—M. Erzberger's brochure *The German Centre-Party* (Amsterdam: International Cath. Pub. Co. Messis. 1911. 50 cts.) gives a brief and sympathetic account of the origin and rise, the programme and political organization, etc., of the great German Centre party, of which the author is a prominent member. Mr. Erzberger strongly insists that the Centre is a "political," not a "confessional" party. We must refrain from entering into the acrimonious controversy that is being waged around this question in the German Catholic press. The English of this brochure is susceptible of improvement.—A. P.

—*Das Missale als Betrachtungsbuch. Vorträge über die Messformularien. Von Dr. Franz Xaver Reck. Fünfter Band: Die Fastenferialmessen. Erste und zweite Auflage* (viii & 452 pp. 8vo. B. Herder. 1912. \$1.85 net). This is the final volume of Dr. Reck's soul-inspiring meditations on the Roman Missal. It is especially opportune in view of the fact that by the recent papal constitution "Divino afflatu" the ferial masses of Lent, so long neglected, have again come into their own. The whole work deserves to be most heartily rec-

ommended to the reverend clergy.—C. D. U.

—To promote the devotion of the seven Thursdays in honor of the Bl. Sacrament, the learned Rector of the Campo Santo at Rome, Msgr. Dr. Anton de Waal, has just published a solid and instructive little booklet titled *Mein Lichtlein vor dem Tabernakel*. Within the 240 pages of the booklet, divided for convenience into Prayers, Meditations, and Readings, ample matter is furnished for both series of Thursdays, viz., the seven preceding Holy Thursday, and the seven following the feast of Corpus Christi. As chief sources for his materials the author draws upon the Missal, Thomas à Kempis, and the Fathers of the Church. This fact, together with the eminence of the author himself, should insure a wide circulation for the little manual. (Fr. Pustet & Co. 50 cts.)—JAMES PREUSS, S. J.

—Guglielmo Ferrero is just now enjoying a degree of popularity. His volumes on "The Greatness and Decline of Rome" and "The Women of the Caesars" are brilliantly constructed and enjoyable for their literary quality. But in his attempts to undermine the work of ages of careful German, French, and English scholarship the author does not carry with him any large portion of those whose knowledge goes deep enough to give value to their judgment. The *Nation*, in a review of the English translation of his *Women of the Caesars* calls attention to his wanton assaults on

troublesome statements of Tacitus, Suetonius, Dio, etc., his occasional perversions of their text in order to make it serve his purpose, and his constant putting forth under the guise of well-established fact statements for which there is no historical evidence whatever.—F. R. GLEANER.

—*A Pilgrim of Eternity. The Story of a Unitarian Minister.* By M. N. XIV: *The Position of Socialism* (London: Catholic Truth Society. 24 pp. 5 cts.). The subheading of this pamphlet indicates that it is one of a series of papers dealing with the experiences of a Unitarian minister. The present number is for the most part a statement in the minister's own words of his attitude toward Socialism both before and after his conversion. While his statements are fairly interesting, they contain nothing of unusual value.—JOHN A. RYAN, D. D.

—*The Practical Handbook for the Study of the Bible and of Bible Literature, Including Biblical Geography, Antiquities, Introduction to the Old and New Testament, and Hermeneutics* by Dr. Michael Seisenberger. Translated from the Sixth German Edition by A. M. Buchanan, M. A. and Edited by the Rev. Thomas J. Gerrard (xii & 491 pp. 8vo. New York: Joseph F. Wagner. 1911. \$2 net). This is a practical manual intended primarily for the use of students. Its scope is sufficiently explained in the title. The treatment of the various topics is brief, but clear and on the whole satisfactory. The standpoint of the author is moderately conservative. The English rendering reads very smoothly, but the editor and proofreader should have devoted

greater care to their task. The encyclical "Providentissimus Deus" is, in the table of contents, attributed to Pius X; Paul Schanz is referred to as M. Schanz (p. 205); Buxtorf's Bible is ascribed to the year 168 (p. 222), etc., etc.—A. P.

—The third volume of the Jesuit Father Victor Frins' great fundamental treatise *De Actibus Humanis* is titled *De Formanda Conscientia* (viii & 312 pp. 8vo. B. Herder. 1911. \$2 net). It treats of ignorance, vincible and invincible, of conscience and its instruction, and of Probabilism. Over half the volume is devoted to the last-mentioned subject, with an appendix on the authority and teaching of St. Alphonsus. The author's doctrine is that of the Jesuit school to which he belongs. His Latin style is clear, though decidedly Teutonic. Though advanced in years and in failing health, Father Frins hopes to compose another treatise, *De Peccatis*. Those who have studied his learned and useful work will pray that he be spared to complete it.—A. P.

Books Received

[Every book or pamphlet received by the CATHOLIC FORTNIGHTLY REVIEW is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another, to call for special mention.]

LATIN

Constitutio Apostolica de Nova Psalterii in Breviario Romano Dispositio. ne. 22 pp. 8vo. Benziger Brothers. 1912. 5 cts. (Wrapper.)

Elementa Philosophiae Aristotelico-Thomisticae Auctore P. Ios. Gredt O. S. B. Volumen II: Metaphysica, Ethica. Editio Altera, Aucta et Emendata. xix & 447 pp. 8vo. B. Herder. 1912. \$2.20 net.

Dominici Schola Servitii, sive Institutiones Spirituales in Usum Religiosorum. I: De Vita Regulari scripsit P. Bonaventura Rebstock O. S. B. e

Congr. Beuronensi. 234 pp. 32mo.
Fr. Pustet & Co. 65 cts.

FRENCH

La Théologie de Saint Paul par F. Prat, S.J. Deuxième Partie. viii & 579 pp. 8vo. Paris: Gabriel Beauchesne & Cie. 1912. 7 fr. 50. (Wrapper.)

GERMAN

Ludwig Windthorst. Ein Lebensbild von Dr. Julius Bachem in Köln am Rhein. (Sonderabdruck aus dem Staatslexikon der Görres-Gesellschaft). 28 pp. 16mo. B. Herder. 1912. 10 cts. (Wrapper.)

Im Ruhestande. Gedanken für den Feierabend des Lebens von Max Steigberger, Päpstl. Ehrenkämmerer u. Bischöfl. Geistl. Rat. 192 pp. 16mo. Fr. Pustet & Co. 1911. 50 cts.

Die katholischen Armen. Ein Beitrag zur Entstehungsgeschichte der Bettelorden mit Berücksichtigung der Humiliaten und der wiedervereinigten Lombarden. Von Dr. theol. Johann Bapt. Pierron. x & 182 pp. 8vo. B. Herder. 1911. \$1.35 net.

Die Mysterien des Christentums nach Wesen, Bedeutung und Zusammenhang dargestellt von Dr. Matth. Joseph Scheeben. Dritte Auflage bearbeitet von Dr. Arnold Rademacher, Direktor des Collegium Leoninum zu Bonn. xiv & 691 pp. 8vo. B. Herder. 1912. \$2.75 net.

Alban Stolz, Predigten. Dritter Band. Fest- und Gelegenheitspredigten. Aus dem Nachlass herausgegeben. x & 532 pp. 12mo. B. Herder. 1912. \$1.50 net.

Das Missale als Betrachtungsbuch. Vorträge über die Messformularien. Von Dr. Franz Xaver Reck. Fünfter (Schluss-) Band. Dis Fastenferialmessen. Erste und zweite Auflage. viii & 451 pp. 8vo. B. Herder. 1912. \$1.85 net.

Die Braut Christi am Professaltare. Sieben Vorträge gehalten für Ordensfrauen bei Gelegenheit der Einkleidung und Gelübdeablegung von P. Emmeram Glasschröder, O. Cap. 94 pp. 12mo. Fr. Pustet & Co. 1912. 50 cts.

FICTION

Back to the World. Translated from the French of Champol's "Les Revenantes," by L. M. Leggatt. 378 pp. 12mo. Benziger Brothers. 1912. \$1.50 net.

For the Church

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Told in the Twilight. By Mother M. Salome. 235 pp. 16mo. Benziger Brothers. 1912. 85 cts.

My Lady Poverty. A Drama in Five Acts by Francis de Sales Gliebe, O. F. M. St. Anthony College, Santa Barbara, Cal. (Wrapper.)

The Coward. By Robert Hugh Benson. 473 pp. 12mo. B. Herder. 1912. \$1.50.

ENGLISH

Cases of Conscience for English-Speaking Countries, Solved by Rev. Thomas Slater, S.J., St. Beuno's College, St. Asaph. Volume II. 375 pp. 8vo. Benziger Brothers. 1912. \$1.75 net.

The Life of John Henry Cardinal Newman. Based on His Private Journals and Correspondence. By Wilfrid Ward. In Two Volumes. With Portraits. 654 and 627 pp. 8vo. London and New York: Longmans, Green & Co. 1912. \$9.00 net.

Ne Temere Decree. Extracts from the Catholic Herald of India. Calcutta: The Catholic Herald of India. Per 100 Re. 1. (Brochure.)

Daily Readings from St. Francis de Sales. Compiled by J. H. A. 376 pp. 12mo. London: Catholic Truth Society; St. Louis, Mo.: B. Herder. 1912. \$1.

Questions on Vocations. New and Improved Edition. By a Priest of the Congregation of the Mission. 96 pp. 16mo. St. Vincent's Mission House, Springfield, Mass. 1912. 9 cts., 100 copies, \$4.90. (Wrapper.)

A Catechism of Christian Doctrine for the Third Grade. By Rev. Patrick J. Sloan. 117 pp. 32mo. Benziger Brothers. 1912. \$4.75 per 100. (Wrapper.)

BARGAINS in OLD BOOKS

LATIN

Jac. Perizonii *Aegyptiarum Originum et Temporum Antiquissimum Investigatio*. Trajecti ad Rhenum 1736. (Rare.) 75 cts.

Aristoteles, *De Politia Carthaginiensium*. Ed. F. G. Kluge. (Latin translation, with commentary). Warsaw 1824. 50 cts.

Jac. Perizonii *Origines Babylonicæ et Aegyptiacæ*. Ed. 2a. Trajecti ad Rhenum 1736. (Rare.) 50 cts.

G. Io. Vossii *De Historicis Graecis Libri IV*. Ed. altera. Lugduni Batav. 1651. Bound in parchment, binding slightly damaged. (Rare.) \$1.50.

G. C. Hamberger, *Directorium Historicorum Medii potissimum Aevi post Marquandum Freherum etc. curas...* Göttingen 1772. (Rare.) \$1.

P. E. Jablonski *Pantheon Aegyptiorum sive de Diis eorum Commentarius*. Three volumes bound in one. Francoforti ad Viadrum 1750. (Rare.) \$1.

H. Denzinger, *Enchiridion Symbolorum et Definitionum*. Ed. 3a. Wirceburgi 1856. 50 cts.

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TOPICS OF THE DAY

EXIT "PHOSSY JAW"

Congress passed by practically unanimous vote the white phosphorus match bill (known as the Esch-Hughes bill) of the American Association for Labor Legislation. Henceforth the importation and exportation of poisonous phosphorus matches will not be permitted, and a prohibitive internal revenue tax will be imposed on their manufacture within the United States. This ought to put an end to "phossy jaw," one of the most loathsome of all industrial diseases. A good deal of credit for the passing of what was originally known as the Esch bill (see this REVIEW, Vol. XIX, pp. 33 and 129) belongs to the German Catholic Central Society, which, through its Social Reform Bureau, agitated the matter intelligently and energetically.

PROTECTION AGAINST UNSCRUPULOUS PROMOTERS

According to a decision which was handed down by the New York Court of Appeals on April 12th, any one who has invested money in the bonds of a corporation upon the strength of a prospectus containing misleading statements about the properties of such corporation, is entitled to recover the money so invested.

In England the law has been notoriously stringent in holding promoters liable, and the British courts have enforced it with wholesome severity. That fact has not, of course, prevented gullible people from making foolish investments, nor has it done away with reckless speculation. But it is at least a protection to innocent investors, necessarily ignorant of details, to know that they are not without legal redress when deceived into parting with their money by the lies of unscrupulous promoters or their agents. One of the strong points of the New York decision is the holding that, where there is a number of promoters, all of them "are liable for damages for the fraud of an agent employed by them to effect the sale of corporation securities, without reference to their moral guilt or innocence."

THE PASSIVE MIND AND POPULAR SCIENCE

The *Nation* finds that it is "the passive mind" that is really at the bottom of the enormous popularity of the moving picture show.

The moving picture appeals to the passive mind of the child, of the tired business man, and of his exhausted wife. In the theatre

it is but another step forward from the musical comedy, which had already dispensed with the use of the mind on the part of the spectator. Passive in the theatre, passive in church, passive in the lecture hall (where the man of science no longer illustrates his lecture with lantern slides but lectures about the illustrations) the mind of the average American is undoubtedly subjected to less strain than it ever has been before, in proportion to the vast amount of material that is being displayed before it.

But, after all, is not this the ineradicable vice of the entire present-day scheme of popularizing science? The specialist in his heart of hearts despises popularization as a process that conduces to a great deal of defective thinking on a variety of subjects. And yet the popularization of science has thrived and will continue to thrive. The knowledge it imparts may not be precise, but the interest it awakens is of high value to the cause of exact science. It creates a favorable atmosphere for the expert, induces wealthy men to endow observatories, laboratories, and other institutions that redound to the benefit of humanity, and awakens in many a young man's mind an interest which leads him to take up scientific pursuits and in his turn to become an expert and carry on valuable investigations.

THE CATHOLIC PRESS

According to the *Milwaukee Catholic Citizen* (Vol. 42, No. 22) more than sixty English Catholic periodicals have died in this country in the course of the last ten years. Some of these, like *The Dolphin*, the *Catholic Review of Reviews*, *Mosher's Magazine*, the *Midland Review*, were publications of real merit. A dozen or more perhaps had no *raison d'être*, and should never have been started. The rest promised well and might have proved creditable to the Catholic cause had they received even moderate support. On the whole this country merits the title of "graveyard of the Catholic press." The Catholic periodicals we have, correspond neither in number nor in quality to the prosperity which Catholics enjoy in this country. If we supported our press as we ought, it would be a power in the land. As it is, it counts for little. The time will come, and is probably nearer than most of us suspect, when Holy Mother Church will suffer grievously through this neglect.

MILITANT JOURNALISM

The *Cleveland Catholic Universe* (No. 2428) says in an editorial leader entitled "An Extinct Volcano":

"....Pugnacity....might indeed be a little more in evidence in our papers than it is and without in the slightest degree detracting

from the worth of them. A little more fight and a little less platitude would be a first-class change in the ingredient of most. How sweet and how pleasant it is for Catholic papers to roast the Socialists, throw brickbats at some Y. M. C. A. organization in the Philippines, or speak in sadly mellifluous tones of the joys of right living or sing swan songs for the dear departed. But it is a vastly more precarious undertaking for the Catholic press to stand on its two feet, square its shoulders and tackle things worthy of what the Catholic press ought to be as a foeman of evil things at home."

If the new editor of the *Universe* will try to practice what he preaches, he will soon find out that the Catholic paper which takes up the cudgels as "a foeman of evil things at home," will receive precious little encouragement but much bitter antagonism among those from whom its support must come. Militant journalism is all right in theory; we all love it and like to hear of it in Germany or France, or in our own country twenty or thirty years ago; but woe to the luckless wight who ventures to attack our own little hobby or some abuse from which we derive benefit, *here and now*.

"DEFEAT" OF THE SOCIALISTS IN MILWAUKEE

While it is true, in a sense, that the Socialists were beaten at the late Milwaukee city election, it is folly to glory in their "defeat" and to assert that "Socialism is doomed." The facts are these: Emil Seidel was elected mayor of Milwaukee two years ago by a vote of 27,000 over the Democratic candidate's 20,513 and the Republican candidate's 11,262. This year he polled 30,208, but was beaten by the combined strength of the Democrats and Republicans united in a "non-partisan" fusion. The following table taken from the Milwaukee *Sentinel* shows how the Socialist vote has grown in the Wisconsin metropolis:

1898	2,444	1906	16,837
1900	2,472	1890	2,472
1902	8,375	1910	27,622
1904	15,333	1912	30,200

If this be defeat, the Milwaukee Socialists, (who, by the way, gave Milwaukee a fairly creditable administration), can afford to bear it patiently with their eyes turned to the future.

Socialism is not dead, my masters, it is but just raising its head in America, and within a few years, unless balked by a strong Christian social reform movement, will sweep the country.

Reform of the Marriage and Divorce Laws

By EDW. V. P. SCHNEIDERHAHN OF THE ST. LOUIS BAR

I have been invited to write a paper on the above question for the CATHOLIC FORTNIGHTLY REVIEW. This will not be in the form of an essay, for I intend merely to present a few facts. I will discuss briefly: first, some general points; second, the situation in Missouri.

General Points.—It is not commonly known that in the United States no individual State can altogether control the question of marriage and divorce, even within its own borders. This arises out of the conflict between the various complicated applications of "the full faith and credit" clause of the Federal Constitution, and the principle of State sovereignty. On the other hand, the Federal Government cannot control the question, because under the Federal Constitution the matter has been left with the States. Without discussing in detail the case of *Haddock vs. Haddock*, 201 U. S., decided in 1906, let it suffice to say that the Supreme Court has in effect decided in that case, that (owing to the principles there discussed, and the conflict above referred to) a man may be the husband of a woman in one State, and nevertheless may be regarded by a second State as validly divorced from that woman under its own laws. Such second State under its own laws may recognize him as the husband of another woman. In short: a man may be the husband of two women living in different States, one being recognized as "wife" in one State, and the other as "wife" in another State.

It is unnecessary to add a single word to characterize the prevalent confusion.

Chancellor Kent admitted in 1827: "It is doubtful whether even divorce for adultery does not lead to much fraud and corruption". "I have had occasion to believe in the exercise of a judicial cognizance of numerous cases of divorces that the sin of adultery was sometimes committed on the part of the husband for the very purpose of divorce." Kent's *Commentaries on the American Law*, Vol. 2, 14th Ed., margin page 106. How would Chancellor Kent describe the situation to-day?

The report of the Director of the Census is instructive:

From 1867 to 1886 the number of divorces in the United States was 328,716; from 1887 to 1906, 945,625. — In 1870 the average number of divorces per 100,000 population was 29; in 1905, 82.

The foregoing facts have been presented in order to show the "atmosphere" that existed at the time of the calling together of the National Divorce Reform Congress in the year 1906. It would lead

us too far to discuss the work of that Congress. Suffice it to say that it recommended a uniform marriage and divorce law for adoption by the various States. This would have done away with the evil of "migratory divorces." The suggested bill provides six grounds for nullity, namely: (a) Impotency; (b) Consanguinity; (c) Former existing marriage; (d) Fraud, force; (e) Ante-nuptial insanity; (f) Non-age of husband (18 years) and non-age of wife (16 years). It provides six grounds for absolute divorce, namely: (a) Adultery; (b) Bigamy; (c) Conviction and sentence for crime; (d) Extreme cruelty; (e) Wilful desertion for two years; (f) Habitual drunkenness for two years. The same grounds for absolute divorce are made grounds for limited divorce, or divorce *a mensa et thoro*, plus the additional ground "of hopeless insanity of the husband." No decree could be granted on the admission of the defendant, and no decree on the merits could become final until the lapse of one year; and decrees for limited divorce are to be open for possible reconciliation. The proposed uniform bill contained many other reforms that were a decided step in the right direction. It was drafted on the principle that in those States where the number of causes for absolute divorce were less than specified in the uniform bill, it should not be increased. The principal object was to reduce the number of causes, to establish some uniformity in procedure and effect of decrees, and to allow limited divorces, that is divorces from bed and board.

The uniform bill has become a law only in the States of New Jersey, Delaware, and Wisconsin. It is a pity that the great work of Walter George Smith, Esq., President of the Congress, is so poorly supported. But it was ever thus. The press as a whole is indifferent and contents itself with scarcely an academic article from time to time. Those who engage in active work to further the reform must expect criticism as strugglers for notoriety. Others remain satisfied if they can but pass damnatory "resolutions" from time to time.

The Commissioners for Uniform Legislation have lately recommended to the States the passage of a "marriage bill" which will require the publication of bans for some time prior to the issuance of a license to marry, so as to cut down the number of "elopements" and other hasty marriages, which are a fruitful source of divorce.

* * *

The Situation in Missouri.—Missouri permits eleven causes for absolute divorce. Two of these are really causes of nullity. The Missouri law does not allow limited divorces or separations from bed and board. It still recognizes common law marriages, which are

simply marriages where a man and a woman take each other as husband and wife without any ceremony or public record whatever. The common law marriage was taken from England. The law of England, as it stood in the year 1607, being the 4th year of James I, has been adopted as the common law of Missouri. The common law marriage was abolished in England in 1755, but it has not been abolished in Missouri.

How badly the laws need a reform in Missouri may be made patent by the following two cases. On the 29th of May, 1908, Jennie A. Holbrook sued her husband Walter J. Holbrook for divorce. On that petition the husband entered his appearance. On June 4th, default was taken; on June 10th, the trial was had, decree rendered for plaintiff, with \$150,000.00 alimony in gross, and on June 12th the plaintiff acknowledged satisfaction of the judgment. On the 30th of December, 1908, Annie Gardner sued her husband Russell E. Gardner for divorce. He entered his voluntary appearance as of date December 26th, and consented to immediate trial. On December 31st there was a trial, decree for plaintiff and an alimony judgment in her favor of \$100,000.00, which was acknowledged on January 25, 1909, to have been paid. Both these cases are Circuit Court cases of the City of St. Louis. Notice especially the scandalous rapidity. As they show the operation of the divorce statutes of Missouri, I have had certified copies of the proceedings made in proof of the facts stated.

In the 1905 session of the Missouri legislature five reform bills were introduced as follows: (1) A bill cutting down the causes of divorce practically to one cause arising after marriage, namely, adultery. (2) A bill providing that the decree should be final only after a year. (3) A bill abolishing common law marriages. (4) A bill granting separation from bed and board. This was an exhaustive bill. (5) Making advertising to procure divorce a misdemeanor. These bills had been prepared after some two years' work, and were supported by the membership of the Catholic Union of Missouri. They were introduced for the purpose of starting the agitation. His Grace the Archbishop of St. Louis himself appeared before the Judiciary Committee having the bills in charge. The result in that session was as follows: The first bill was recommended for passage. (House Journal, 1905, p. 709.) The second was unfavorably reported. Instead of the third, a bill agreed upon as a substitute was passed in the House by a vote of 91 ayes and 36 nays, 15 absent. (H. J., 1905, p. 634.) But the bill died in the Senate. The 4th bill was recommended for passage, (H. J., 1905, p. 709). As to the fifth bill the

final disposition could not be arrived at, as the references in the Journal were erroneous. The agitation in the 1905 session was productive of much good, although no bill came to a vote except the one stated.

In the 1907 session the bills were reintroduced. The 3rd bill was recommended for passage in the Senate, but was left to die informally. This legislature was hostile to the reforms.

In the 1909 session further substantial progress of the agitation could be noted. All the bills were reintroduced. Other reform bills were introduced from other sources. The committee having the bills in charge drafted a substitute bill which contained the following principal points: It permitted absolute divorce for adultery. All other of the present causes of divorce were made causes for separation from bed and board. After a lapse of two years after the separation from bed and board, either party to such decree could, on application, and on proof of good conduct satisfactory to the court, have such limited decree converted into an absolute decree. This bill was a far step forward. It came to a vote in the House, May 5, 1909. The vote was 65 ayes to 63 nays, 4 absent, 2 sick. While the majority of the votes that were cast, were cast for the measure, it was not the majority of the House. Hence the bill failed of passage. (H. J., 1909, p. 1581.) The bill making advertising to procure divorces a misdemeanor passed the Senate by a vote of 29—0 (S. J., 1909, p. 335). It passed the House by a vote of 112—0 (H. J., 1909, p. 1652), and was approved by the Governor, June 1, 1909. It is a law and it has done away with a great nuisance in the city of St. Louis. The Senate was adverse to all the other reform bills.

The four bills first named were reintroduced in 1911. On account of the fact that the writer was at that time preoccupied with official duties in the city of St. Louis, only one of the bills was actively pushed, namely, the bill abolishing common-law marriages. A substitute bill was finally agreed on, and the writer requested the sending in of petitions in support of the bill when the committee finally rose and reported favorably on the substitute. The writer himself prepared the form of petitions so that the matter could be promptly attended to because conditions were favorable. However, the petitions were not sent in promptly and consequently they came to the legislature rather late. As it was the bill passed in the House, March 15, by a vote of 95 to 27, absent 20. (H. J., 1911, p. 1105.) It failed of passage in the Senate, March 20th, by a vote of 17 ayes and 5 nays, absent and not voting 12. As there are thirty-four Senators, the bill failed of passage in the Senate by one vote. (S. J., 1911, p. 1021.) This failure

is due to the neglect before spoken of. This bill was the last bill voted on in the Senate at this session.

One thing more must be noted. The uniform bill proposed by the National Divorce Reform Congress is a voluminous document. It meets with no favor whatever in the Missouri legislature. The plan decided on in 1905 is the best method to be followed here: separate bills for specific reforms. If any bill meets approval it can be passed. A blanket bill is laid aside. There is not sufficient demand for the reform to drive the legislature to consider such a voluminous bill.

It is strange how little the legislators are urged to support reforms which are so important. They quite naturally conclude that, as their constituents show no active interest, there is no demand for the reform. Let us tell the truth. The fact of the matter is: *We do not care*. If we really understood the life of Windthorst and of O'Connell, *we should care*, and use our constitutional rights in the interest of the common welfare of our country.

Supporting our Missions among the Indians and Negroes

BY THE REV. ALBERT KAERCHER, MADONNAVILLE, ILL.

Somehow our Catholics, as a whole, are not contributing generously to the cause of evangelizing the Indians and Negroes of this country. According to the official financial statement (from January 1, to December 31, 1911) last year's collection totaled \$113,309.86, which amount includes \$300 bequeathed by the late Rev. J. F. Fleischmann of Vincennes, Ind., and a few other minor donations. Therefore, the amount actually collected does not quite reach the \$113,000 mark.

A certain diocese numbers about 75,000 families (counting five souls to the family). Now if the average contribution had been *but 5 cents a family*, the collection in that diocese would have amounted to \$1175.00 more than it really did. Yet there are other by no means poor dioceses that have not done as well as the one referred to.

Baker City, undoubtedly one of the poorest and smallest dioceses (as to population), furnished \$96.90, making an average of about 8½ cents to the family. Last year's collection, *at this rate*, would have reached the total of about \$255,000. What a difference between this amount and \$113,000!

There certainly is ample justification for the occurrence of the following passage in this year's "Appeal" by Cardinals Gibbons and Farley and Archbishop Prendergast: "We shall find a salutary check to this baneful influence (viz. the far too prevailing heedlessness of religion and of religious obligations and restraints etc., etc.) if we

rouse ourselves to a mission spirit of *greater sacrifice and activity than we have yet evinced.*" (Italics mine.)

The Rev. Simon FitzSimons' Ideas on Evolution

BY THE REV. E. WASMANN, S. J., VALKENBURG, HOLLAND

XIII

(Conclusion)

In his palaeontological expositions, Father FitzSimons again affects to be a man of science, quoting Darwin and Spencer to show that fossil organisms can furnish no valid arguments whatever in favor of evolution. If Father FitzSimons knows no more about palaeontology than what he has copied from these old authors, who were not well acquainted with even the palaeontological knowledge of their own time, he is truly to be pitied. After having studied a modern authoritative work on this subject, for instance K. von Zittel's *Grundzüge der Paläontologie*, or, in case he does not read German, Ch. Deperet's *Transformations du Monde Animal*, he will probably change his opinion on the value of palaeontological arguments for the evolution of species. Or it is just possible that he will, even then, retire into his fortress of scepticism and hurl at us his defiance: "We will always hold fast to the inconsequence of the implied assumption!"

Before closing we must examine the reason why Father FitzSimons is so great a sceptic regarding ants. "Of the scientific value of the conclusions from this department, too," he says, "we must confess to a mild scepticism ever since we once read in some of Darwin's own observations in this field, an account of how he once came upon a raid on the home of *F. Fusca* by a body of *F. Sanguinea*." At the end of this observation Darwin saw a fusca-ant "perched motionless with its own pupa in its mouth on the top of a spray of heath, an image of despair over its ravaged home." "The 'image of despair,'" adds Father FitzSimons, "has rightly or wrongly ever since rendered us sceptical about the value of 'scientific conclusions' drawn from this special department of science." (pp. 42-43.)

The facts here alleged are described by Darwin in his *Origin of Species*, Chap. VIII, On Instinct. The scene described is a slave-raid of *Formica sanguinea* on a nest of the slave-ant, *F. fusca*. The description is quite exact. I have myself witnessed such scenes dozens of times. Darwin, however, not being a philosopher, has interpreted the facts in the manner of popular psychologists, who humanize ant-life, as well as all animal life. This, of course, was not correct.

But what, we may ask, has this example to do with Father Wasmann's arguments? Nothing whatever. It is calculated to give Father FitzSimons' readers the erroneous impression that Father Wasmann has argued in the same manner as Darwin did, when he ascribed "despair" to an ant. I invite Father FitzSimons, as well as his readers, to study my own observations on ants in my *Modern Biology and the Theory of Evolution* (Engl. ed., Chap. X, pp. 386 sqq.) and my *Comparative Studies in the Psychology of Ants and Higher Animals* (Engl. ed., 1905). After this he may try to refute my own conclusions from these facts, and not those of Darwin. Whether or not he will remain a sceptic even then, will rest entirely with himself.

And now we may sum up our conclusions on this long chapter. Father FitzSimons has recapitulated my theory of theistic evolution quite well. He has not been so happy in "filling in the gaps" which he pretended to find in my exposition of that theory. Still less happy has he been in his attempt to show that my views on theistic evolution are "nebulous and obscure." And, finally, he has been very unhappy in his exposition and interpretation of my views on evolution as a scientific hypothesis. He has shown himself to be utterly ignorant of the scientific knowledge indispensable to any scholar who claims to be a competent judge in matters of evolution. It is very easy to deny what one does not desire to know. *But it would be deplorable for Catholic science if she had many such "negative heroes" among her adherents, and more deplorable still if she had them among her apologists, among those who safeguard the faith against the attacks of modern scientists!*

This is my last word to Father FitzSimons. I have examined the first 43 pages of his pamphlet. 54 pages more remain. If I were to go over these as thoroughly as over the first 43, I should have to fill a volume. But it is unnecessary to continue. I should have to insist, again and again, on the confusion of ideas in Father FitzSimons' views; I should have to exhibit the same boldness of affirmation, the same ignorance of scientific fact, and, last but not least, the same unfair method in interpolating my views on evolution with insinuations of his own invention.

May this answer open the eyes of the Reverend Father Simon FitzSimons to the blindness of his attacks on Catholic evolutionists! It will be the last from my part as it was the first. I do not like to fight against those whom I love and esteem as my comrades in the army of Christ.

Voices in Favor of a Modification of the Eucharistic Fast

BY A MISSIONARY RECTOR

Miss Burnett's plea for a modification of the Eucharistic fast (No. 7, p. 208) strikes a sympathetic cord in my heart. I am stationed in a district where Catholics are few and scattered. Many of them are parties to mixed marriages and many more are subject to the pernicious influence of secret and semi-secret societies. I am trying to serve six different communities, or stations. My field of labor is about forty miles long and twenty-two miles wide. As a rule I can say mass at only one station on Sundays, the other stations must be attended during the week. My people mostly live on farms and are poor. Their conveyances are rickety and their horses worn-out and overworked. The roads are bad and the families large. If I say mass early, they cannot attend, having too many chores to do in the morning, If I say mass late, they cannot receive holy Communion, because it is almost impossible for them to fast so long. The natural consequence is that these people seldom go to Communion more than once or twice a year. Their fasting on these occasions is often little less than heroic. What influence do you think this has on prospective converts? And how are we to carry out the Holy Father's directions with regard to early first, and to frequent, Communion? To tell these people that they should approach the Holy Table every time they have occasion to hear mass, is almost like making fun of them.

It would be a real blessing to my people, and no doubt to thousands of others similarly situated throughout this country, if the Holy See would relax the Eucharistic fast for the benefit of those who find it a real hardship and an obstacle to frequent Communion.

* * *

BY THE REV. C. BREITKOPF, WYNOT, NEB.

It seems to be the general opinion among the clergy that without a modification of the Eucharistic fast frequent Communion will remain a dead letter in America. It may be feasible in some countries where there is a church about every ten blocks, and where time is not considered of much value. Besides, in moderate climates, where people are mostly vegetarians, they do not feel the effect of fasting or missing a meal as much as in our country.

* * *

BY A CATHOLIC LAYMAN

I live in the country, more than a mile away from church, and my family can hear mass only on Sundays. On that day we go in two shifts, some of us to early and some to high mass. Those that

go to high mass cannot approach the Holy Table, because Communion is not given at high mass, and even if it were, to receive it would mean a fast of six hours, with many chores to do between time. Those of us who attend early mass can and usually do go to Communion, unless, as in very cold weather, etc., it is too great a hardship to be without breakfast for three or four hours. Under the circumstances frequent Communion, that is, in our case, going to communion every Sunday, is impossible unless the Eucharist fast be abolished, or at least modified, and the Holy Eucharist distributed also at high mass.

I may say that our case, as described, is typical of that of practically all other families in this parish, except that the difficulty in the case of most others is aggravated by the fact that they live still farther away from church than we do—some as far as eight or nine miles. We are near a big city in a thickly settled district. What must the difficulties be for those living in the missions?

The "Right to Happiness"

[Though we have on hand a veritable plethora of interesting original contributions, we feel that we ought to devote a page or two of our valuable space to the reproduction of the following editorial article from a secular newspaper, the *N. Y. Evening Post* (Feb. 5th). From the Catholic point of view much more could, of course, be said. But the purely philosophical argument of the *Evening Post* must appeal powerfully to every reasoning mind. The article is certainly worth preserving.—A. P.]

Some months ago, a great deal of space was given in the newspapers to the escapade of two young people who entered upon the experiment of defying what many bright young writers are in the habit of designating, in an easy-going fashion, as the "conventions" of society. Yesterday the experiment came to an end in the shape of a double suicide. To elevate this pitiful little tragedy to the rank of a matter of public moment would be to assign to it an importance to which it is in no way entitled; it differs in no essential particular from scores of other happenings that are occurring all the time among the millions who form the population of the country. But the general interest that has been attracted to this particular case justifies some attention to modes of thought, and habits of expression, whose prevalence among large numbers of the community is brought into prominence upon every such occasion.

Most particularly, we have in mind the use of the word "convention" to indicate that great body of laws, customs, traditions, and sentiments upon which the institution of marriage rests. There are

youngsters hardly out of their teens, and clever young women fresh from college, who evidently think that they are making a great concession to the intellectual weakness of the mass of mankind when they refer to these "conventions" with patronizing indulgence. For this state of mind, based as it is on that unquestioning self-confidence which in some immature persons is so repulsive and in others so pathetic, there is perhaps no remedy, or, if any, only the remedy of time; for the delusion is almost sure to find more reinforcement in the attractive talk of a few brilliant writers who support it, than counteraction in the sober words of all the wise men who may point out the lessons of history or the teachings of philosophic thought. But it is a thousand pities that through mere want of thought, or looseness of language, writers who have no idea of giving countenance to the notion that the world is going to be made over to-morrow should fall into a form of speech which implies that the most fundamental fact in human society is nothing more than a passing convention. The mere use of the word in this way cannot fail to exercise, upon thousands of unformed minds, an insidious influence far more deleterious in the end than any direct onslaught on the central institution of humanity could command. How far the thing can go is best illustrated, perhaps, when such an expression as "bourgeois convention" falls quite naturally from the pen of a gifted young writer dealing with the "advanced" views of some modern poet or novelist. He has actually fallen into the monstrous error of supposing that the long result of time, the dear-bought fruit of ages of trial and suffering and groping, is nothing but a petty arrangement which little people who have no vision beyond their cash-accounts find it comfortable to maintain.

Behind this view of the sanctions surrounding the institution of marriage, as behind similar views in regard to other institutions of civilized society, lies the idea of the individual's "right to happiness." Many marriages are unhappy; many individuals who have entered into the bonds that marriage carries with it think that by disregarding those bonds they can find that happiness to which they feel that they are by nature entitled. There is nothing strange or surprising about this; the surprising thing is that anybody except the party thus directly concerned should feel that this settles the matter, or that this view of the matter is a "superior" or an "enlightened" view. In point of fact, it is very like the superior views of those who keep discovering that the earth is flat, or inventing contrivances for perpetual motion. The views that they propound are not "superior" or "advanced"; on the contrary, they are crude and retrograde. They have not been ignored

by the accredited thinkers and leaders of the world; on the contrary, they have been appraised and rejected. It needs no young prophet to tell us that marriage often results in unhappiness; we all know that, but we know of no way to make everybody happy. The individual has no "right to happiness" other than such right as is consistent with the happiness and well-being of all mankind. What the malcontents would lightly cut away as a mere "convention" is the very sheet-anchor of society. In the vain endeavor to satisfy the unregulated craving of each individual for all the happiness of which he thinks himself capable, they would destroy that which makes it possible for the great mass of mankind to have some tolerable degree of happiness and stability. The obligations of the marriage tie are not the only ones that stand in the way of the real or supposed happiness of multitudes of individuals; there is many a man whose right to happiness would easily be satisfied if he could but be permitted to commit a robbery or a murder to which only the "conventions of society" interpose an impediment.

Throughout the whole tribe of easy-going and self-confident reconstructions of life, whether relating to the institution of marriage or to that of property, or what not, there runs one and the same fallacy. Marriage is a failure, private property is a failure, law is a failure—why? Because it has not brought about perfection; because, if you please, there stand to its account many glaring, even monstrous, wrongs and maladjustments. The suppressed premise in all this is that, somehow or other—but Heaven only knows how—mankind was in possession of the means of securing those blessings which it has not managed to acquire, and was balked of their attainment by the instrumentalities by which, in point of fact, it has attained so much of them as has actually been realized. Under the reign of laws, there is injustice; let us then abolish laws, and have that justice which anarchy alone can provide. Under the régime of private property, there are many who are poor and suffering; let us then get rid of private property, and we shall all be sure to be prosperous and contented. In thousands of marriages there is not that concord of souls which is the ideal union; let us then be free to break away from each other whenever we feel so inclined, and nothing can be more certain than that happiness and loyalty and contentment will be the lot of every man and woman. Strange that such childish absurdity should pass muster at all; stranger still that anybody should plume himself on superiority of intellect in accepting it, and imagine that those whom it does not convince are simply deaf to the voice of reason.

Apropos of Workingmen's Retreats

BY A CATHOLIC COLLEGE PROFESSOR

Retreats are growing in favor in this country. This is a step forward in the "restoration of all things in Christ." The great forces of our holy religion which make for the leavening of the masses with the true spirit of the Savior, are in a retreat focussed and compressed into the brief space of a few days. The supernatural light which is then poured in upon our mental faculties, as well as the supernatural strength which is then gathered for the good fight, are practically indispensable to the man who is placed in un-Christian surroundings.

If the religious needs these extra forces for the attainment of perfection, the man of the world needs them just as much for the bare salvation of his soul.

This is especially true of the Catholic workingman, whose lot is cast among non-Catholic associates that make no secret of their hostility to the Church and to all that is dear and sacred to him.

But if retreats are indispensable to the workingman, it is just as true—in this country at any rate—that we usually fail to get "the right man" to make them. If the writer may judge by his own experience, the men that come to make a retreat are usually such as would be "good" even without the extra help. Not that even such men can entirely dispense with the wholesome lessons of the Exercises. The greatest saints have trained themselves on them to still greater sanctity. But the man most especially to be reached by the influence of the retreat is the man in special danger of falling under the spell of social fallacies, the man who works in shop or factory by the side of Socialist comrades.

If we are not mistaken, special inducements are offered to workingmen to make retreats in Belgium and Germany—the two classical lands of workingmen's retreats. With us this is as yet but "a consummation devoutly to be wished."

May the day come when such retreats will be counted among the most powerful allies in the fight against Socialism. Of their peculiar fitness for this purpose, none but the ignorant could entertain the least misgiving. Father Joseph Rickaby, S. J., says in his recently published booklet, *How I made my Retreat*: "Such Workingmen's Retreats, for so they are called, supply the element which Socialist teaching sadly lacks. Socialism is no moral agency. It undertakes to improve man's surroundings without bettering his nature. It would form a brotherhood without virtue. It would give the workman leisure without teaching him how to employ it wisely. It would meet bodily

needs, it would minister lavishly to animal cravings, even to the wildest fancies, and do nothing for the immortal spirit which is the chief constituent of man. It has a *here* with no *hereafter*. It cannot overcome the sting of death. Even though it deny not God, it would govern without reference to Him. This construction can never stand. Christ has said it can never stand (St. John 10:7-10). Before committing yourself to Socialism, my friend, go and make a three days' retreat."

The Tenure and Administration of Church Property

BY PETER CONDON, NEW YORK CITY

In a preceding article¹ we referred to a decree of the Sacred Congregation of the Council approved by the Holy Father and promulgated by his direction through the Apostolic Delegate at Washington last October. This decree deals expressly with the question of the tenure and administration of church property in the United States, and it declares that what is commonly called the Parish Corporation is to be preferred, but upon the same conditions and safeguards as are provided with respect to such corporations in the State of New York; not necessarily identical in form, as some of the translations have rendered it, but "*cum illis tamen conditionibus et cautelis quibus in Statu Neo-Eboracensi in usu est.*" The Bishops are enjoined to introduce this method of holding church property at once in their respective dioceses if the law (of the State) permits. If existing law does not permit, then they are to press effectively upon the civil authorities that such permissive law be enacted as soon as possible ("*apud civiles auctoritates efficaciter instabunt ut quam primum concedatur*").²

The decree further provides that wherever the Parish Corporation is not recognized by the civil law and for such time (only) as it shall be found impossible to obtain the necessary legislation ("*donec ejus concessio obtineri nequeat*"), the other method of holding church property known as the "Corporation Sole" is permitted, on condition that the Bishop, in administering such property, hear the parties interested and the diocesan consultors and in matters of large importance obtain their consent. And to this the Bishop is declared to be obliged in conscience.

The language of this decree is so explicit that it needs hardly any

¹ See the C. F. REVIEW, Vol. XIX, No. 8.

² Why should the strong Latin phrase *efficaciter instabunt* in the original text be diluted, as it has been, into "they should ask" in the trans-

lation provided for the laity by several of the diocesan organs, and why should the English equivalent for *quam primum* have been wholly omitted from these same versions?

comment. The "Corporation Sole" must be abandoned and in its place the "Parish Corporation" be organized to take over and manage the property belonging to the respective parishes, provided, of course, that the civil law authorizes such parish corporations.

Where the law is deficient in this regard, the Corporation Sole is tolerated, but only for such time as may be required to obtain from the State suitable legislation authorizing the formation of Parish Corporations. Several of the States have now on their statute books laws for the incorporation of religious societies under which these "Parish Corporations" have been or can be organized. In other States, some supplementary or perhaps original legislation is needed, which no doubt will be readily granted on request of the respective bishops, who are required by the decree to secure it as speedily as possible.

As may be supposed, the existing legislation of the different States on this question is not uniform. There are dioceses, both in the East and in the West, in which the tenure of church property by the Bishop as a Corporation Sole has been sanctioned and is the prevailing system. In some of these, where Catholics are few in number and widely scattered over a great area, it may be difficult, if not impossible for a bishop at once to find persons suitable to become members of a Parish Corporation.

In other States the law is adverse to the principle of permitting the control of church property to be vested in the Bishop. Thus in Pennsylvania the tenure of church property is still regulated by the Statute of 1855, which requires that all such property be held subject to the control of the lay members of the congregation. And, giving effect to that law the Court recently (October 1911) condemned as unlawful the action of the Lithuanian congregation at Scranton, Pa., in voting to transfer the title to their church property to Rt. Rev. Michael J. Hoban, their bishop, as trustee "in accordance with the laws and usages of the Catholic Church." In other words, the court held that, while the congregation might transfer the title to the Bishop if they saw fit, it was beyond their power to create any ownership in him which would be subject only "to the laws and usages of the Catholic Church" as their transfer assumed to do. The ownership of property for church purposes, the court said in effect, must be subject to the law of the State by which such ownership is recognized and not to the laws or usages of any ecclesiastical body, and consequently the transfer in the form attempted by the Lithuanian congregation was unauthorized and illegal.

This Pennsylvania statute is similar to one enacted in New York in the same year over which a bitter public controversy arose between

Archbishop Hughes and Senator Erastus Brooks of the New York legislature. Many church property titles were held at that time in the name of John Hughes without any designation of his character or office, and this circumstance was used in support of the charge that the Archbishop was unlawfully accumulating valuable property for his personal benefit. That the Knownothing spirit of prejudice against the Church which was rife at that time had much to do with the passage of the law referred to and with the subsequent controversy there can be no doubt.

The law now in force in the State of New York, under which separate Parish Corporations have been organized, was passed in 1863. Some amendments have since been added. New Jersey has a similar law enacted about the same time. Under this law the Bishop and the Vicar General of the Diocese, together with the pastor and two laymen to be selected by these three officials, constitute the corporation, which is authorized to acquire and hold and manage all the property of the parish. The clerical members of the corporation hold office permanently while the term of office of the lay members is limited to one year. In practise the actual administration of parochial affairs is commonly assumed by or left to the pastor, who is the treasurer of the corporation, and he selects the lay members of the corporation. Under the general law of the State the real property of the corporation cannot be sold or mortgaged without leave of the Supreme Court to be applied for on the petition of the trustees and with the express assent of the Bishop to be signified in writing to the Court. But as regards the monies and other personal property of the parish, the pastor exercises almost exclusive control. The lay trustees, being his personal nominees, are not likely to criticise or disapprove any project about which they may be consulted, while the bishop and his vicar general have not the time to take part in the administration of the ordinary affairs of every parish. It thus happens that pastors, especially those inexperienced in business affairs, are persuaded into spending the people's money in ways that no prudent man would consent to, and which are sometimes unnecessary or extravagant.

Still more serious in its consequences is the privilege assumed by some pastors as treasurers of their parish corporations to contract debts in the name and on the credit of the parish, without any previous consultation with the people upon whom these debts are fastened. It is true such debts may be announced to the trustees at or about the time when the note is put in the bank or the loan otherwise made, but the average trustee selected by the pastor knows that it would be useless for him to dissent from the proposed expenditure and that, if

he were to disagree with his pastor, his term of office as trustee would be promptly ended. We might cite instances which have been reported to us. Very often debts are thus contracted improvidently, considering the needs of the parish and the resources of the people. From this it may be inferred that the parish corporation law is not always effectual to promote the purposes for which it was intended, namely, the participation of the laity in the management of the Church's finances.

On the other hand, there are dioceses in which the corporation sole prevails and in which no complaint is heard of unfair dealing against the laity, and the parish corporations in which the laity are fairly represented are equally free from complaint. The truth seems to be that, where the administration of the temporalities of the Church is in the hands of just and prudent pastors or superiors, it matters little whether the legal system be the corporation sole or the parish corporation, and that, *per contra*, the system of parish corporation will not protect the laity against the misuse of the money supplied by them for church purposes, nor against the improper contraction of debts, unless the pastor or superior fully realizes the duty of consulting with the laity and lives up to that obligation.

Much might be written on the question of the administration of the temporalities in this country. We have merely touched a few points, but the space already taken up warns us that we should bring these remarks to a close.

Daily Communion in Our Catholic Colleges

BY THE REV. L. F. SCHLATHOELTER, TROY, MO.

The Decree "Sancta Tridentina Synodus" says that pastors, preachers, and confessors are "often and with great zeal" to admonish the faithful to the salutary practice of Daily Communion. In No. VI of the Decree "Quam singulari" we read: "Those in charge of children are to make the *utmost efforts* to induce them, after their First Communion, to approach the Holy Table very frequently, and *if possible, even daily*, since Jesus Christ and our Holy Mother Church desire it...."

In view of this plain teaching and these plain commands it seems strange that we find no Catholic college in this country (or is there one somewhere?) where the students go to Holy Communion every morning in a body.

The words of the "Quam singulari" are very plain. The utmost efforts should be made to induce to frequent Communion those who

can not go every morning, such, for instance, as live too far from church, and to daily Communion those for whom it is possible to go daily. Now, if there is any place on earth where daily Communion is possible, it is the Catholic boarding school and college. Nor can there be any place where greater and more beneficial results from this holy practice may be expected for the time being as well as for the future, than in those very institutions. Why, then, do the students of those institutions not go to Communion in a body every morning, as the Church wishes?

Are the authorities perhaps afraid to cause the commission of sacrileges by insisting that this holy practice be made general? Christ surely foresaw all sacrilegious communions, but He paid no attention to them when He instituted the Holy Eucharist. The Church surely foresaw this sad abuse when encouraging daily Communion for all the faithful, but the Pope paid no attention to it.

There is perhaps no Catholic college where the students are not bound to assist at Mass every morning, although neither God nor His Church makes this pious practice obligatory. It is different with daily Communion. We have the outspoken command of the Church to induce all to receive daily, and the expressed wish of God and the Church that all should communicate daily.

What is wrong then in this matter with our Catholic colleges? The fault must lie, we fear, with the authorities of these colleges. If children out in the world, even such as, through no fault of their own, frequent public schools and live in un-Christian surroundings, can be induced to go to holy Communion daily, although they have to make some sacrifices every morning by first going to a distant church, then home for breakfast, then to school, there seems to be no reason why this holy practice should not be made general in all our Catholic colleges.

Some educator claims (in an article which I have mislaid) that those who approach the Holy Table daily should not be shown any preference over those who do not go daily. Such advice does not spring from a right conception of the end and purpose of daily Communion. If a sick child takes its prescribed medicine willingly at the prescribed time, and another sick child refuses to take it at all, or insists on taking it only when it pleases, would it not be right to give the obedient child an occasional smile and the other a frown? In a spiritual sense we have the same process in the daily communicant and the one who does not go daily. The former takes his spiritual food and medicine as the Church wishes, whereas the latter fails to comply with the wishes of God and His Church. The daily communicant should be shown every

preference, no matter how full of faults he may appear to be; for he courageously and obediently takes his medicine, while the others, no matter how perfect they may appear to be, carry within them the germ of heresy.

Cardinal Fischer wrote to me the other day that frequent and daily Communion is the sovereign remedy for the evils of our time, but that it can be made effective only if the clergy honestly try to permeate themselves with the meaning and spirit of the Pope's decrees.

A New Journal of Ancient Christian Literature

By ALBERT MUNTSCHE, S. J., ST. LOUIS UNIVERSITY

In the CATHOLIC FORTNIGHTLY REVIEW (Vol. XVII, No. 23) we referred to the large body of Latin literature of the Middle Ages much of which was written by monks and clerics. We spoke of the great need of providing the critical apparatus for a more thorough study of these works. But, "as these writings were often the work of ecclesiastics, or at least of those who had received their training in the monastic and claustral schools, they show a Catholic spirit and hence the interpretation of the language and contents of such documents should appeal especially to Catholic scholars."

It is a pleasure, therefore, to note that a new journal devoted especially to the study of early Christian literature has been inaugurated. It is published in Turin and the first number for January-March 1912, with articles in Italian and French has come to our table.¹ In a Salutory the editors fully explain the scope and purpose of the new venture. Though the entire field of ancient Christian literature will be covered, special attention is to be given to Greek and Latin writings. The editors rightly believe that ancient Christian literature, like every other, presents a manifold interest depending on the point of view from which it is studied. To the historian it offers a mass of documentary evidence. To the theologian it reveals the testimony of tradition concerning dogmatic teaching. To the literary critic it affords models of style quite often worthy of comparison with the ancient classics. To the philologist, in fine, the remnants of early Christian literature yield a vast body of linguistic facts—lexical, syntactic, phonetic, and etymological—the close study of which will throw light on problems of the science of language.

It is especially to these last two aspects of the subject—the literary

¹ *Didaskaleion. Studi Filologici di Letteratura Cristiana Antica*. Direttore: Paolo Ubaldi. Torino: Libreria Editrice Internazionale, Corso Regina Margherita, 176. (14 Lire per l'Es-tero.)

and philologic study of Greek and Latin Christian literature—that *Didaskaleion* invites the attention and bespeaks the co-operation of scholars and specialists.

The editors state that both the literary and the philologic study of these remains present a vast field. As to the former they refer to the period of splendor of early Christian literature—the period which “has given imperishable life to matchless works whose significance in the history of culture equals that of the most famous master-works of human thought.” As to the philologic interest they point to what has been accomplished of late years especially in Germany—collection of texts, new critical editions, discovery of new documents, manuals of small size but wide circulation, encyclopaedic dictionaries, reviews, etc. But though much has already been done, much still remains to be accomplished! Entire centuries still await the literary investigator; the works of hundreds of writers have not yet been edited according to modern critical standards, many must be made known anew after the undeserved oblivion of centuries, others must be made better known by means of an examination of texts based on a wider comparative study of manuscript sources, some, in fine, must be made more accessible and their study rendered more attractive.

Hence this review will aim to promote the study of ancient Christian thought in its various expressions, to facilitate the preliminary work for the preparation of good critical editions, and to furnish to students, especially by means of a wide and accurate bibliographic information, material for research in a domain of philology which, in the opinion of the editors, has as yet been little explored. They agree in this matter with Professor Bernheim, who in his *Lehrbuch der historischen Methode* deplores our inadequate philologic apparatus for the study of “the chief language [Latin] of the historical literature of the Middle Ages.” (See CATHOLIC FORTNIGHTLY REVIEW, *loc. cit.*, pg. 709.) The editors also state that they will not cover the “field of Semitic-Biblical philology.” As far as the New Testament is concerned discussion will be limited to questions of a linguistic nature.

The new review has taken for its title the name of one of the most celebrated catechetical schools of Christian antiquity, the famous *Didaskaleion* of Alexandria, “where once upon a time resounded the voice of such great writers and thinkers as Pantenus, Clement, and Origen, and where their words were blessed and listened to with respect. The name has an auspicious sound and a happy meaning. The fascination which this great name has always awakened has suggested to us to renew the memory of this famous school by placing its name at the head of our new review.”

FLOTSAM AND JETSAM

The War Archives Opened

A Washington dispatch announces that the military archives housed in the War Department have been made accessible to students and investigators, — a step which, for years, scholars have been urging the government to take.

Under the "Regulations of 1897," drawn up by Daniel S. Lamont, these records have been practically sealed. It is difficult to estimate what an enormous loss to American history these regulations have entailed. The military archives of the United States contain much else than simply the records of military operations. As one man has put it, "The army was so largely the advance-guard of American civilization in its westward march across the Continent that the archives contain a great wealth of material for the understanding of pioneer conditions and the early history of all parts of the United States but the Atlantic seaboard. Surveys, explorations, early routes of transportation, relations with the Indians, the founding of forts and military posts out of which cities have grown, all receive so copious illustration from these archives that it would be a narrow-minded policy to confine publication from them to papers of purely military interest. They have a large part in all work upon our social history."

According to a memorandum supplied by the office of the Ad-

jutant-General, the records to which special interest attaches are those (a) of the Revolutionary War, (b) of the War of 1812, (c) of the War with Mexico, (d) of the Civil War, (e) of the War with Spain, and, in a somewhat lesser degree, (f) of the several Indian wars, and (g) the Philippine insurrection.

The Philippine insurrection material is in good shape. The Mexican records need revising and overhauling, and the War of 1812, the Indian wars, and the Revolutionary War records require particular attention.

Under the new régime not only will the government itself renew its efforts to classify and publish its historical documents, but also private individuals will at last have the coveted opportunity to explore many a dark nook in the military past of the United States.

It is the hope of many that a fresh impetus will now be given to the movement to establish a national hall of archives, where not only those documents relating to one department, but the entire documentary accumulations of the government, may be housed, properly indexed, and preserved.

Remaking a Dictionary

No doubt many are wondering how much difference there is between the new edition of the *Century Dictionary*, now widely and glowingly advertised, and the old edition with the supplementary volumes of 1909. The publishers'

statement, in speaking of the alteration of the old plates, confines itself to broad generalities.

We have not had occasion to make a comparison, but a gentleman named S. T. Byington has, and this is the result, as reported in the *N. Y. Evening Post*:

The greatest part of the changes are in scientific classification. Thus, the Maoris are no longer a "race," but a "tribe"; the maple-borer is not "*Ægeria* (or *sesia*) *acerni*," but plain "*Sesia acerni*"; the "Marcellus group" has changed its name to "Marcellus shale," and is no longer "the lowest division of the Upper Devonian," but "the lowest division of the Middle Devonian." But the changes in botany far outnumber all the rest of the sciences; of the "75,000 independent textual changes" at least 40,000 are probably changes in botanical terminology. That which was in the old edition an "order" or "natural order" of plants has almost invariably become a "family" in the new. What used to be a sub-order has become an independent family, or vice versa. Those large and familiar families that have been known by such names as "*Labiata*" and "*Crucifera*" have changed their names to such as shall always contain the name of a genus; the *Papilionaceæ* become *Fabaceæ*, the *Umbellifera* are now *Apiaceæ*, etc. And, of course, there are plenty of changes in generic and specific names.

The next greatest class of changes in the new *Century* is in etymologies: a considerable number of etymological statements are made more precise, or, in

some cases, altogether transformed. Of course, the occasions for such changes are almost exclusively in the more recondite parts of the field of etymology. Next after this, the largest class of changes is in statements of habitat and of the number of known species or genera in a given genus or family; these are brought up to the new discoveries or the new classification. There are also a certain number of omissions to make room for new statements where they were bulkier than the old, or where it was desired (as at the end of the articles *Labiata*, *Leguminosæ*, etc.), to insert matter which was not included in the plates of the supplemental volumes now bound in at the end of each volume. The remaining changes may be classified as "scattering."

To find a word in the new edition, you look in the body of the volume; if what you want is there, you see it; if the word that you want is there, but the information that you want (or any that you don't want) is in the supplement, you find a star telling you to go to the supplement. But if you are after a word or name that is not in the old pages at all, but only in the supplement, such as "centgener," or "dinner-pail," or "matezo-dambose," or Amundsen, then, upon failing to find it in the body of the book, you have to guess that it is in the supplement and look there; and if you are after one which happens not to be in either part of the volume, such as "antidisestablishmentarian" (which, according to the Oxford

University Press, has been used by a reputable writer), or "dinner-bell," or "forty-rod" ("forty-rod whisky"), or Sun Yat-Sen, or Yuan Shi-Kai, then, in order to get the satisfaction of finding out that it is not in the dictionary, you have to look in vain in both places.

The Neglected Louse

An article in the *National Review* discusses the somewhat unusual subject, "Advances in Our Knowledge of the Louse."

The writer tells us that hardly any progress was made in the study of the louse from the time of Aristotle to the seventeenth century, when Redi described a variety of species and incidentally dispelled the notion that the louse was generated spontaneously from the flesh. Later two learned Dutchmen distinguished the two sexes from each other. No one followed up their work, however, until the beginning of the nineteenth century, when Prof. Nitsch of Wittenberg and Halle collected materials for a great work on the subject. But he died before his plan could be executed. Denny introduced the louse (scientifically speaking) to his English countrymen in a monograph published in 1842. The greatest living authority on the louse is Dr. G. Enderlein of Berlin.

Strangely enough the long-continued studies of the louse have failed to produce any workable suggestions for dealing with the insect. But that will no doubt come later. The theoretical ground must be fully covered be-

fore practical applications can be considered. The *National Review* writer gives the following "definition" of the louse: "The louse is a degraded wingless insect that is to be found on almost all kinds of mammals and birds." This is really no definition at all. So long as the experts can not even give a metaphysical definition of the louse, "lousology" can hardly claim to be a true science.

Too Much Adulation

We heartily say Amen to the following timely protest from the pen of the reverend editor of the *Newark Monitor* (Vol. XII, No. 51):

"The *Independent* finds fault with Catholic journalism because there is in it too much adulation of the episcopate. Our contemporary is afraid that this continuous and excessive praise may turn even a mitred head. Catholic people are proud of their bishops and the Catholic press naturally echoes Catholic opinion. Rarely, if ever, in the history of the Church has there been found greater unity between the episcopate and the clergy and laity than is exhibited in our own land and rarely, if ever, greater loyalty and attachment shown by these latter to the bishops. Opportunity is constantly sought for a display of this loyalty and affection and public manifestation of both to an extraordinary degree is of no uncommon occurrence. Where the air is so charged with love and loyalty, some remarkable evidences of their presence are inevitable. All who revere religion

should rejoice in the unity and regard that prevail between bishop and flock. At the same time, we are forced to admit that in some instances the Catholic press is made the vehicle of a praise so continued and excessive of some prelate or another that we are disgusted at it and cannot believe it to be sincere. Public flattery of the bishop in every issue of a diocesan paper is an insult; we cannot but suspect that it is actuated

by personal and perhaps selfish motives. It adds nothing to the reverence in which Catholic people hold their Chief Pastor; it is so transparent that even the unsuspecting see through it. Unless some of our prelates are hungry for adulation and are of unappeasable appetite, they must be tired of the dish as it is served in the columns of some of our Catholic exchanges."

ET CETERA

"The Norsemen in America," by Dr. Fridtjof Nansen, in the *Geographical Journal* for December 1911, is an attempt to dispel some of the clouds of mystery that overhang the voyages of his great compatriot navigators. After a careful investigation of the Norse-Icelandic literature of the twelfth, thirteenth, and fourteenth centuries, he comes to these conclusions: "That the Norsemen have discovered America, and have had intercourse with the land and its natives probably during some long period; but the narratives of the discovery and of voyages to Wineland are legendary. The Icelanders and the Greenlanders may have transferred the ideas, especially of the Fortunate Isles, from the legends to the discovered land; and the saga of Wineland the Good has then been gradually formed in the course of time, by putting together feature after feature from old tales and legends, with some real knowledge of lands in the West."

It is not difficult to see how public men live in an artificial world, where incense takes the place of fresh air. They cannot breathe without what they call "sympathy," but which is in reality flattery, and woe to the luckless wight who is too clear-headed or too honest to turn acolyte and swing the censor!

*

The *Catholic Transcript* (Vol. 14, No. 33) thus comments on a recent decision of the Archbishop of Cincinnati:

"Archbishop Moeller has informed his priests that the American flag may be displayed wherever and whenever the papal flag can be unfurled. This ruling will delight those who delight in external pomp and circumstance. Incidentally it will displease those who have undertaken to prove that Catholics have no love for the stars and stripes. Not everyone that waves the American flag is ready to lay down his life for his country; not everyone that saith

Lord, Lord, shall enter the kingdom of Heaven. Practice has ever been counted far and away above profession, just as a bird in the hand is worth two in the bush."

*

If moving pictures are to be educational as well as entertaining, careful censorship is imperative. The Woman's Municipal League of New York is strongly urging an ordinance providing for an official censorship in that city. The League cites New Haven, Conn., Philadelphia, Paterson, N. J., Pittsburgh, Providence, R. I., Rochester, Spokane, Springfield, Mass., and Worcester, Mass., as cities which now have efficient official censors. All signs indicate that the moving-picture show will in the future occupy an even larger place in the entertaining field than it does now. To keep

the shows clean, eternal vigilance on the part of local authorities will be necessary.

*

A Leavenworth (Kas.) despatch to the St. Louis *Globe-Democrat* reports the establishment and rapid spread of another secret society, called the "Order of the Yellow Dogs." Lodges of this "Order" have already been instituted in St. Joseph, Kansas City, Neosho, Mo.; Topeka, Kas.; Dallas and Fort Worth, Tex.; Oklahoma City, Okla.; Denver, Colo.; Toronto, Canada; Detroit, Mich.; Chicago, Ill.; and Syracuse, N. Y.

Next!?!

*

Michigan has now aligned herself with Oregon, Nevada, Kansas, Wisconsin, and Ohio, in providing for a vote in November upon a constitutional amendment extending the suffrage to women.

LITERARY NOTES

—*Spiritistic Phenomena and Their Interpretation*. By J. Godfrey Raupert (67 pp. 8vo. London: St. Anselm's Society; American agents: Benziger Brothers. 50 cts. net). In this beautifully printed pamphlet Dr. Raupert briefly restates, with some new evidence, his well-known theory that the genuine phenomena of Spiritism are not new discoveries of science, or a new light which has come into the world, but a revival, in scientific and systematic form, of that practice of necromancy with which most pagan races were and are only too well

acquainted, and which was discontinued wherever the light of true Christianity found entrance. In other words, that the Devil uses Spiritism to mislead humanity. Our readers know from previous notices of the author's larger works that we are inclined to agree with him; but his statement of the case would undoubtedly be much stronger if he discarded such suspicious evidence as that furnished by the notorious Eusapia Palladino, who is probably nothing but a clever imposter.—A. P.

—*Die Moraltheologie Alberts des Grossen mit besonderer Berücksichtigung ihrer Beziehungen zur Lehre des hl. Thomas. Dargestellt von Hermann Lauer, Doktor der Theologie, Redakteur in Donaueschingen* (xiii & 372 pp. \$2 net. B. Herder). In the choice of subject, in the painstaking labor of searching out the moral teaching of Albert the Great from his various writings, and in the systematic presentation of the results of this labor, the volume before us is an excellent sample of German productive scholarship. Every student of theology who knows anything is aware that St. Thomas was the pupil of Albert, and the finisher and systematizer of Albert's productions; very few have any definite idea as to the manner and the degree in which these statements are true. Dr. Lauer sets forth the desired information with great thoroughness, so far as concerns moral teaching. In twelve chapters he presents this teaching under the usual heads found*in our manuals of moral theology, from the Ultimate End of Man to the Sacraments. Throughout the work the author shows the relation not only between Albert's doctrine and that of the Angelic Doctor, but between it and the teaching of tradition. He likewise indicates the extent to which the opinions of Albert were modified by the thought and institutions of his own age. All in all, the book is an important contribution to the history of the development of moral theology. — JOHN A. RYAN, D.D.

—Father J. M. Lelen (formerly Leleu) has just added another to the long list of his devotional writings. It is entitled *The Duty*

of Happiness. The title is somewhat startling, but appropriate, for man not only has a right to be happy, but also is in duty bound to strive for happiness. The subtitle further explains that the writer here offers "Thoughts on Hope." The first chapter treats of "Hope and Happiness in the Religious State;" the second of the "Grounds of Hope and Happiness;" the third of the "Qualities of Hope and Happiness." In the words of Father Finn, S. J., who contributes the Foreword, there are a fervor and an eloquence running throughout it which are seldom found in spiritual books. (B. Herder, 15 cts.) —B. O.

—*Suffer Little Children to Come unto Me*, by a Religious, is another attempt at smoothing the teacher's way in instructing the very young for their first Holy Communion. Many teachers will draw inspiration from these pages; others will be satisfied with even less than is here offered. In this connection, attention may be called to a pertinent remark of the Rev. Schlathoelter of Troy, Mo., in a previous issue of this REVIEW (page 84): Communion for a child is more or less a love affair; there is a predominance of the emotional at the expense of the purely intellectual. In other words, whatever instruction is imparted to the small child must in the nature of things be a minimum. This, and no more is required by the *Quam Singulari* as a requisite for first holy Communion. (B. Herder. 15 cts.)—A. B.

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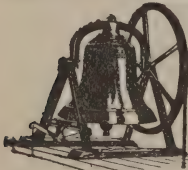
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TOPICS OF THE DAY

FOR THE FOREIGN MISSIONS

The Foreign Mission Seminary newly established at Hawthorne, N. Y., under the direction of Fathers James A. Walsh and Thomas F. Price, is preparing to receive its first students next fall, and the Board of Archbishops has sent out a circular letter asking the hierarchy, the clergy, and the laity for their active cooperation. Cardinal Gibbons, in the name of the Board, points out that the time is exceptionally opportune for mission work. "Political changes in heathen countries, especially in the Far East; interference with the sources of supply in France; the emergence of our own country from a missionary status; and the admitted prosperity of the American Church as a whole,—these are all strong reasons compelling not only our attention but our practical interest."

The circular insists (and this is a most important point) that the Church at home will not suffer in consequence of this movement. "We need more priests here, but 'the arm of God is not shortened,' and we believe that the sacrifice of self-exiled American youth will arouse extra vocations for our own country. We believe that this Seminary will be a distinct help to our clergy and laity, keeping before us all the sublime ideal of the apostolate. In an age when material comforts are fast running towards luxury, it is well to strike this note of whole-hearted immolation for Christ and souls."

We hope this appeal will be heeded by the Catholics of America, and that they will give their generous cooperation not only to the Foreign Mission Seminary but especially also to St. Mary's Mission House of the Society of the Divine Word, at Techny, Illinois, which has for several years been training boys and young men for the foreign missions. After all, we venture to think, it is the religious orders that can accomplish most in the foreign mission field.

ARCHBISHOP IRELAND AGAINST THE RECALL OF JUDGES

The valiant Archbishop of St. Paul, too, has come out against the recall as advocated by Mr. Roosevelt, the Socialists, and other "reformers" whose zeal outruns their discretion. In an address delivered on the ninetieth anniversary of the birth of Gen. U. S. Grant, at Galena, Ill., April 29th, Msgr. Ireland said:

Of all the proposed reforms the most fatal is the recall, especially the recall of the judiciary. No greater peril to the institutions of democracy, to the permanency of social order, could well be imagined than the legalizing of the recall of judges. If ever expert knowledge and deep prolonged reflection were in requisition, it surely is when the eternal principles of right and justice as between man and man, between man or men and the social organism, or the exact and precise meaning of constitution and laws are under discussion. Are such matters, often so abstruse in nature, so dazing in complexity, to be judged at the bar of a mere popular majority, so many of whom have never given to them the slightest study or are avowedly incapable of grasping their deep and intricate intent, so many of whom will be ready to put in first place their personal interest and caprice, so many of whom very likely have their own good reasons to dread justice and law?

We think if the recall is properly explained to our people, the great majority will oppose the measure. No loyal Catholic can conscientiously and consistently defend it, for it is undoubtedly one of the greatest dangers that have ever threatened the Church in this country.

TEDDY AND BILL—A DISGRACEFUL SPECTACLE

The spectacle of the President of the United States engaging in a rough-and-tumble fight with an ex-President is certainly not one in which we have any reason to take national pride. It has some amusing aspects, no doubt, and it may appeal temporarily to the "sporting instinct." The yelling crowd cries out delightedly: "Hit him again, Teddy!" or "Soak him one more, Bill!" but that is simply a passing humor, even with the multitude. The great mass of sober and self-respecting Americans feel humiliated by such an undignified controversy. Nothing of the kind has ever been known in the history of this country. Blaine fought Harrison's renomination, but neither of them descended to the language or the attitude of the prize-ring. Angry words and stinging epithets have been common in American politics from the beginning; but they usually come from minor actors, and not till now have we seen the protagonists falling foul of each other as Roosevelt and Taft are doing. Politics aside, the common feeling of intelligent Americans is that this is a most disheartening event. In a large public way it carries a sense of disgrace for the nation.

CATHOLICS AND THE "LOYAL ORDER OF MOOSE"

Now the "Loyal Order of Moose" is stretching out its tentacles to catch Catholics, and, as has unfortunately been the case so often in similar instances, some of our Catholic papers, either for cold cash or to curry favor with luke-warm coreligionists, instead of warning against the newfangled secret society, are sounding its praises. The

Syracuse *Catholic Sun* (Vol. 20, No. 44) quotes the subjoined paragraph "from a western Catholic exchange:"

The Loyal Order of Moose is a social, fraternal and beneficial order. It teaches members to be pure in their lives, it aids its members and it believes in progress in all things that make for the betterment of humanity. There are many Catholics who are members of this order; in fact, many of our priests throughout the country are affiliated with the Moose.

Our Syracuse contemporary justly discredits the last-quoted statement and goes on to say:

Priests can and do occupy their time to better advantage than studying purity via the order of the Moose or through any other of the animal and bird orders which are now so much in evidence. We do not believe there is a bishop in the country who would give a priest permission to affiliate with the order. More than that, we are convinced that sooner or later a sweeping order will come from Rome condemning all and every of these new-fangled organizations. When a Catholic goes into the Moose in order to study purity, he proves himself to have a mighty poor conception of what the Church is. The best and most certain way to study purity is through the confessional and at the altar rail.

The same is true of the Elks, the Eagles, the Owls, *et id genus omne*. In fact we make bold to say that no loyal and intelligent Catholic will join any secret society whatever, inasmuch as all such societies are more or less inimical to the Catholic religion, and, in the words with which the *Catholic Sun* concludes the article we have been quoting: "You can't save your soul by affiliating with a lodge, nest or aerie."

THE LESSON OF THE TITANIC DISASTER

There is talk of erecting a monument to the victims of the Titanic disaster, which has formed the main subject of conversation during the past few weeks.¹ By all means, let us have a monument, but let it be in the form of strictly enforced laws for the proper equipment of ships at sea.

While it is quite true that "mankind's victory over the forces and mysteries of nature" will never be complete, and there will be catastrophes and disasters as long as the world stands, it is equally undeniable that those sixteen hundred lives were unnecessarily flung away because the White Star Line, like the other steamship companies, has persistently refused, with the connivance of the steamboat authorities in this country, to carry sufficient life-boats and rafts to accommodate those whose passage-money they took, to say nothing

¹ By the way, the most intelligible description of the sinking of the Titanic which we have seen, is contained

in the *Scientific American* of April 27, Vol. XVI, No. 17, pp. 380 and 381.

of the crews they employed. The sea was smooth enough off Cape Race to get every boat away from the sinking ship, and the sole reason that every life was not saved was simply because the owners of the Titanic were permitted to send her to sea with only a few more life-boats than were carried by the ocean steamers of a generation ago.

In the three great marine accidents that quickly come to mind—the sinking of the Oregon, the Republic, and the Titanic—there was ample time to save all. There were no lives lost on the Oregon and the Republic, because rescuing ships arrived in time; had they not come, hundreds must have perished then as they did on the Titanic. Yet none of these and similar disasters taught a lesson to the builders and owners of ocean liners. Let the government enforce that lesson now!

Luther in the Light of Grisar's Researches

BY THE REV. C. J. KLUSER, MORGANTOWN, W. VA.

The second volume of Father Hartmann Grisar's biography of Luther¹ relates the history of the pseudo-reformer "in the heyday of life."

The Weimar edition of Luther's works, Luther's correspondence by Enders-Kawerau, and several recently discovered documents concerning the Reformation, enabled the learned Jesuit to bring many important new points to light. A number of fables, invented by both the friends and the enemies of Luther, are forever relegated to the attic. Fr. Grisar's knowledge of Reformation literature is simply stupendous.

Chapter 15th (which is the first chapter of this volume) deals with "The Establishment of Lutheranism as a State Church." Luther soon arrived at the conclusion that a wholesale apostasy from the Catholic Church and the organization of a new church upon the basis of a new theology could not be brought about without the aid of the temporal princes. He found not only a strong opposition among the Catholic population at large, but his own followers split into many sects. Already in 1521, when he was confined to the Wartburg, there arose the Anabaptists, who rejected infant Baptism and created a great deal of trouble in Wittenberg and Zwickau. In 1524 there appeared the "Sacramentarians," who denied the real presence of Christ's Body in the Holy Eucharist and displayed their reformatory zeal in destroying altars and sacred images.

¹ *Luther von Hartmann Grisar S.J.* 2 vols. xvii & 819 pp. 8vo. B. Herder. Zweiter Band: *Auf der Höhe des Lebens*. 1911. \$4.50 net.

Luther, who had proclaimed the principle that "the Bible interpreted by private judgment is the only rule of faith," was surprised and grieved to see so many of his enthusiastic adherents interpret the Holy Scriptures in another sense than his. It angered him particularly to observe that they preached and acted without his authority. The confusion among the "Evangelicals"—as the new sects jointly called themselves—soon reached an alarming degree. Luther complained in April 1525:

One [sect] rejects Baptism; another denies the Sacrament [of the Altar]; another puts a world between this [world] and the last day; some teach that Christ is not God; some say this, some that, and there are almost as many sects as there are heads; and every ruffian is so coarse that, if he dreams or imagines something, he claims to be inspired by the Holy Ghost and wants to be a prophet. (De Wette, *Luther's Briefe*, 3, 61).

In June of the same year he wrote:

There are as many sects as there are heads—against that Christian unity and concord which St. Paul and Peter taught so often.

Luther found some consolation in attributing the appalling confusion among the "Evangelicals" to "Satan, who is not satisfied with being the prince and god of the world, but also wants to dwell among the children of God." For the rest, he added, St. Paul had foreseen and predicted that there would be heresies and sects in the Lutheran Church (De Wette, 3, 4).

In order to break the resistance of the Catholics and to bring the warring sects under one roof, Luther entreated the Electors of Saxony to take charge of his new Church. Elector Frederick the Wise (d. 1525) lent his powerful arm to the Reformation movement, but was not ready to grant all the demands of Luther. He rejected the Reformer's repeated appeals for the suppression of the Catholic worship in the castle church of Wittenberg. What Luther could not obtain of the Elector, he carried out by the aid of the city magistrate and of a mob, in December 1524.

Elector John, the successor of Frederick, proved more responsive to Luther's appeals. The confiscation which Luther proposed to him, of the property of the monasteries, prompted him to assume the rule not only over the bodies, but also over the souls of his subjects. Acting as the supreme head of the new-fangled Church, he abolished the authority of Pope and bishops throughout his dominions, suppressed Catholic worship and the monasteries, confiscated a great amount of Church property, by sweeping edicts enjoined Lutheranism as the exclusive religion of Electoral Saxony, appointed and sent preachers to the parishes, etc. Catholic priests and Zwinglian preachers

who refused to conform to the Lutheran State Church, were to be banished, obstinate Anabaptists to be executed. A policy of the fiercest intolerance was substituted for the highly praised "gospel-liberty" which Luther had promised to all. Luther and Melanchthon were the originators and chief advocates of his barbarous policy. Such is the origin of the Protestant State Church.

The Lutheran Reformation caused tremendous excitement, not only in religious, but also in political circles. It was a rebellion against both Church and State. The Lutheran Church had hardly grown ten years old, ere a bloody civil war threatened to break out between the German Emperor and the Catholic princes on the one hand, and the "Evangelicals" on the other. Fr. Grisar graphically describes Luther's inconsistent attitude in regard to the lawfulness of rebellion against the Emperor. Prior to the Diet of Augsburg, in 1530, Luther condemned not only open rebellion against the Emperor, but also armed resistance. He proved his attitude by the Bible. Being a shrewd politician, he knew well that his adherents were yet too weak to carry on a successful campaign against the Catholic party. But after the year 1530, when the Protestant League of Schmalkalden became powerful, Luther "changed his mind," and publicly defended the lawfulness of armed resistance, nay of an aggressive war against the Emperor. Nothing was easier for him than to support his changed attitude again by the Bible. His main argument ran as follows: Every prince who is an ally or follower of "Antichrist" (the Pope) and resists the (Lutheran) "gospel," rules without a legitimate title. The Emperor is an ally of "Antichrist" and resists the "gospel". *Ergo*, the Emperor has no right to rule, and a rebellion against him is not a rebellion against a legitimate ruler.

In Chapter 16, P. Grisar describes "the development of Luther's idea concerning his divine mission." Luther lived from the year 1518 till the end of his life under the pseudo-spiritualistic illusion that he had been sent by God to preach a "gospel" which in nearly every point flatly contradicted the teachings of the Catholic Church. He recognized the fact that a minister must have a divine mission for the purpose of lawfully preaching the gospel of Christ and administering the Sacraments. This mission, he acknowledged, is either ordinary or extraordinary. The mission is extraordinary when a minister is sent immediately by God, as the Apostles were sent by Christ; it is ordinary when a minister is sent by the Apostles or their legitimate successors.

Luther, having broken with the Catholic Church and preaching doctrines contrary to her teachings, realized that he had lost his claim

to the ordinary mission. Nothing was left to him than to claim an extraordinary divine mission. And this kind of divine mission he claimed with the utmost vigor and persistency. On countless occasions he told both his adherents and his antagonists: "I have received my gospel directly from Heaven....Through His grace God revealed to me this doctrine....The Holy Ghost gave me my doctrine....I have become worthy to be taught by the Son of God and by the Holy Ghost, who announced to me under the curse of eternal wrath never to doubt this." He declared most emphatically that his fundamental doctrine of "justification by faith alone" was first revealed to him in the lavatory in the tower of the Augustinian monastery of Wittenberg.

In 1522 Luther wrote to Elector Frederick: "Whether you, most gracious Lord, know it or not, I notify you that I received the gospel, not from men, but from Heaven through our Lord Jesus Christ."

In order to prove the falsehood of Luther's doctrines, King Henry VIII of England appealed, in his "Defense of the Seven Sacraments," to the constant tradition of the Catholic Church and particularly to the authority of St. Augustine. Luther answered:

The divine Majesty is on my side. Hence I do not care a straw whether a thousand Augustines and besides a thousand Churches of Heinz [nickname for Henry] be against me.....I am certain that I have received my dogmas from Heaven, which [dogmas] I have triumphantly vindicated against him [the devil] who has in his little fingers more power and craft than all the Popes and kings and doctors.....My dogmas will stand, the Pope will fall, though all the gates of Hell and the powers of the air and of the earth and of the sea be against them [*i. e.* my dogmas].

In order to show that a man through whom the "Holy Ghost" speaks, is no great respecter of persons, Luther called King Henry VIII "a Thomistic pig, a crowned ass, a wretched fool, a brazen liar, a bag of maggots, a nefarious scamp, the excrement of all hogs and asses, an impudent royal mouth which daubs its dirt on the crown of my King Christ, whose doctrine I possess," etc.

In a treatise which Luther published in 1522 against the Catholic clergy, he said:

"I do not allow anybody, not even the angels, to judge my doctrine. For, since I am certain of my doctrine, I will thereby judge you and the angels, as St. Paul says (Gal. I, 18), so that he who rejects my doctrine, cannot be saved. For my doctrine is not mine but God's. Hence my judgment is the judgment of God, not mine."

Fr. Grisar gives the exact references for these and many other similar quotations.

There were some persons among the "Evangelicals" as well as among the Catholics who could not be induced to accept Luther's

appalling invectives as signs of a divine mission. They thought that a man who claims to have received an extraordinary divine mission for the purpose of preaching a new gospel and of establishing a new church, ought to prove his claim by the performance of miracles. Luther himself challenged Karlstadt, Münzer, and the rest of the sectarian leaders, to prove their mission "by signs and wonders." He told them: "Whenever God wants to change the ordinary course [of calling ministers], He works miracles through them."

It was but natural that Catholic and non-Catholic theologians should challenge the Reformer to prove his own mission by miracles. Luther answered their challenge with sneers. "Miracles," he said, "were necessary in the beginning of Christianity; they are no longer necessary in our times. The Apostles performed miracles in proof of the truth of my doctrine."

When the challengers continued to trouble Luther, he showed them his doctor's hat. They objected: "When you graduated in theology, you took an oath to profess and teach the traditional doctrines of the Catholic Church. Hence your doctor's hat testifies against, not for you."

"Begone, ye fools!" replied Luther; "the rapid spread of my gospel and the imminent collapse of the papacy, which I occasioned, abundantly prove that my doctrine is true, that I am the Prophet of Germany and the chosen instrument in the hands of God for the destruction of Antichrist."

(TO BE CONCLUDED)

A Play in the Sanctuary

BY ADOLPH B. SUESS, EAST ST. LOUIS, ILL.

A five-act play in the sacred altar of a church, attended by clergymen, congregation and Sisters of Mercy—this would indeed sound like sacrilege! No church would permit it, you will say. It was recently my pleasure, however, to witness this singular event, though the performance was conducted throughout by a solitary woman.

The church is ever ready to extend its influence to the stage, but this is the first instance, to my knowledge, where the stage has spread its gospel in the church. The play was "The Servant in the House" and the ecclesiastical audience took to the text most kindly. The nuns smiled, the congregation laughed and cried, and the Thespian muse reigned gracefully in the sanctuary. Finally, as the illusion caught the emotions of the spectators, they forgot their consecrated environment and gave vent to their appreciation in genuine play-house applause.

This was a high tribute to the excellence of Madame Labadie's artistry. Her quiet charm and dignity adjusted the obvious incongruity of an actress

at the altar. She made the play as sacred as the sermon and many times more real. For she brought the forces of dramatic conflict to her aid. Both church and stage owe such an able interpreter a debt of gratitude. She will do more to ally the platforms of play-house and pulpit than all the pamphlets in print.

Thus Luther B. Anthony, editor of the *Dramatist*, published at Easton, Pa. (April number).

It is to laugh—Archbishop Moeller leveling his lance at the non-Catholic stage, while individual pastors substitute the picture show for Vesper Services, and the actress of "The Servant in the House" for the pastor in the pulpit.

By all means let us have Lillian Russell, Blanche Walsh, Beulah Poynter, Maxine Elliott, etc., in sleeveless tunic and hobble skirt discourse from our Catholic pulpits, *in the sacred sanctuary of the Lord*. That will be so attractive and draw great crowds.

[Editorial Note.—Kennedy's "The Servant in the House" is certainly not of the kind of religious plays that were produced in medieval churches. Christ appears in it, flimsily disguised, and speaks lines of the sort to be found in Socialistic propaganda tracts. The Chicago *Inter Ocean* rightly denounced the wretched thing as a crime not only against good taste and real art but against sound sense as well. Kennedy has repeated the offense in "The Terrible Meek," which is described by a secular newspaper as follows: "This latest sin against taste, judgment and art, is a 'one-act drama played in the darkness,' whose personages are Mary the Maid-Mother, described as 'a peasant woman'; a Roman centurion, described as 'a captain,' and a sentinel who speaks in the broadest of cockney dialect. The 'peasant woman' also uses a kind of rustic English. And the 'captain,' who is chief spokesman, voices such platitudes as we find in peace-fanatics' speeches and in Socialistic pamphlets. Then comes the 'grand transformation scene.' The lights are turned on and we behold the crucifixion—Christ upon the cross, His mother at His feet, in 'Eastern dress,' and the centurion in the Roman soldier's garb and armor. This kind of thing is a shocking desecration. What we do insist on is that it is a sin against the law and spirit of true art. Lacking originality, being a cheap and easy trick that any one without artistic conscience and without poetic reverence can turn, a thing like "The Terrible Meek" stamps him who is its perpetrator as unfit to understand or to feel, and, therefore, to further the cause of real, living art."

And to think that the cheap productions of such a blasphemous sensationalist are rehearsed in a Catholic sanctuary! There must be some terrible mistake here. No priest could permit such a profanation of God's holy house.]

A Serious Mistake in the English Translation of the Decree "Sacra Tridantina Synodus"

BY THE REV. L. F. SCHLATHOELTER, TROY, MO.

Towards the beginning of the decree on daily communion ("Sacra Tridantina Synodus") we read:

"For He [our Lord] Himself more than once, and in no ambiguous terms, pointed out the necessity of eating His Flesh frequently (*crebro*) and drinking His Blood."

In the most widely circulated pamphlets containing the Eucharistic decrees, such as the one issued by the Fathers of the Most Holy Sacrament, the word "frequently" in the above mentioned passage is left out. This robs the passage of its force and meaning.

Many of us have been used to saying that frequent and even daily Communion is very much desired by Christ and His Church, but that it is necessary to receive only once a year at Easter time. Now in his decree the Holy Father plainly teaches that Christ Himself "more than once and in no ambiguous terms" tells us that it is *necessary* to go to Communion frequently. It seems that there can be no question about this necessity being a moral necessity, which binds under sin. If we consider that by frequent communion the Church understands communion four times a week, we see at once to what all are obliged, if possible. There can be no doubt that frequent Communion is considered by the Church the normal mode of spiritual life for every Catholic.

With the word "frequently" left out the above-quoted paragraph of the decree loses its force altogether. His Holiness proves in that passage that it is the wish of our Lord that we should receive Him daily. This he argues from the fact that the Holy Eucharist is in the shape of bread, that Jesus compares it to the daily gathered manna, and that he teaches us in the "Our Father" to pray for its daily administration. After stating that the daily reception of the Holy Eucharist is desired by the Church, His Holiness goes on to prove that it is also the wish of our Lord Himself. And here he makes the distinction between what is necessary and what is desired, saying first that our Lord says ("insinuates") that frequent communion is necessary, whereas daily Communion is desired. This, he plainly says, applies not only to a few, but to "all the faithful."

It is sad that this serious omission should have been made. Since it has gone unchallenged for so long, we may perhaps be permitted to surmise that the mistake is traceable to some "official" or semi-official translation of the decree.

If we consider that in most small and nearly all large parishes the Communion on weekdays are few in comparison to the number of the parishioners, is it wrong to judge that not many Catholics are living normal Catholic lives? *Videant consules*. If the people blaim the clergy for this state of affairs, are they altogether wrong?

The Necessity of Social Work Among Boys

BY VOX CLAMANTIS

While thousands are actively engaged in helping to restore order in our social chaos, there is one specific kind of social work the importance of which is not realized by the majority of our social workers and which for this very reason has been sadly neglected. We have in mind the proper care and protection of boys who until now have fortunately escaped physical ruin and moral corruption, and the rescue of those unfortunate ones who have fallen into one or another of the many traps surrounding them and now find themselves hopelessly adrift upon a sea of temptation and crime.

We have often wondered why so little and practically no interest is taken in the proper physical and moral development of our boys, when, after all, this is the very beginning of Christian and Catholic social reform, for, in order to get the man of tomorrow we must have the boy of today.

Let us call the attention of the reader to the work which is being done by our non-Catholic brethren. In every city of ordinary size the Y. M. C. A. offers to boys free reading rooms, bath rooms, gymnasiums, so-called bible classes, etc. And every boy, even the Catholic, is welcome. From time to time the management will have a New Membership Contest, and the boy who secures the greatest number becomes the happy recipient of a prize. And all this is done in order to attract the boys and young men, to bring them under a so-called Christian, but essentially anti-Catholic influence, and to make them lifelong friends and agents of the Y. M. C. A.

The Boy Scout movement, inaugurated by Col. Baden-Powell, has found its way into this country and has been recommended, we understand, even by some Catholic clergymen, notwithstanding the fact that at least one Catholic paper calls it "a preparatory school for the Y. M. C. A."

In the city in which I live we have had for some years a "Park Life for Boys" during the vacation months. The object of it is to bring the boys into the country and get them interested in agricultural

pursuits. The desire of the management is, of course, to do good, to do something for the boys, but it being free for all who care to come, the continuous association of our Catholic boys with the offspring of infidels and Protestants must be detrimental to Catholic faith and morals.

In one of the large cities of the State of Ohio a certain gentleman has taken it upon himself to gather all the boys of the streets. He pledges them not to smoke, not to curse or use profane language, and not to steal; and he lectures to them occasionally in one of the halls of the town. Undoubtedly the man wishes to save boys—and for this he deserves credit, but why can't we Catholics* take care of our own?

Some years ago, in Omaha, Neb., a certain Hebrew, whom the Boys named Mogy, was (and probably still is) doing good work among the newsboys, bootblacks, etc. This man is, like the one in Ohio, (perhaps unconsciously) helping to solve the social question, but we ask again: Where are our Catholic social workers?

In our city we have a Boys Club under the management of a non-Catholic lady. We were told by her personally that she only wants those boys that have no place to go in the evening, that they may be kept off the streets. Of course the crowd is mixed. Boys of different ages, Catholic and non-Catholic, meet once a week for work or study, have an annual banquet and an outing, and all that is expected of them is to keep a few easy rules. Now such work certainly is commendable, but can we suppose that our Catholic boys are sufficiently safeguarded in non-Catholic or non-sectarian associations or clubs?

The Socialists, in Germany, have been making propaganda for their evil cause among the boys. And in this they have been so successful that the Catholic press has repeatedly pointed out the danger. Do we not plainly see and understand, then, that the enemy is hard at work to get control of the boys? The object is plain enough. And if we Catholics, priests and laymen, remain idle and indifferent, permitting the enemy to continue and complete the work, then with the boy of today we shall lose the man of tomorrow, and without the man of the future our Christian social reform movement will amount to nothing.

The boy problem is being solved the wrong way, decidedly. Many of those who ought to be ours, will one day be found in the ranks of our adversary, thanks to our own criminal neglect, and great will be the surprise and pitiful the lamentations of those who intended to "renew the face of the earth."

Dr. Pieper of Muenchen-Gladbach aptly says that three parties are very much interested in the correct solution of the boy problem: the family, the State, and the Church. And most assuredly will every sensible father see to it that his boy shall be the pride and honor and not the disgrace of the family; the State will undoubtedly prefer good and excellent citizenship to an increasing criminality—nor can it be a matter of indifference for the Church whether the boy falls a prey to immorality and subsequently to infidelity, or remains firm and faithful, ready to sacrifice all for the cause of God.

From this it is evident that the parents, and the State, and the Church all have a duty to perform towards the boy, upon whom the future weal or woe of society depends. We are confronted by a difficult and a very important problem and there certainly is danger in delaying the solution. We emphatically declare that the Catholic boy belongs to God, to God's Church, to his family and to his country. Hence we must have and hold him regardless of all the work and odds that may be against us. And let us not forget that indifference and neglect in this matter will inevitably result in the loss of the man and the loss of the future.

The Church and Woman Suffrage

What should the Christian think on Christian principles of the proposal to give women the right to vote? The Rev. Jos. Keating, S. J., says on this subject in the course of an interesting article in No. 566 of the *Month*:

The Christian thinks, of course, that, if the claim is a right and just one, it should be granted.

How shall it be proved to be just? To be just it must be in harmony with God's known purposes, and, specifically, in accord with His institution of the family. Will the wife's right to vote inflict any real or permanent injury on family life? It is impossible to see any reason why it should. It is no part of the husband's prerogative to dictate his wife's opinions on politics. The actual voting would occupy an hour or so every year or two; most wives and mothers could manage to spare that amount of time without neglecting family duties. As it is, the political preferences which settle the vote may be entertained and expressed in daily intercourse; no new element of potential discord is introduced by the right to express them through the ballot-box.

As far as the family is concerned, the Church—and not a few eminent churchmen—gives the suffragette a free hand.

But the Church is concerned with the interests of the State also,

in so far as she desires justice to prevail everywhere. The Church, then, recognizes the right of the State to restrict the franchise for reasons of State. She does not quarrel with the disfranchisement of the army and navy, or of minors, or of prisoners or lunatics. There are good State reasons for such restriction.

The question, then, finally comes to this—Apart altogether from the family, should woman, in the interest of the State, be prevented from voting for the lawmakers?

Opinion is greatly divided, which shows that the dictates of justice in the matter are not yet sufficiently clear. So, in the absence of any crying injustice directly traceable to the denial of the suffrage to women, the Church, too, is silent.

I shall be told by vehement suffragists that the whole of history is resonant with such crying injustices, that women have been left ignorant and undeveloped and kept in suppression for ages by reason of man-made laws, that low and unworthy ideas of the female character have been reflected in male legislation, that the already iniquitous divorce law is made still more unfair by discriminations against the weaker sex.

The indictment in general cannot be denied, but its force is well-nigh discounted altogether by two considerations, viz., that women in the past have generally acquiesced in the treatment they received, and that, if man-made laws caused the injustices, man-made laws have also very largely removed them. These considerations, and that other, that the Church in matters social and political does not generally go ahead of the ideas of the age, are enough to free her from the charge of conniving at the oppression of women.

If an opinion is asked on the more general arguments that taxation without representation is unjust, and that those who obey the laws should, in a democracy, have some share in making them, I cannot see that Christian teaching asserts either of these propositions without much qualification, the extent and grounds of which cannot here be discussed. I need only say that the Church does not discover injustice in taxation which bears a fair proportion to means and is expended for the general welfare, even though the payee has no voice in the imposition or distribution, and, furthermore, that the Church's conception of human law as deriving its final sanction from God does not tolerate disobedience to ordinances which are not in themselves bad.

Questions of expediency, such as the usefulness of female opinion in matters concerning women and children, and the inadvisability of embittering a large section of the community, by withholding what they consider a right, are, of course, still further removed from the Church's direct concern.

Generally speaking, the Church favors every development of woman's personality, intellectual and moral, social and political, which can be shown to leave proper scope for her functions in the family.

"The Lourdes of Christian Antiquity"

BY VICTOR WINTER, S. J., ST. LOUIS UNIVERSITY

It was a rare event in the history of Christian archæology when, during the summer of 1905, the ruins of the ancient capital of Lybia were unearthed. No discovery has equalled this in importance since the genius of De Rossi solved the mystery of the catacombs of early Christian Rome. In the present instance a Catholic priest, Monsignor C. M. Kaufmann, has the undivided honor of having located, and in the course of the following years excavated, "the Lourdes of bygone centuries," with its basilicas and palaces and above all the holy shrine of St. Menas.

This ancient site has justly been called the Marble City of the Mariut, for its buildings were covered with white marble, its basilicas constructed of, and its altars, columns and statues hewn out of huge blocks of the same precious material. When the excavators brought from the ruins mountains of that costly stone, there was no more doubt about the truth of the words of the ancient monk Epiphanius that "Nothing in the territory of the Nile could be compared with the temple of Menas."

The twentieth century stands admiringly before these ruins, which were once the centre of countless pilgrimages. Though for more than a thousand years this shrine was hidden away and forgotten beneath the sand of the desert, it has now been unearthed and placed before the educated world to bear witness to the Catholic faith and devotion of long-past generations.

On the eleventh of November the Church celebrates the feast of St. Menas, the son of a Roman prefect of Phrygia. Though he felt an aversion to the military life, Menas, in obedience to the wishes of his friends and protectors, rose to a high post in the Roman army. When the persecution of Diocletian broke out, the youth beheld many deeds of Christian heroism. Disgusted with the brutality of the world he fled secretly into the desert. But a vision soon revealed to him God's intentions and led the soldier back to the field of battle.

It was the day of the equestrian games, crowds had gathered from all parts of Phrygia, and the amphitheatre was thronged with the assembled multitudes. The magistrates and military officers were seated in state about the Roman governor, and every eye was watch-

ing eagerly for the beginning of the spectacle. At this moment a young officer entered the arena and, addressing the governor with dauntless courage, he proclaimed in the presence of all those crowds his adherence to the proscribed religion of Jesus Christ. What a surprise when the crowds recognized in the fearless youth the son of the prefect,—when the officers saw the face of their friend Menas whom they had missed for so many days! But the imperial decrees were severe and allowed of no exception. His friends and relatives endeavored to change the resolution of Menas, but their attempts were as fruitless as the threats and tortures of the governor, and all the terrors of the imperial inquisition. After untold sufferings Menas was beheaded for the faith.

Immediately after his martyrdom the miracles wrought by his intercession caused his relics to be taken to Lybia, where a stately sanctuary soon rose over the tomb of the martyr and pilgrims from all climes found health and consolation. There for six centuries a continuous procession of the unfortunate, the sick, the blind, the lame and the deaf, came for relief, and thousands returned healed in body and soul, and eager to spread the glories of St. Menas in their distant homes.

In the time of Constantine the Great a basilica was erected over the shrine. Its three naves have been found to measure 120 feet in length and some 70 feet in width. No less a person than St. Athanasius consecrated the building for the divine service. The altar faces eastward, encircled by a marble railing, and is built above the tomb of St. Menas in the manner of the well-known *Confessio* of St. Peter at Rome. At the western end of the church the excavators found a deep shaft connecting the church with the holy well of St. Menas, from which miraculous water flowed. Two recesses, all covered with marble, gave the pilgrims the opportunity to draw the water, just as one sees in our own days at the shrine of the Blessed Virgin at Lourdes.

The original basilica was soon found too small and an addition (180 x 150 feet) was built in the purest basilica style under the Emperor Arcadius. Experts admire even now the artistic character of the work and class it with the famous basilica of St. Paul outside the walls of Rome. Its roof was supported by fifty-six marble columns of enormous size, whose bases are still in their place, while many of the shafts lie shattered on the marble floor of the basilica. Around the altar with its baldachin are still visible the seats for singers and priests, and the elevated seat of the abbot, all precious pieces of sculpture done in white marble.

Convenience demanded another addition to the west in the form of a baptistery, which is octagonal in shape and in the Byzantine style.

It contains the baptismal font, a large basin in which neophytes were immersed according to the ancient ritual and whence they were led to a colonnade nearby to receive at once the Sacrament of Confirmation.

Near the original basilica another church was found containing lavatories, cells with bathing tubs, and pipes connecting with the holy well,—another point of similarity with the famous French shrine of our days.

By two rows of marble stairs, each of about thirty steps and some six feet in width, the pilgrim descended to the crypt far down below the old basilica. A cylindrical vault about fifteen feet high led to the tomb of St. Menas. The crypt appears like a large cave, the walls were covered with marble. Near the tomb is a relief representing the Saint as a Roman officer, standing in prayer; on either side of him lies a camel, (the symbol of Egypt and the desert). In the ceiling above the reliquary there is a semicircular opening which allowed the pilgrims to view the shrine from the basilica above. Next to the tomb is a small chapel, and further on we come upon extensive catacombs.

The fame of St. Menas had spread over the entire Christian world and pilgrims of every race knelt at this hallowed spot. St. Menas' bottles were found in distant countries, and thus the use of the miraculous water has been proved in Africa, Asia, Gaul, Germany and Russia. The decadence of the pilgrimage dates from the seventh century, when the approach of the savage hordes of Islam spread destruction along the banks of the Nile, tearing down the cross and planting the crescent above the works of Christian civilization.¹

A History of the Devotion to Our Blessed Lady

BY ARTHUR PREUSS

In the second volume of his *Geschichte der Verehrung Marias*, the Rev. P. Stephen Beissel, S. J., has extended the scope of his researches; for while the first volume² deals only with the cult of the Blessed Virgin in medieval Germany, the second traces the history of that devotion throughout the civilized world during the sixteenth and seventeenth centuries. (*Geschichte der Verehrung Marias im 16. und 17. Jahrhundert. Ein Beitrag zur Religionswissenschaft und Kunstgeschichte. Von Stephan Beissel S.J. Mit 228 Abbildungen.* ix & 517 pp. 8vo. B. Herder 1910. \$4.15 net.)

¹ For some recent literature on the subject of "the Lourdes of Ancient Egypt" the reader is referred to the C. F. REVIEW, Vol. XVIII, No. 19, p. 568.—A. P.

² *Geschichte der Verehrung Marias in Deutschland während des Mittelalters. Mit 292 Abbildungen* (xii & 678 pp. 8vo. B. Herder. 1909. \$5), noticed in the CATHOLIC FORTNIGHTLY REVIEW, Vol. XVI, No. 6, p. 473.

Fr. Beissel follows the expository method and rarely engages in polemics. He treats in considerable detail the various problems that have arisen with regard to the origin of the principal devotions to the Blessed Virgin practiced at the present day. He shows, *e. g.*, that the Rosary, as we know it, was not preached by St. Dominic, but is of comparatively recent date, and he recounts the various forms it assumed until it became stereotyped in modern usage.

The pious legends connected with the Blessed Virgin he treats with prudence and respect. He observes and proves that the devotion of the faithful to the Mother of our Divine Lord was at all times, even during the Middle Ages, firmly grounded on the certain teaching of the faith, and not on uncertain legends. He does not hesitate, however, to admit that those legends, at times, occupied too large and important a place in popular sermons and devotional literature, though we must never forget that even though some of them may offend our refined taste, they "are at bottom inoffensive both from the dogmatic and the moral point of view."

Fr. Beissel's attitude on the much-debated question of the Holy House of Loreto may be briefly summarized thus: Modern critics have gone too far in affirming that the legend postdates the year 1472, that it fully developed in less than half a century (before 1531), and that it had no other foundation than in the imagination of Tolomei and those who embellished his story. The legend undoubtedly existed as a popular tradition long before 1472. The main difficulty against its historic authenticity lies in the fact that there seems to have been no "Holy House" at Nazareth to be transported to Loretto. The discussion is not yet finally closed, and Fr. Beissel judiciously reminds both the defenders of the pious tradition and its adversaries, that no question of faith is involved, and even if the translation turns out to be a fiction, the Santa Casa should be treated with respect.

Perhaps the most interesting feature of Fr. Beissel's beautifully illustrated volume is the development of the cult of the Virgin as manifested by the works of Christian art. The present volume, like its predecessor, is truly an important "contribution to the history of art," and perhaps its only fault in this respect is, that the reverend author is not quite consistent in his appreciation of the productions of the baroque style and for other than strictly scientific or artistic reasons excludes from his illustrations a number of representations of the Madonna which do not entirely chime with the devotional spirit of our own time.

We sincerely hope Fr. Beissel will be spared to complete this splendid undertaking of his by a third volume on the history of Marian devotion in the 18th and 19th centuries.

FLOTSAM AND JETSAM

The New Code of Canon Law

The bishops of the world are now studying the first part of the new Code of Canon Law submitted to them by the Holy See for criticism and suggestions. We are indebted to a reliable Roman journal for the following account of this important document:

In some respects the part of the Code now submitted to the examination of the hierarchy is the most important and difficult of the three. The Commission has followed the old division of Canon Law which groups all ecclesiastical legislation under the three heads: (a) Persons; (b) Things; (c) Judgments, and the volume just completed deals with Persons. It comprises a chapter dealing with clerics in general, their common and special rights and duties and prerogatives; it deals with ecclesiastical jurisdiction, ordinary and delegated; the manner in which it is acquired and in which it ceases. Then the Code treats specifically of the Supreme Head of the Church, the Roman Pontiff, the method of his election, his authority, rights and prerogatives. Part of this new legislation, dealing with the vacancy of the Holy See and with the election of the Sovereign Pontiff has been already promulgated. Then the first part of the Code treats of the electors and immediate councillors of the Pope, the Sacred College of Cardinals, the Roman Curia with its congregations, tribunals and administrative offices. Here, too, Pius X, in his Apostolic Constitution "Sapienti consilio," has anticipated the promulgation of the complete Code.

An important section of the draft is occupied with the direct representatives, permanent or temporary, of the Holy See throughout the world: legates, nuncios, internuncios, Apostolic delegates, vicars and prefects Apostolic, and a less important one with the prelates of the pontifical family: protonotaries, domestic prelates, chamberlains and chaplains.

After that comes the section dealing with the hierarchy: patriarchs, primates, archbishops, and bishops; the greater part of which is, of course, concerned with bishops: the qualifications required for their election, their authority and rights, their duties towards the Holy See and metropolitans, their obligation of residence, etc., their jurisdiction over the clergy and faithful of their dioceses, their position with regard to the cathedral chapter or diocesan council.

Of special interest to the clergy in general will be the part of the new Code relating to parish priests and their assistants. No small part of the ground here has been covered by the Decree "Maxima cura," which affords a good indication of the character of the new legislation regarding the duties and obligations of the parochial clergy. It is possible that in the definite version of the Code explicit provision will be made for recourse to the Holy See against decrees of administrative removal. The discipline of the clergy has been largely retouched, and it is doubtless this fact which has given rise to recent reports concerning the age of ordination, community life, etc.

Among the other matters treated in this first part are synods: general, national, provincial and diocesan; the religious orders and congregations both of men and women, tertiaries, confraternities and other religious societies. Finally the *De Personis* treats of the laity: Catholics, baptized non-Catholics, and the un-baptized.

If six months are given to the bishops to study this first part of the Code, it is reasonable to assume that six months will suffice for the other two parts collectively; for while the Code is divided into three parts, Part I occupies as much space as the remaining two, and is concerned moreover with the most difficult questions. In the second part of the Code the sacraments occupy two-thirds of the matter and matrimony alone about one-half.

The Lesson of the Floods

The devastating flood that has lately been undermining levees and submerging cities, towns and lowlands along the lower Mississippi, is only what was to have been expected, with the whole wide watershed of the North American Continent covered with from one to five feet of snow. As Mr. Hicks points out in his *Word and Works* (Vol. 49, No. 5), if the flood water had been diverted into vast reservoirs and inland lakes along the upper and tributary streams and rivers, the flood would have been prevented, and ample supplies of water for power, irrigation and the prevention of low water in the summer, would have been stored up. We never shall believe that Almighty God hauls ponderous supplies of water to the tops of continents, simply to rush down to the ocean in overwhelming del-

uges. The wise and beneficent God provides periodic water harvests as really and intentionally as He does the harvests of corn and wheat. When will humanity learn and apply this lesson? Until we do, the greatest and most bountiful provisions of Heaven will go on turning into besoms of waste and destruction.

A Dangerous Practice

We wonder how any one with a sense of humor can sit with a straight face and listen to the exaggerated estimates of "Elkdom" that are so often uttered at the "annual memorial services" of the Elks. The incomprehensible thing about these exaggerations is that most frequently they fall from the lips of men with Irish names [and, we may add, professing the Catholic faith]. Here is a passage, as reported, from one memorial day address:

The fraternity of Elks is founded on the principles of charity, justice, brotherly love and fidelity. It has erected a noble temple with its foundation set upon a belief in a supreme being; its superstructure girded and strengthened by the pillars of charity, justice and brotherly love and arched by the canopy of heaven, within which, illuminated by the rays of the star of fidelity, there bursts forth the sweet anthem of man's humanity to man. While without, Mammon's god holds sway, within, there is but one true God to whom, and in whom, we pledge obedience.

Which means, if it means anything, that the Protective Order of Elks is the Ark of Salvation, outside of which there is no God but Mammon. But we are quite sure the man who said these words never gave any thought to their meaning. They simply sounded well. Nevertheless, it is a very dangerous practice, this unqualified eulogy of any human

organization. There is only one organization on earth to which Catholics should ascribe the virtues and attributes that Elk orators so often given to the B. P. O. E., and that is the Catholic Church. — *Sacred Heart Review*, Vol. 44, No. 26.

A Cipher in the Bible?

Baconian ciphers are common, but Biblical mysteries of the sort are a new thing under the sun.

It is such a discovery, nevertheless, that is said to be behind the explorations in Jerusalem that caused something of a sensation last summer.

According to the *Biblical World*, published by the University of Chicago, a party of Englishmen, "by no means archaeologists nor professing to be such," have been excavating off and on for about three years on the southern and eastern ridge of the ancient site of Jerusalem, the part usually known as Ophel, considered by modern scholars to be the location of the original Zion or City of David. Although the object of the work there was for a long time treated with reserve by the explorers and was the subject of much curious speculation by outsiders, Capt. Parker, the leader of the party, has now made the public statement that he has undertaken this expensive expedition on account of a cipher discovered by a Swedish professor in certain parts of the Bible, which described in explicit terms, according to its discoverer, the hiding-place of a large collection of treasure buried in the hill of Ophel.

It must not be supposed that this treasure consists of "mere antiquities," such as the ark of the covenant or the tables of the law,

for many thousands of pounds are to be lavished upon the undertaking. All this is set forth in the April number of the *Biblical World* in enterprising italics and capitals, with the added information that its readers will find in its May number "the continuation of this fascinating story of one of the most sensational expeditions which has ever been undertaken in excavations on the site of Jerusalem."

The account in the May *Biblical World* is from the pen of Dr. E. W. G. Masterman, of Jerusalem, who witnessed the work of the expedition and discusses its results and their significance in the identification of the sacred sites of Jerusalem.

Public curiosity about the cipher is evidently not to be satisfied for the present.

The Rule of St. Clare

It was befitting that the American biographer of St. Clare, who is at the same time one of the best living authorities on early Franciscan history, should make a contribution to the seventh centenary, celebrated this spring, of the establishment of the Order of Poor Clares, which still numbers 599 monasteries with 11,330 inmates. Father Paschal Robinson's *The Rule of St. Clare* (Philadelphia: The Dolphin Press. 1912. 10 cts. net) is but a small pamphlet, yet a contribution of importance to an interesting and most intricate subject, and it will be highly prized by those who know what laborious research is necessary to disentangle a connected history of the Rule from the available documents.

Fr. Robinson distinguishes three stages in the evolution of the

Rule, all which occurred during the lifetime of St. Clare herself. The first Rule of the Poor Clares was a short *formula vitae* indicted by St. Francis, which unfortunately, has not come down to us in its original shape. It seems to have been a mere informal adaptation of the Gospel precepts already selected by the Seraphic Father for the guidance of his own companions. During the Saint's absence in the East, Cardinal Ugolino, then protector of the Order, afterwards Pope Gregory IX, drew up for the Poor Clares a written Rule modeled upon that of St. Benedict. This was confirmed by Honorius III and took away, at least in effect, the characteristic of absolute poverty. It was adopted by some of the convents of the Order, but St. Clare herself resisted it as at variance with the intentions of St. Francis, and it was never put into practice at St. Damiano. In 1253, only two days before St. Clare's death, Innocent IV solemnly confirmed this Rule by which the treasure of "Most High Poverty" was transmitted intact to her successors. However, the greater number of Poor Clares continued to follow the Rule drawn up by Cardinal Ugolino, which was confirmed by Ugolino himself, after his accession to the papal throne, and revived by Urban IV. In course of time this Rule became the one generally followed throughout the Order. In addition to it the several observances of the Order, as now constituted, follow special constitutions of their own.

Warning to Consumptives

That physicians of Northern and Eastern States who send indigent consumptives to the Southwest are guilty of malpractice, was the decision of the Southwestern Conference on Tuberculosis at its recent session at Waco, Texas. Plans for ameliorating the condition of consumptive strangers in the Southwest, and resolutions calling upon the federal government to convert military forts and reservations into tuberculosis hospitals were adopted. The question of discouraging further immigration of consumptives was discussed at length. A few extremists advocated quarantine restrictions, but this suggestion was rejected by the Conference as inadvisable at this time. It was decided to call upon the newspapers of the country to give publicity to the facts that there are no free hospitals for consumptives in the Southwest, that the charity organizations have no funds for the care of strangers, and that suitable work is hard to find.

The Conference decided that it was inadvisable for any consumptive to come to the Southwest without funds sufficient to maintain himself for one year, and denounced physicians who advise patients otherwise. It also decided to ask all railway corporations not to sell half-rate or charity tickets to the Southwest to any persons unless responsible parties guaranteed that such persons would not become public charges after reaching their destination.

ET CETERA

In the *Rosary Magazine* for May Miss Georgina Pell Curtis relates some of her experiences in "The Making of the American Catholic Who's Who." After reading this entertaining article most of us will judge less harshly the mistakes and blunders that have slipped into that eminently useful reference work.

*

Our Catholic weeklies are telling us what a staunch Catholic the late Justin McCarthy was. We will not question his Catholicity, but isn't it strange that it scarcely ever showed itself in his numerous newspaper and magazine contributions and in his popular books?

*

The intimate relations existing between the Knights of Columbus and the Elks are notorious. We have often commented on them. Recently a gentleman high in the councils of the order wrote to another gentleman, also a K. of C.: "The present Grand Exalted Ruler of the Elks is a Knight of Columbus by the name of Sullivan, of New Orleans, and I believe that three years ago a K. of C. was in a similar position towards the Elks."

*

Those who have read about the aura, that astral or spectral envelope in which every human body is supposed to be incased, will be shocked to learn that it is nothing more than the odor of perspiration. That is what Dr. M. M. Curtis, professor of psychology at Western Reserve University, says it is. It is a distressing theory. Many people do not like to admit

that they perspire, though that is a very necessary bodily function. How much less willingly would they admit that that which comes through the pores of the skin has odor. And to think that this aura, which has been described as a spiritual, ethereal, mysterious substance, is only an odor, and perhaps an offensive odor, and that the psychic research which has been summoned to solve the mystery is wholly unnecessary and even foolish—really, it is too much. If it does not drive one to drink, it may be expected to drive one to the shops for more perfume.

*

The *Outlook*, reviewing the English translation of Count von Hoensbroech's *Fourteen Years a Jesuit* (Vol. 100, No. 15) says: "...the volumes throw a strong searchlight on the inner workings of the [Jesuit] order." Hoensbroech is notoriously biased against the Society of Jesus, and the chief value of his work, if it has any value at all, consists in throwing a strong searchlight into the inner workings of his own warped and twisted mind.

*

The great agnostic, Robert G. Ingersoll, it is said, was one morning seated in a Washington city hotel, looking out of the great window, when a United States Senator, coming in, said: "Mr. Ingersoll, I saw a sad thing a moment ago. I saw a man struggling across the crowded street on crutches, and I saw another man strike the crutches away from him."

And Ingersoll rose with fingers twitching and eyes flashing and said: "I should like to see the man. I would punish him."

The Senator put his hand on Ingersoll's shoulder and said: "That is what you have been trying to do for years; striking away the crutches of people, the support of people in sorrow, the support of people in temptation."

*

In the article "Pius X" in the twelfth volume of the *Catholic Encyclopedia* (p. 137) we read: "By the Decree, 'Quam Singulari' . . . he recommended that the first Communion of children should not be deferred too long after they had reached the age of discretion." Such mild language

hardly does justice to the Holy Father's strong, emphatic teaching on this subject.

*

The credulity of the public in investment matters passes understanding. A magazine which a few months ago printed a burlesque announcement fashioned after the get-rich-quick literature, showing how a goose farm could make a \$100 investment return \$300,000 in a year, received scores of serious letters asking for further information. (Cfr. the *Outlook*, Vol. 100, No. 15). Magazines and newspapers that accept advertising of fake investment concerns have much to answer for in the suffering and sorrow brought upon trusting individuals.

LITERARY NOTES

—The new publishers of the *Official Catholic Directory*, P. J. Kenedy & Sons, of New York, did not succeed in bringing out this year's edition as promptly as they had hoped. But that was to be expected. Besides, the purchaser is recompensed for the delay by receiving a much improved book. To mention only a few of the improvements: The statistics of Catholic schools and institutions have been gathered after a new plan ensuring greater reliability. For the first time a report of the Canal Zone is published. The dioceses of Ireland are arranged according to ecclesiastical provinces (though why Ireland should precede England is a riddle). The changes and new appointments are brought up to March 1912. Thus there is a portrait of H. E. Mt. Rev. John Bon-

zano, the new Apostolic Delegate, and of Bishops Dowling and McGovern. The new diocese of Des Moines figures with names and statistics as complete as if it had been erected a long time ago. No doubt there are still defects, but the improvements made show that Messrs. Kenedy & Sons are minded to eliminate them as thoroughly and as rapidly as possible. There is every reason to expect that under their management the *Directory* will be better, more complete, and more reliable than it ever was before.—A. P.

—The Rev. Father Victor Cathrein, S. J., has completely overhauled his famous *Moralphilosophie* for the fifth edition recently published by B. Herder. (*Moralphilosophie. Eine wissenschaftliche Darlegung der sittlichen, einschliesslich der rechtlichen Ord-*

nung von Viktor Cathrein S. J. Fünfte, neu durchgearbeitete Auflage. Two volumes. xvi & 628 and xii & 769 pp. 8vo. B. Herder. 1911. \$6.50 net.) The merits of this comprehensive and scholarly manual are too well known to require repetition. It is the standard work in its particular line, especially valuable for its intelligent and profound treatment of such modern problems as Socialism, interest-taking, women's rights, etc. In spite of numerous additions the new edition is no bulkier than the fourth. This is due to the circumstance that the author has omitted the "Übersicht über die Sittenlehre der wichtigsten Kultur- und Naturvölker," which he intends to publish in a very much elaborated form as a separate volume under the title *Die Einheit des sittlichen Bewusstseins der Menschheit nach dem Zeugnisse der Ethnologie*, a work to which all readers of the *Moralphilosophie* will doubtless look forward with keen interest.—A. P.

—*Untersuchungen und Urteile zu den Literaturen verschiedener Völker. Gesammelte Aufsätze von Alexander Baumgartner S. J. Erste bis vierte Auflage.* (xii & 949 pp. 8vo. B. Herder. 1912.) This stately volume contains sketches and essays supplementary to the author's *Geschichte der Weltliteratur*, which death prevented him from completing. Most of these sketches and essays have been previously published in the *Kirchenlexikon*, and in the *Stimmen aus Maria-Laach* and other magazines. Thirty-six of them deal with the literatures of Germany and Austria, nineteen with those of Spain and Portugal, sixteen with English, Irish, and Amer-

ican literature, and fourteen with the poetic productions of the Scandinavian nations. The studies in American literature naturally interest us most. They are: "The History of American Literature" (pp. 762—766), "Romanticism in North America" (pp. 766—767), and "Edgar Allan Poe" (pp. 767—791). Three essays deal with Shakespeare, his religious belief, and his relations to the Catholic Church. The series concludes with a fine critical estimate of the works of Henrik Ibsen. The volume has independent value and can be purchased separately. (Price \$4.25 net.)—A. P.

—*The Encyclical of Leo XIII on the Labor Question. A Lecture. By Dr. C. Bruehl.* (Milwaukee. 1911. 20 pp. 5 cents.)—This is an excellent commentary on the chief doctrines of the "Rerum Novarum." The influence of religion, State intervention, the living wage, and labor organizations are treated with particular concreteness and suggestiveness. For example, we find the following paragraph under the head of State intervention: "What can the State do? Procure sanitary conditions of labor, establish a minimum living wage, prevent monopolies and the arbitrary raising of prices, distribute with more fairness the public burdens by an equitable taxation, facilitate the acquisition of small property, prevent land speculation, extend municipal or collective ownership to cases where it proves desirable, control the national resources, impede the combination of trades under one management, protect small industry and trade, and—but this would do for a start" (pp. 14, 15). Persons who have difficulty in finding suf-

ficiently definite social teaching and remedies in the Encyclical itself, could not do better than to read it with this little pamphlet as commentary. — JOHN A. RYAN, D. D.

—Prof. G. Hoberg, of the University of Freiburg i. B., has undertaken the meritorious work of preparing a new and revised edition of Dr. Franz Kaulen's scholarly and comprehensive Introduction to Sacred Scripture. The first volume, comprising the general Introduction, lies before us. (*Einführung in die Heilige Schrift des Alten und Neuen Testaments von Franz Kaulen. Erster Teil. Fünfte, vollständig neu bearbeitete Auflage von Gottfried Hoberg. Mit sieben Schriftproben im Text und einer Tafel.* x & 265 pp. 8vo. B. Herder. 1911. \$1.50 net). Larger type has been chosen for the small-print portions, and there are nearly 100 pages more than in the previous edition. Among the numerous additions we note a discussion of the famous "Comma Ioanneum," new information on the apocrypha, and very serviceable chapters on the Syriac and Armenian translations of the Bible (the latter contributed by Prof. S. Weber). The bibliography is reasonably complete, accurate, and up to date. The title-pages of the Vulgate editions of 1590 and 1592 are reproduced in facsimile. Kaulen's work gains immensely by Hoberg's revision (on some additional desiderata see Linden in the *Zeitschrift für kath. Theologie*. 1912, No. 1). We hope the remaining volumes will appear soon.—A. P.

—*The Matrimonial State*. By William Poland, S. J. (St. Louis: B. Herder. 1911. 55 pp. 25 cts.)

Father Poland's discussion of this subject is arranged under four main heads: the Marriage Contract; its Unity and Indissolubility; the Domestic Commonwealth; and Civil Paternalism. The last two divisions contain a very satisfactory summary of the Catholic teaching on the nature and extent of family authority, and on the control and education of children. The paragraphs on divorce and polygamy, however, are far from convincing. If, as Father Poland maintains, divorce be essentially opposed to the natural law, it would seem that the Author of nature could no more change the essential relations underlying this essential opposition than He could so modify the essential relations between the creature and Himself as to legitimize blasphemy. The proposition that civil divorce is essentially and always wrong must obviously be proved from the individual, domestic, and social consequences that would follow from its application in a *single case*. But the arguments of the author (pp. 21-29) merely show that *very free* divorce, divorce obtainable for an almost unlimited number of causes, is destructive of the necessary peace and stability of conjugal society. The evil effects that he describes are not verified in Canada and Ireland, in both of which countries the institution of divorce exists and is sometimes, though very rarely, set in operation. The author would find it very difficult, indeed, to show that either of these countries is, owing to the presence of divorce, in any appreciable danger of "collapse and ruin" (pp. 28, 29). The essential immorality of divorce is not prov- describe the consummation of the

able from the bad effects of *unlimited* divorce, any more than private landownership can be demonstrated to be immoral from the disastrous effects of Irish landlordism. Until divorce in the strictest practicable conditions, and reduced to the lowest practicable rate, is shown to be notably harmful to society,—the thesis that divorce is essentially contrary to the natural law will remain unproved and unprovable. — JOHN A. RYAN, D. D.

—*Enchiridion Patristicum. Locos SS. Patrum, Doctorum, Scriptorum Ecclesiasticorum in usum Scholarum Collegit M. J. Rouët de Journal S. J.* (xxiv & 887 pp. 12mo. B. Herder. 1911. \$3.15 net.) This Patristic source-book is a fit *pendant* to Denzinger's famous *Enchiridion Symbolorum* and Kirch's less famous but equally useful *Enchiridion Fontium Historiæ Ecclesiasticæ Antiquæ*. 2,389 extracts from 102 authors (Greek, Latin, and Oriental) are reproduced in chronological order. The series begins with the "Teaching of the Twelve Apostles" and concludes with John of Damascus, whose famous "Fountain of Wisdom," in the words of Bardenhewer, is "a faithful mirror of the traditions of the Greek Church." With but few exceptions, the compiler has gone to the latest and most approved editions. The Greek Fathers are quoted in the original with a Latin translation, the Oriental authors in Latin only. The work is not an anthology, but a collection of dogmatic texts digested for the convenience of theological students. As such it is sure to prove useful. For scientific purposes the work is less valuable, because not

absolutely reliable in detail (thus Cyprian, *De Unitate Ecclesiæ*, 4, is reproduced inaccurately) and in some instances based on Migne instead of the standard critical editions (as in the case of the letters of Pope Gregory I). No less than four separate and distinct indices enhance the practical usefulness of this handy compilation.—A. P.

—The second volume of Dr. Martin Grabmann's *Geschichte der scholastischen Methode*, a work which, upon the appearance of the first volume, we hailed as truly epochmaking, traces the development of the Scholastic method through the twelfth to the beginning of the thirteenth century. After giving a general survey of the twelfth century, the learned author, who draws his data mostly from unpublished sources, shows what means the Scholastics of that time employed in their philosophical speculations and which were their guiding principles. He then explains the origin of the *sententiæ* and *quaestiones* in the schools of William of Champaux and Anselmus of Laon, and devotes separate chapters to Peter Abélard, Hugh of St. Victor, Robert of Melun, Peter Lombard, the School of Chartres, the Biblicomoral movement founded by Petrus Cantor and Peter of Poitiers and the (as yet unpublished) writings of the summists who flourished at Paris towards the beginning of the thirteenth century. The results of Prof. Grabmann's researches are not only deeply interesting in themselves, but of genuine and lasting importance for the history of dogmas and that of philosophy and theological literature in general. A third and final volume, soon to be published, will

Scholastic method at the hands of its great masters in the thirteenth century, especially St. Thomas Aquinas. Dr. Grabmann's style is clear and attractive. (*Die Geschichte der scholastischen Methode nach den gedruckten und ungedruckten Quellen bearbeitet von Dr. Martin Grabmann. Zweiter Band: Die scholastische Methode im 12. und beginnenden 13. Jahrhundert.* xiii & 586 pp. 8vo. B. Herder. 1911. \$2.95 net.)—A. P.

—*Socialism, Individualism, and Catholicism.* By Rev. J. J. Welch. (London: Sands & Co. 62 pp. Six pence). The substance of this booklet was delivered as a series of lectures by the author in Manchester. While the combination of topics is not new, the treatment of them here and there is fresh, vital, and sane. Especially concrete and helpful is the discussion of the evil results of individualism. Inequality of wealth, poverty, the living wage, misdirection of labor, old age pensions, private property, and many other practical subjects receive brief but suggestive discussion. In the author's opinion "thirty shillings per week is now the minimum wage necessary to keep a family above the poverty line, to allow it some small luxuries, and to enable it to lay by something for times of sickness, unemployment, and old age" (p. 39). And yet, according to the reliable statistics furnished by Professor Bowlby, the proportion of adult men getting less than this wage in the United Kingdom is fifty-three per cent. — JOHN A. RYAN, D.D.

—In this age when there are few men who are not infected with materialism, it is refreshing to find that a book entitled *De Vita Regulari* (Fr. Pustet & Co.)

can find a publisher. Though intended mainly for Benedictines, members of other Orders will find therein much merit. The booklet ought to find an English translator.—CHARLES H. MOHR, O. S. B., Abbot of St. Leo Abbey, Fla.

Books Received

[Every book or pamphlet received by the FORTNIGHTLY REVIEW is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another to call for special mention.]

LATIN

Conspectus pro Officio Divino iuxta Novum Psalterium Novasque Rubricas Recitando. 32 pp. 32mo. Ratisbon, Rome, New York and Cincinnati: Fr. Pustet & Co. 1912. 10 cts. (Wrapper.)

Mutationes in Breviario et Missali Romano Faciendae ad Normam Motu Proprio de Diebus Festis, Decretorum S. R. C. 24. et 28. Julii 1911 et Constitutionis Apostolicae "Divino Afflatu." 32 pp. 32mo. Fr. Pustet & Co. 1912. 10 cts. (Wrapper.)

Psalterium Breviarii Romani cum Ordinario Divini Officii Jussu SS. D. N. Pii PP. X Novo Ordine per Hebdomadam Dispositum et Editum. Editio Secunda post Typicam. xix & 349 & 14 pp. 32mo. Fr. Pustet & Co. 1912. 85 cts.

ENGLISH

Life of James Cardinal Gibbons. By Allen S. Will, A. M., Litt. D. xv & 414 pp. 8vo. Baltimore: John Murphy & Co. 1911. \$1.50.

Our Heavenly Guest. A Manual of Prayers for General Use. With Special Devotions and Exercises for Children's Solemn Holy Communion, etc. Compiled by Rev. Bonaventure Hammer, O. F. M. New York and Cincinnati: Fr. Pustet & Co. 1912. 40 cts. retail.

The Reason Why. A Common Sense Contribution to Christian and Catholic Apologetics. By Bernard J. Otten, S. J., Professor of Theology in St. Louis University. x & 347 pp. 8vo. St. Louis, Mo.: B. Herder. 1912. \$1.25.

Notes on the Catholic Church in Florida. 1565—1876. [By the] Very Rev. H. P. Clavreul, V. G. 46 pp. 12mo. St. Leo, Fla.: Abbey Press. [1912] (Wrapper.)

The Mustard Tree. An Argument on Behalf of the Divinity of Christ. By O. R. Vassall-Phillips, of the Congregation of the Most Holy Redeemer.

With a Preface by Mgr. Benson and an Epilogue by Hilaire Belloc. xxxii & 530 pp. 12mo. New York, Cincinnati, Chicago: Benziger Brothers. 1912. \$1.75 net.

The Official Catholic Directory and Clergy List for the Year of Our Lord 1912. New York: P. J. Kenedy & Sons. \$1.

The Price of Unity. By B. W. Maturin. xxxi & 283 pp. 12mo. New York: Longmans, Green & Co. 1912. \$1.50 net.

Saint Francis of Assisi. A Biography. By Johannes Jørgensen. Translated from the Danish with the Author's Sanction by T. O'Connor Sloane, Ph.D. xv & 428 pp. 8vo. New York: Longmans, Green & Co. 1912. \$3 net.

Simple Instructions on the Holy Eucharist as Sacrament and Sacrifice. By the Very Rev. Geo. Edw. Canon Howe. First Thousand. xii & 384 pp. 12mo. Newcastle-on-Tyne: J. J. Longhurst; London: R. & T. Washbourne Ltd. 1912. \$1.25. (American agent: B. Herder, St. Louis, Mo.)

The Humanity of Jesus. By Father Moritz Meschler, S. J. Authorized Translation. 133 pp. 12mo. London: Sands & Co.; St. Louis, Mo.; B. Herder. 1912. 75 cts. net.

For Frequent Communicants. Aids to Devotion. Preface by W. Roche, S. J. New Edition. 87 pp. prayer-book size. Benziger Brothers. 1912. 5 cts., per 100, \$3. (Wrapper.)

History of Rome and the Popes in the Middle Ages. By Hartmann Grisar, S. J., Professor at the University of Innsbruck. Authorized English Translation Edited by Luigi Cappadelta. Volume II. xvi & 362 pp. royal 8vo. London: Kegan Paul, Trench, Trübner & Co.; St. Louis, Mo.: B. Herder. 1912. \$4.50 net.

Catholic Church Hymnal for Sanctuary, Choir, or Congregational Use. For Unison or Mixed Voices. Edited by A. Edmonds Tozer. viii & 360 pp. 18mo. New York: J. Fischer and Brother. Edition with music, cloth binding, \$1.

The Rule of St. Clare and its Observance in the Light of Early Documents. A Contribution to the Seventh Centenary of the Saint's Call. By Fr. Paschal Robinson, of the Order of Friars Minor. 32 pp. 8vo. Philadelphia: The Dolphin Press. 1912. 10 cts. net. (Wrapper.)

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GERMAN

Wie betet man das neue Brevier? Erklärung des Reformbreviers, seiner Einrichtung und Gebetsweise. Von Prof. Dr. Michael Gatterer S. J. Dritte verbesserte Auflage (9.—12. Tausend). 36 pp. 18mo. Innsbruck: Felician Rauch (L. Pustet). 1912. American agents: Fr. Pustet & Co. 10 cts. (Wrapper.)

Die Nachfolge der seligsten Jungfrau Maria. Aus dem Französischen neu bearbeitet von P. Philibert Seeböck O. F. M. iv & 315 pp. 18mo. (Innsbruck: Felician Rauch (L. Pustet). 1912. 55 cts. (American agents: Fr. Pustet & Co.)

Das Evangelium nach Johannes, übersetzt, eingeleitet und erklärt von E. Dimmler. xiii & 286 pp. 32mo. M. Gladbach: Volksvereinsverlag. 1912. 1.20 Mk.

Himmelsleuchte. Exerzitienvorträge und Exerzitienbetrachtungen für Weltleute. Von P. Anastasius Josef Müller O. M. Cap. 575 pp. Mergentheim: Carl Ohlinger. 1911. 6.20 M. (about \$2.).

Die echte biblisch-hebräische Metrik, mit grammatischen Vorstudien. Von Dr. Nivard Schlögel. (Biblische Studien. XVII. Band, 1. Heft.) x & 109 pp. 8vo. B. Herder. 1912. \$1.35 net. (Wrapper.)

Die Selbstoffenbarung Jesu bei Mat. 11, 27 (Luc. 10, 22). Eine kritisch-exegetische Untersuchung von Dr. Heinrich Schumacher. (Freiburger Theo-

logische Studien, 6. Heft.) xviii & 225 pp. 8vo. B. Herder. 1912. \$1.35 net. (Wrapper.)

Das Beichsiegel in seiner geschichtlichen Entwicklung dargestellt von P. Bertrand Kurtscheid O.F.M., Doktor und Lektor der Theologie. (Freiburger Theologische Studien, 7. Heft.) xvi & 188 pp. 8vo. B. Herder. 1912. \$1.10 net. (Wrapper.)

Staatslexikon. Dritte, neubearbeitete und vierte Auflage. Unter Mitwirkung von Fachmännern herausgegeben im Auftrag der Görres-Gesellschaft zur Pflege der Wissenschaft im katholischen Deutschland von Dr. Julius Bachem in Köln und Dr. Hermann Sacher in Freiburg i. Br. Fünfter (Schluss-) Band. Staatsrat bis Zweikampf. Nachträge. viii pp. & 1532 columns royal 8vo. B. Herder. 1912. \$5 net.

"Erziehet eure Kinder in der Lehre und Zucht des Herrn!" Vorträge über die christliche Kindererziehung. Von einem Franziskaner-Ordenspriester. iv & 104 pp. 12mo. Innsbruck: Felizian Rauch (L. Pustet). 1912. 60 cts.

(American agents: Fr. Pustet & Co.)
Das Evangelienbuch der hl. Kirche in Fünfminutenpredigten für alle Sonn- und Festtage des Jahres dargestellt von P. Philibert Seeböck O.F.M. vii & 179 pp. 12mo. Innsbruck: Felizian Rauch (L. Pustet). 1912. 80 cts. (American agents: Fr. Pustet & Co.)

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Renati Cartesii Opera: *Dissertatio de Methodo, Dioptrice, Meteora, Principia Philosophiae*. Amstelodami 1644. (Bound in parchment, binding slightly damaged. Rare.). \$2.50.

Catechismus Romanus ex Decreto Concilii Tridentini. Ed. stereotypa 7a. Lipsiae 1862. 35 cts.

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Parvum Missale juxta Missale Romanum. (Practically the whole Roman Missal in the original Latin, in prayer-book form for laymen). Tournai 1905. 35 cts.

H. Denzinger, *Enchiridion Symbolorum et Definitionum*. Ed. 3a. Wirceburgi 1856. 50 cts.

D. Coghlan, *De Deo Uno et Trino et de Deo Creatore*. (In two volumes, practically new.) Dublin 1909. \$2.00. (worth, \$4.50.)

De Angelis, Ph., *Praelectiones Juris Canonici*. Rome 1877 sqq. Four Volumes. \$2.50.

Phillips, G., *Compendium Iuris Ecclesiastici*. Ratisbon 1875. 50 cts.

L. C. De Gratz, *Euchologium Graeco-Latinum*. (Greek-Latin Prayer-Book). Ed. 4a. Campoduni 1899. (Like new.) 35 cts.

Prümmer, D. M., O. P., *Manuale Iuris Ecclesiastici in usum Clericorum, praesertim illorum qui ad Ordines Religiosos pertinent*. Freiburg 1909. Two volumes. \$1.

Hilarius a Sexten, *Tractatus de Censuris Ecclesiasticis*. Moguntiae 1898. 50 cts.

Joh. Reuter, S. J., *Neoconfessarius practice Instructus*. Ed. nova. Ratisbonae 1870. 75 cts.

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G. Tyrrell, *The Faith of the Millions*. London 1901. 75 cts.

F. V. Holman, Dr. John McLoughlin, the Father of Oregon. With Portraits. Cleveland, O. 1907. (Practically new.) \$1.25.

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H. Klee, Katholische Dogmatik. Ausgabe in einem Bande. 4th ed., Mainz 1861. 65 cts.

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TOPICS OF THE DAY

A JEW ON THE FUTURE OF THE PAPACY

The May number of the *North American Review*, edited by George Harvey, contains an article by Isidor Singer, on the Future of the Papacy.

Mr. Singer is a Jew, and does not believe in the divinity of Christ, and consequently has no idea of the divine institution of the Church. Hence he must needs believe in its downfall, sooner or later. Does not this recall what Gamaliel said regarding the early Church? If it is God's work, then the powers of hell will *not* prevail against it, if it is man's work, it will crumble to dust anyway—so what's the use for us (Jews) to bother about it? Mr. Singer has not learnt his history well. The Church has passed through fiercer "crises" than the present one (think of the "dark" ages, think of the "Reformation"), and yet she always came out on top. Great historians were converted from Protestantism simply because their intimate knowledge of conditions *proved* to them the divine character of the Church. Non-Catholics talk of *crises* existing in the Church and threatening her future existence, but from a Catholic point of view there can be no real crisis of the *Church*, for she has the divine assurance of perpetual duration to the end of time. But there can of course be a crisis in the religious life of an individual Catholic. And that is really what is at the bottom of the present "trouble" (greatly magnified) arising from Modernism—it's a question of individuals more than anything else. The Church will continue to exercise her commission to teach all nations and also to teach us Catholics. It is for us to submit. No real Catholic can entertain any apprehensions regarding the future of the Church, but we must look out for ourselves lest we be drawn, by the so-called claims of modern science, into the whirlpool of doubt and despair.

THE WAR AGAINST ALCOHOLISM

Pope Pius X has appointed Cardinal Mercier, Archbishop of Malines, as special protector for the International Catholic League against Alcoholism. This League is an international federation of various Catholic temperance societies. It is represented on this side of the Atlantic by the Catholic Total Abstinence Society of America. We hope, with Cardinal Merry del Val, that this sign of the Holy

Father's special interest in the work of the League will effectively aid its further development and progress; for its aims are not only eminently humanitarian, but, as all genuinely humanitarian movements, thoroughly Christian and Catholic as well. Our only dispute with some of its champions concerns methods. The Catholic Total Abstinence Society of America of late years has been sloughing off its Manichaean radicalism and putting the agitation against alcoholism on a sound Catholic basis. The greater the success of the conservative element of the League along these lines, the more sympathy will the movement gain among American Catholics and the more likely is it to accomplish its purposes.

TAFT, ROOSEVELT, AND THE CATHOLIC CHURCH

President Taft has deemed it necessary or expedient to issue a public statement in answer to the charge that he has been "unduly favoring the Roman Catholic Church." He says he did not send Major Butt to see the Pope; he did not send a wireless message of welcome to the new Apostolic Delegate; and he did not concern himself with the question, raised at Boston, of cardinalial precedence. Some of our contemporaries call this statement "brave" and approve it in tone and substance. Others are inclined to charge it to political ambition and cowardice. The truth probably lies between these two extremes. The President's calm and dignified statement was very evidently dictated by apprehension that the charge of favoritism towards Catholics might hurt him in his campaign for the renomination. On the other hand, Mr. Taft is undoubtedly sincere in emphasizing that he has simply tried to be just to the Catholic Church and her interests. On the whole we believe it is the sentiment of intelligent and loyal Catholics the country over that he has succeeded in this;—that he has been fair and just to the Church, her representatives, and interests. The same may be truthfully said of Mr. Roosevelt. Both men have made mistakes. Both have been guilty of errors of judgment in this as in other matters. *Errare humanum*. But Catholics have nothing to fear, no matter how the contest between the two leaders may turn out. The recall of judges, it is true, is a doubtful and dangerous measure; but Col. Roosevelt has ceased to urge it of late, and in view of his essentially conservative character and antecedents it is not likely that, on sober second thought, he would seriously undertake to carry out such a radical notion.

THE QUESTION OF A CATHOLIC DAILY PRESS

The *Catholic Record*, of London, Ont., takes exception to the statement that "the first Catholic daily newspaper in English to be

issued in America will soon begin publication in Buffalo, N. Y." Our Canadian contemporary asserts that as early as 1882 there was issued at Toronto a Catholic daily paper under the name of the *Evening Canadian*, which continued for about six months and actually "died from prosperity. . . . The demand for the paper entirely outran its finances, and since the requisite capital was not forthcoming, the enterprise was reluctantly abandoned."

This is interesting if true. A Catholic daily in an overwhelmingly Protestant city dies after a prosperous existence of six months for lack of ready capital, and its publishers, and others who have watched its career, for thirty years thereafter make no effort to repeat the experiment!?! There must be something wrong with the English speaking Catholics of Toronto and of Canada generally.

As for the projected Catholic daily at Buffalo, the month of May, in which it was to have started, has come and gone and the much-heralded undertaking failed to materialize. Our information is that the enterprise has "died abornin'." The same is true of the Catholic daily so boastfully planned in Brooklyn. What deadly microbe invariably destroys these worthy and supremely necessary undertakings in the embryo? Is the Philadelphia *Nord-Amerika* right when it says: "A-lack-a-day! that's the way it generally goes! Our English speaking brethren take up a good idea with great enthusiasm and toot the big horn of self-glorification. But they have not that dogged persistence which plods unceasingly with the goal constantly in view."

Our esteemed contemporary suggests that, to make a beginning, one or the other of our prosperous Catholic weeklies issue a semi-weekly or tri-weekly edition with a view to making it a daily. That is the German way, but it will not do in this country. Our Catholic weeklies will first have to become real newspapers. The great majority are little less than enlarged parish calendars, and we lack the trained forces necessary to develop them.

THE PRESIDENTIAL TERM

The judiciary committee of the United States Senate has submitted a report strongly favoring a six-year term for the President, with ineligibility for reëlection. This is in line with the much-discussed Clayton resolution now before the House of Representatives. Both are plainly born of the present agitation over the question of a third term.

It goes without saying that even if the proposed resolution were adopted, the constitutional amendment necessary to put it into force could not become effective before 1914, at the earliest, and would

consequently be powerless to affect Mr. Roosevelt's ambition to break all presidential records. If he were elected again this year, he would thereafter be eligible for another term—then six years. Besides missing its aim, such a constitutional amendment, in the words of the *Nation*, would not appear like dignified legislation.

There is much to be said on either side of the third-term controversy, and if the subject is to be pursued with seriousness and profit, it must be studied in all its aspects. It will never do, for one thing, to go upon the theory of the presidency as it exists on paper, while overlooking the development of the office in actual fact. Nor can there be any wisdom in going ahead with a plan which might result in giving us, not an active and ambitious president for four years, but a *roi fainéant* for six.

THE POPE AND CONGREGATIONAL SINGING

The tenth congress of the Italian Association of St. Cecilia, which was recently held at Rome, was crowned by an audience given to the delegates by Pope Pius X. His Holiness congratulated Cardinal Rampolla, who is protector of the Association, and all present for the manner in which the congress had been conducted, and prayed, that God would bless the good work of church music reform. Among other things he said that it was his particular desire that the faithful should be induced and trained to take part in the liturgical chant. He told his auditors of the emotion he used to feel long ago, when he was himself a parish priest and a humble promoter of sacred music, whenever he was present at congregational singing of sacred hymns. "Then," he said, "the church used to be changed into a paradise." He mentioned especially the church of Burano, where the whole congregation, men and women alike, and even the little children, united their voices in praising God during the liturgical services.

Many of those present were choirmasters and organists, and to these especially the Holy Father recommended not to expect too much all at once, but to make the best of the means at their disposal, and, above all, to do what they could to spread the practice of congregational singing.

Modernism and Freedom of Inquiry

BY A CATHOLIC COLLEGE PROFESSOR

In a brochure entitled *Der Modernismus und die Freiheit der Wissenschaft*, Dr. Karl Braig of the University of Freiburg, Germany, discusses Modernism in its bearing upon the freedom of inquiry. The poor

Modernist who revels in fancied intellectual freedom is shown up to be a dyed-in-the-wool subjectivist, whose only criterion of religious truth is his irresistible, blind and unaccountable subjective feeling. The heart of the Modernist feels a need of apprehending the Absolute or Divine, much in the same fashion as the Pragmatist has a "need" of putting his thoughts into certain logical formulae or "truths." Now, this need, bursting forth with elementary force from the dungeon of his subliminal consciousness, clamors for recognition in the full light of wide-awake consciousness and thus creates a religious feeling or "belief". Religious truth is not *known*, but *postulated* by the Modernist.

There is nothing new under the sun. Long before the rise of Modernism, Kant indulged in similar aprioristic vargaries. The Scotchman Thomas Reid, of "common sense" fame, was another adventurous pathfinder to the gloomy regions of the *Caecus naturae instinctus*. Not even the distinction of novelty can thus be claimed for the modernistic teaching on the origin of religious truth.¹

From feeling it is not a far cry to *vital immanence*, which in the last analysis is disguised voluntarism. The subjective will is thus set up as the arbiter between truth and falsehood.

None but the Modernist fails to see the irony of fate in all this. While he boasts unlimited freedom of research, he tethers his mind to a blind feeling, which is of its very nature erratic and unaccountable. Nor is he satisfied with this self-enslavement, but like a fervent proselytizer seeks to shackle the minds of his fellow-men. This is what is called *vital permanence*: he desires that his personal feelings be rendered permanent in the race.

No charge is so frequently and persistently preferred against the Catholic Church as that of destroying the very birthright of the human intellect, the freedom of inquiry. She is said to stultify the masses and keep them in ignorance. But it is easy to see that such an indictment is a mere prank on the part of the Modernist, as well as a downright inconsistency. If the Modernist takes subjective feeling to be the ultimate criterion of Truth, what then hinders him from letting us Catholics believe what we think is worthy of belief? Or is his feeling any better than ours? By what criterion does he distinguish between feeling and feeling? Why this inconsistency of making war upon the Church for the reason that she differs from him? Dealers in Modern-"freedom of inquiry" and "intellectual slavery." The former they sell "freedom of inquiry" and "intellectual slavery." The former they sell knowingly and ostensibly, the latter they want us to take into the bargain.

¹ The connexion of Modernism with Kantian thought is well explained by

A. Vermeersch in the *Catholic Encyclopedia*, Vol. X, pp. 418 sq.

By far the most interesting part of Dr. Braig's brochure is taken up with the vindication of that paragraph of the oath against Modernism which demands that the Catholic scholar in his researches should never forget the Catholic point of view. A Catholic is a Catholic everywhere and at all times. The theory of the "double personality" is made much of by the Modernist, but in direct opposition to Catholic principles. When a mathematician starts out on a tour of exploration into the realm of higher mathematics, it would be absurd to insist that he forget the multiplication table so as not to be hampered by it in his calculation. In like manner, the Catholic scholar gets his orientation from the Catholic Church, which he knows to be the Church of Christ, who is the Eternal Truth.

Dr. Braig's brochure is interesting and instructive, in view especially of recent discussions in the Fatherland concerning the scope of the oath against Modernism. (B. Herder, 25 cts.)

Little Notes on a Great Subject

By THE REV. L. F. SCHLATHOELTER, TROY, MO.

We find in *La Sainte Eucharistie* of Tournai (Dec. 1911) the following: The Rev. Father Clave, S. J., formerly provincial of Toulouse, after having made a visitation of the missions of Maduras, was received in audience by the Holy Father. His Holiness asked: "Do the missionaries make the faithful go to holy Communion?" Answer: "Holy Father, this is rather a difficult task, but every time a missionary arrives at a post he invites everyone to the holy table. Where a missionary resides it is much easier, and we inspire ourselves with the words: *Quantum potes, tantum aude!* (Dare as much as you can)." Then the Holy Father interrupted the speaker and said: "*Non est audacia, est justitia! Christianis DEBETUR Christus, DEBETUR! Christiani sunt de Christo!*" (There is no daring, it is justice! Christians have a right to Christ, they have a right! Christians are of Christ!)

* * *

His Eminence, Cardinal Gennari (in his *Monitore*) says: Those, who have charge of children, sin grievously, if they do not use all diligence to get them to go to holy Communion frequently, if possible daily.

* * *

A certain French priest, the author of a little catechism for first communicants, sent a copy of his catechism to the Holy Father, expecting to have it approved. His Holiness wrote the author a letter,

in which he said among other things: "Leave those kind of publications aside. Oral instruction is sufficient for those very little children."

* * *

Cardinal Gennari writes (*Il Monitore Ecclesiastico*, April 30, 1911): Small catechisms for first communicants are useless and harmful. They are useless, because oral instruction is sufficient; it can be given in one day, provided the child learns and believes what he is told. It is not necessary to get the child to learn a formula by heart. Formulas are harmful, because by using them the child is made to wait until the words of those catechisms are learned by heart. Keep those catechisms out of the hands of children! The ordinary catechism of the diocese is sufficient. The child will learn this gradually after he has made his first holy Communion.

* * *

The same Cardinal says in another place: If the child has the misfortune to have infidel parents, or if his parents do not take any care of their child; if on account of insurmountable obstacles the child can not possibly continue its religious instructions afterwards, even then the child may make its first Communion with a rudimentary instruction; it is necessary to make it, because an obligation for the child. The child will retain a salutary souvenir, which may bring him back to better sentiments and without which there would hardly be any hope for his future.

Luther in the Light of Grisar's Researches

BY THE REV. C. J. KLUSER, MORGANTOWN, W. VA.

(CONCLUDED)

In his 17th chapter Father Grisar gives a survey of Luther's moral theology. According to this brand-new theology Christians are not bound by any moral law, because Christ fulfilled the law for us. We have nothing to do except to believe that we are under no moral obligation whatever. Unbelief is the only sin that condemns a man, just as faith is the only requisite for man's salvation.

Luther is the inventor of that wonderful Glaucus change, according to which Christ's justice is conferred on man, and man's sins are transferred to Christ, who thus becomes our "Schanddeckel", i. e. the cover of our shame. Sins can, therefore, not hurt the believer. Commenting upon the 17th chapter of St. John's Gospel Luther wrote:

We say that true saints must be strong sinners. For of themselves and with their own works they are nothing than sinners and reprobates; but through alien sanctity they become holy, namely through the sanctity of the Lord Christ, which [sanctity] is given to them through faith.

The Reformer laid great stress upon the distinction between the moral law and the gospel. The moral law regulates the conduct of man. It was fulfilled and abolished by Christ. The gospel is merely good tidings. It commands nothing.

God speaks through the law: Do this, omit that; I require this of you. The gospel, however, does not preach what we must do or omit; it demands nothing of us, but simply tells us to keep open the lap and to receive. It says: Behold, dear man, this is what God did for you; He put His Son into the flesh for you and let Him be killed for your sake, and thus saved you from sin, death, and the devil; believe and accept this, and you will be saved.

In order to impress upon his disciples the doctrine that no sin can hurt the believer, Luther wrote to Melanchthon, August 1, 1521:

Be a sinner and sin strongly, but believe more strongly, and rejoice in Christ who is the victor of sin, death, and the world. We must sin as long as we live.... No sin can separate us from Christ, even if we commit fornication or murder thousands and thousands of times in one day.

Some contemporaries thought that such doctrines were worse than those of the Turks.

Luther never got tired of telling his followers that the observance of the moral law is impossible. He emphasized with particular vehemence the impossibility of practising the virtue of virginal purity. His slogan was: virginity in marriageable persons is as impossible as to fly with the birds or to abstain permanently from food and drink.

The Socialist August Bebel praises Luther for having been the first who taught the impossibility of virginity. He quotes the following passage from a sermon of Luther:

Just as it is not within my power not to be a man, so it is not in thy power to do without a man; for it is not free will or advice, but a natural necessity that every man must have a woman and that every woman must have a man.

Bebel concludes this and other quotations from Luther's works with the following remark:

Luther was right when he said: "He who would thwart the natural impulse, seeks to prevent nature from being nature, fire from burning, water from moistening, man from eating and drinking and sleeping." These words ought to be engraved above the portals of our churches, in which the 'sinful flesh' is so vehemently denounced. No physician or physiologist could more accurately express the necessity of satisfying the human desire for love. (*Woman and Socialism*, pp. 78 and 97, 50th edit.).

We see, then, that our modern advocates of free love honor Luther as their patron saint.

Catholic moralists admonished the faithful to conquer temptations by prayer, fasting, abstinence from intoxicating liquors, and other works of mortification. Luther advised quite other remedies. In July 1530 he wrote to his friend Jerome Weller:

Sometimes we must drink more heavily, play and crack jokes, yea, commit some sin out of hatred and contempt for the devil.....The entire decalogue must be completely removed from our eyes and mind, I say, from us whom the devil tempts and teases.

In view of Luther's fierce declarations against the possibility of virginity and of his advocacy of "heavy drinking" against temptation, historians have raised the question whether the Reformer kept his vow of celibacy till he "married" Catherine of Bora on the 13th of June, 1525. Grisar rightly observes that this question is of no importance, since clerical marriages were adjudged null and void by the laws of both Church and State. There are, however, some letters extant which prove that the vow of celibacy sat lightly on Luther before his "marriage." On April, 16, 1525, for instance, he wrote to Spalatin:

As to the things you write concerning my marriage, I don't want you to be surprised that I who write so often about marriage and have intercourse with women (*misceor feminis*), have not long ago become a woman, to say nothing that I have not married one. If you ask for my example, behold you have a very strong one. For I had three wives at the same time, and I loved them so much that I lost two of them who will accept other bridegrooms. The third one I hardly keep in my left arm, and she, too, is perhaps soon to be torn from me....

Luther himself elsewhere employed the expression "*misceri feminis*" in the sense of sexual intercourse.

Luther's drinking is discussed in the same chapter. Though he cannot be proved to have been a habitual drunkard, Luther frequently drank too much. In his letters he often complained of that queer feeling which follows a protracted spree and which the Germans call "Katzenjammer." He wrote from Coburg castle to Vitus Dietrich, June 19, 1530:

We are well and live splendidly, except that I have been troubled for almost a month not only with rumbling, but with thundering in my head; I cannot tell whether the wine is the cause thereof or whether Satan banters me.

After his return to Wittenberg Luther discovered the real cause of the "thundering" in his head. He wrote to Wenzeslaus Link, January 15, 1531:

Through the old wine on the Coburg I contracted a headache which has not yet been conquered by the Wittenberg beer. I work but little, and am an involuntary do-nothing, because my head needs a vacation.

Chapter 24 contains a lively picture of the frightful moral decay among the followers of the new "gospel." Luther ascribed this decay sometimes to his pet doctrine of "salvation by faith alone," sometimes to the malice of the devil. Only a man who was utterly ignorant of human nature could expect good fruits from such teachings as have been indicated above. The Lutheran movement, which has been dubbed "Reformation," was in reality a most terrible *deformation*. Luther himself testifies to this fact in almost countless passages of his sermons and writings. Commenting on some chapters of the fifth book of Moses he wrote in 1529:

Our Evangelicals have now become seven times worse than they had formerly been. For after we have learned the [Lutheran] gospel, we steal, lie, cheat, eat and drink to excess, and commit all kinds of crimes. After one devil [the Papacy] had been expelled from us, seven worse devils have now entered into us, as the conduct of princes, lords, nobles, burghers, and peasants proves.

In 1533 Luther said in one of his sermons:

We ought to hail this doctrine [of salvation by faith alone] with great joy and accept it, and everybody ought to become better and more pious. Unfortunately the contrary happens, and the world is becoming worse and worse. That's the live devil himself. We observe that people are now more wicked, more covetous, less merciful, more unchaste and worse than they have been under the Papacy.

Luther was particularly grieved to see how the people generally condemned him, his "gospel" and his preachers. He said in one of his sermons:

Alas, it would be no wonder if Germany had perished long ago, or been destroyed by the Turks and Tartars, on account of the hellish and cursed forgetfulness and contempt of the great grace [of the new "gospel"]. For wherever we turn our eyes, we see a flood of horrible examples of ingratitude towards the dear gospel. Princes and lords hate and fight one another and oppress their people. The nobles defraud and rob the princes, and particularly the poor churches, wherever they can, and like live devils they trample pastors and preachers under their feet. Burghers and peasants, too, are misers, usurers, and defrauders; they perpetrate all kinds of insolence and mischief, so that their wickedness cries to heaven and can be borne no longer by the earth.

And in another sermon he said:

Now when the gospel is preached purely and plainly, people don't know how to despise it enough. Formerly they built monasteries and churches with too lavish expense; now they will not cover a hole in the roof of the rectory, so that the pastor may sleep dry, not to mention the great contempt. I don't

mind so much the avarice in the peasants, the prostitution which increases everywhere, than I mind the contempt of the gospel. The contempt which peasants, burghers, and nobles show for the word of God [the Lutheran gospel] will break their necks.

Yet Protestant historians tell us of the great enthusiasm with which the people embraced the Reformation!

According to the testimony of Luther, Wittenberg became a real Sodom. Drunkenness, brawls, prostitution, and contempt of the "gospel" reigned supreme in the "Rome" of Protestantism. On November 10, 1539, Luther himself wrote to John Mantel:

With Loth, with you, and with other pious Christians I am vexed, teased, and tortured in this abominable Sodom, on account of the shameful ingratitude and horrible contempt of the dear word....

In one of his sermons Luther called the Wittenbergers "thieves, robbers, ungrateful beasts," etc. He added: "I will leave the pulpit unless you do better."

Disgusted with the terrible corruption in Wittenberg, Luther left the city several times, with the intention of making his home somewhere else. In a letter which he sent from his voluntary exile to Wittenberg he expressed his belief that "Wittenberg will get St. Vitus' dance or Beelzebub's dance," and exclaimed: "Let me only stay away from this Sodom!"

The account of Luther's attitude toward the bigamy of the Landgrave Philip of Hesse forms one of the most interesting chapters of Grisar's book. Some time later I will give a synopsis of this chapter.

Daily Communion in Our Catholic Colleges

[Apropos of the article "Daily Communion in Our Catholic Colleges" in No. 9 of the REVIEW we have received the following communications.]

BY THE REV. ANDREW BAUER, O. S. B., ST. MEINRAD SEMINARY

In your No. 9, p. 275, I find a statement made by Rev. L. F. Schlathoelter which in my humble opinion is at least rash, not to say destitute of charity.

He says: "In view of this plain teaching and these plain commands it seems strange that we find no Catholic college in this country (or is there one somewhere?) where the students go to Holy Communion every morning in a body."

I should like to ask the Rev. Father whether he inquired into this before he made the assertion.

As to our own seminary and college, I can say that as soon as published, the decree was put into effect immediately, without as

much as delay for special orders from our hierarchy or for a hint from a zealous commentator.

I should not be surprised if our college is not the only one where daily Communion is practised.

I hardly think, however, that the Holy Father meant by the decree to make daily Communion a rule for the college as is the daily Mass. Yet I do not intend to start an argument with the Rev. gentleman, who is so zealously working for the practical execution of the beneficial decree for which we must show our gratefulness to His Holiness daily.

BY A CATHOLIC COLLEGE PROFESSOR

I have just read Fr. Schlathoelter's article on Daily Communion at College. To discuss this matter properly, a clear distinction should be made between boarding colleges and day schools. The conditions in the one are not the same as in the other. In the latter, the boys live *at home*, in the former they board at college. Day scholars sometimes have a long trip to make—in some cases even an hour's ride on the street car—to be at school in time. Besides—what does the writer mean by having the students go to Communion “in a body”? Does he mean they should be *marched* to the Communion rail,—as they can be marched, and are marched, to the college chapel for Mass?

All we can do, and all we actually do, is to preach again and again on the advantages of daily Communion. Many, very many of our students take the suggestion, and go every day. What more can we do?

For the Modification of the Eucharistic Fast

The Rev. Claude J. Pernin, S. J., of St. Louis University, in a timely and readable paper on “The Apostolate of Daily Communion,” in the May number of the *Ecclesiastical Review*, strongly supports Miss Burnett's eloquent plea for a modification of the Eucharistic fast.

He says, among other things, that there are only two intrinsic reasons advanced by theologians to explain the present discipline of the Church: (1) the reverence due to the sacrament, and (2) the danger of abuses which might follow the abrogation of the Eucharistic fast.

The objection commonly drawn from the first of these reasons Fr. Pernin answers as follows:

It is hard to conceive of an irreverence to our Lord following from the abrogation of the fast which would amount to more than a venial sin, and

such, however deplorable, would not, it must be remembered, impede the grace of the sacrament *ex opere operato*. Yet our Lord has been willing to expose Himself to the irreverence of a thousand sacrilegious Communion throughout the world rather than deny Himself to loving souls. Now if all the acts of irreverence consequent on a dispensation from the Eucharistic fast would, when united together, possess infinitely less malice than a single sacrilegious Communion, should the good of souls more than compensate for the possible evil of irreverence in the one case and not in the other?

In regard to the second objection, Fr. Pernin says that the nature of the "abuses to be feared from a modification of the Eucharistic fast is not clear.

If by abuse is meant the lack of fitting preparation, and the present fast is declared a part of such preparation, the argument is a clear case of begging the question. If it be urged that the faithful will grow careless in the reception of Holy Communion when approach is made so easy, the same argument might be brought against the Decree itself, which has reduced to a minimum the necessary conditions which regard the soul. Even if we concede that in some exceptional instances an individual might slight his preparation on this account, we are again dealing purely with the effect of the sacrament *ex opere operantis* and ignoring its essential power *ex opere operato*.

Of course, it remains to be decided by the authority of the Church itself whether there are sufficiently grave reasons for changing the present law, which is probably of Apostolic origin. But the writer makes it clear that, in this country at least, for school children, working people, and most members of country parishes, that is, for a majority of the faithful, "daily Communion is a moral impossibility" because of the strict discipline of the Church regarding the Eucharistic fast. He concludes as follows:

"But we may remember that, although the Eucharistic fast is of Apostolic origin, the reception of the Eucharist under both forms was of divine origin, and still the Church for weighty reasons and out of consideration for the faithful saw fit to alter this practice. Thus we might argue that, as the Church abrogated a custom of divine origin for weighty causes, she might *a fortiori* for other powerful reasons alter an Apostolic ordinance. There is justification for such action in the theological axiom, *sacramenta propter homines*."

A Proposed Amendment to the Federal Constitution

BY ANDREW M. SULLIVAN, OF THE ST. LOUIS BAR

I have advocated for some years an amendment to the Constitution of the United States giving to Congress the power, now possessed by every State, to pass laws governing the devolution and transfer of property by will, by inheritance and by conveyances of a testamentary

character; in order that the American doctrine concerning the distribution of property, which is purely statutory and which we inaugurated when we abolished primogeniture, may be made more effective to prevent the too great concentration of wealth in the hands of the few, the multiplication by easy methods, of trusts or monopolies, the destruction and discouragement of individual enterprise and the formation of classes, labor unions, multi-millionaires, etc., the very existence of which is both a threat and a warning of the inevitable destruction of a government formed for the equal benefit of all alike.

Who would form or hope to continue a trust or monopoly when it would be liable to be destroyed at any moment by the death of one or more of the parties holding the majority of the stock in the combination, or owning the property constituting the monopoly?

A uniform law in this country providing that, an heir shall be incapable of inheriting more than—say a million dollars—that no greater amount shall be left by will, or be conveyed or transmitted, in contemplation of death, to or for the use of another, and that all conveyances of a testamentary character made before death to defeat the statute shall be void—would be in line with our original American policy which the French, to some extent, have borrowed from us in their Code Napoleon, and would effectually distribute the present dangerous concentrations of wealth and power in the hands of the few, as well as prevent such concentrations in the future. It would also furnish an unanswerable argument to socialistic theories for the distribution of the wealth product of the country and by increasing the average wealth of the average laborer, would thereby gradually supply the present necessity for the treasury of the labor union, which is intended to support the laborer while the sale of his labor is being negotiated with capital. It would furnish an answer to the advocates of labor unions, which are rapidly forming a particular and dangerous class as contrasted with another class, no less dangerous—the few who have become monopolists, by virtue of their control over the means and channels of production and acquisition of wealth, and would render monopolies practical impossible. All history shows that it has been the formation and strife of classes which has overturned every government that has arisen and fallen since Rome.

Such a condition would tend gradually to allow the law of supply and demand to govern wages—in other words, would allow competition to operate.

In the case of inheritance, wills and trust estates, the balance of an estate, after the heir, devisee, or beneficiary is satisfied or ceases to be such as defined by law, would pass to the State, where it goes

now when there is no heir to receive it. This is in accord with the underlying principles of democracy, as we understood the term in the beginning, being opposed to the monarchical idea of building up and fostering a wealthy class, called a nobility, to bear up a throne.

I notice that Mr. Taft, in a speech at Columbus, Ohio, suggests action along this line by the States, as follows:

One of the results of the conditions and evils which I have been describing has been the concentration of enormous wealth in the hands of a few men. I do not mean to say that all the large fortunes are to be traced to unlawful means but it is quite clear that many of those, described as swollen, are due to rebates, or to some form of unlawful monopoly, or to overcapitalization. Of course, great enterprises organized and managed by men of transcendent ability should result in great profit to them. It is proper compensation when they share with the people the profits from the economies that they introduce in the business by reducing the price. The captains of legitimate industry, therefore, are entitled to a large reward, and it is impossible to impose a fixed limitation upon the amount which they may accumulate.

On the other hand, it is not safe for the body politic that the power arising from the management of enormous or swollen fortunes should be continued from generation to generation in the hands of a few, and efforts by laws, which are not confiscatory, to divide these fortunes and to reduce the motive for accumulating them are proper and statesmanlike and without the slightest savor of socialism or anarchy. The law of primogeniture was abolished in States where it had been adopted, merely for the purpose of securing a division of the land among the children of the man who owned the land. Many of the provisions of our public land laws are drawn to discourage the union of large tracts in one ownership, and to encourage small holdings.

The State legislatures have complete control of what shall be done with a man's property on his death. He has no right to leave it by will and his children or heirs have no right to receive it which the legislatures may not modify or take away. The states, therefore, can best remedy the dangers of too great accumulation of wealth in one hand by controlling the descent and devolution of property and they *ought to do so*. They can adopt the French method which requires the division of a large part of a man's fortune between all his children and gives him absolute power with respect to only a fraction. This would secure a division in the second generation and a probable change for the better in respect to such fortunes.

But State action would be diversified and a uniform law for the whole country would seem to be a necessity. This subject is eminently national in its scope and character and it is of the highest importance that the laws governing should be uniform, therefore national, more nearly affecting as they would the vital interests of the whole people than even does a uniform law regulating interstate commerce. To this end the Constitution should be amended, giving to Congress the power to pass the needed uniform legislation for the whole country.

Such a law, limiting the transfer and devolution of property, would not deprive us of the benefits of concentrated capital in corporate bodies, represented by shares of stock; the object of all labor, the foundation of private and national commerce and prosperity, but through inevitable death it would operate, until a few years would witness the ownership thereof by the many, instead of by the few.

It would prevent the formation of trusts or monopolies by rendering their continued existence practically impossible; for the control of the stock, or other assets of such a combination or monopoly, might at any time be lost and pass to others, upon the death, it might be, of one frail man.

Such a law could be enforced through the machinery of State probate courts, and its just enforcement would be guaranteed by the jealous interests of every heir, devise and beneficiary of the deceased, not to speak of the observant superintendence of the government itself. The court machinery which we now have for the settlement and distribution of the estates of deceased persons would be entirely sufficient for the enforcement of such a law.

Such a law would avoid or render unimportant the serious objections which surround the imposition of an income or inheritance tax, which, while based upon the same principle, would be practically incapable of just enforcement by the government, for very many reasons, unnecessary to mention.

The policy of such a law would be in perfect harmony with the letter and spirit of our national and State Constitutions and with the fundamental principle underlying the ownership of property, viz., that every man shall be entitled to hold and own that which he earns and no more; reasonable appropriations made for the preservation and protection of the family, excepted.

The results of such a law would intimately affect, for the better, the evils from which the American people are now suffering and from which they will continue to suffer, until such time as they shall apply the knife to the root of the disease and extirpate it, so far as humanly possible; instead of being satisfied with the temporizing palliatives of politicians, whose suggested corrective laws do not recognize that money, at least too much money, in the hands of the few, is the root of all evil, political as well as private.

* * *

The proposed amendment is as follows:

Be it Resolved by the Senate and House of Representatives of the United States of America in Congress assembled (two-thirds of both Houses concurring):

That the following Article be proposed to the Legislatures of the several States as an Amendment to the Constitution of the United States, which, when ratified by three-fourths of said Legislatures, shall be valid as part of the Constitution, namely:

ARTICLE XVI.

SECTION 1. The Congress shall have power to regulate and limit, from time to time, the transmission and devolution by death and the transfer, gift, alienation, or conveyance to uses, in contemplation of death, of all property, real, personal and mixed. All attempts and devices to evade or defeat laws passed in pursuance of this Article shall be void.

SECTION 2. The Congress shall have power to enforce by appropriate legislation the provisions of this Article.

New Researches Concerning the Life of St. Cecilia

BY ARTHUR PREUSS

We are loath to see the beautiful stories of St. Agnes, St. Lawrence, St. Pancratius, St. Sebastian, and St. Cecilia relegated to the level of mere legends. And yet the researches of Pio Franchi de Cavallieri, Fr. Delehaye of the Bollandists, and other modern savants compel us to admit that scarcely anything is known of these "Saints of the Catacombs" beyond the fact that they existed.

Prof. Kirsch of Fribourg has recently published a monograph on St. Cecilia (*Die heilige Cäcilia in der römischen Kirche des Altertums. Von Dr. J. P. Kirsch. Paderborn: Schoeningh, 1910*). After a careful examination of the *Acta* he comes to the conclusion: "The whole story, which strikes us as extremely simple and banal, is a figment of the author, pure fiction."

But if the *Passio S. Caeciliae* does not contain even a kernel of true history, what do we know of St. Cecilia? Her existence is certain. Was she a martyr? Dr. Kirsch concludes from the remaining monuments and certain liturgical shreds that she *was* a martyr, and that she was put to death some time between A.D. 170 and 185.

An analysis of the most ancient extant records regarding the Church of St. Cecilia in Trastevere, the results of the recent excavations made under the auspices of Cardinal Rampolla, and the written accounts that have come down to us of the rebuilding of the basilica under Paschal I (817—824), leads him to draw two further conclusions: (1) that the origin of the Church cannot be definitely traced, and (2) that Pope Paschal really found the body of St. Cecilia in the Catacomb of St. Callistus.

In the third chapter of his book the learned author shows that the feast of St. Cecilia was found in the most ancient of the divers

catalogues incorporated in the *Calendarium Hieronymianum*, and that two festivals were originally celebrated in her honor, one in her titular church, November 22, the other on the day of the translation of her remains, September 16.

It is interesting to compare these latest conclusions of Dr. Kirsch with the article on St. Cecilia contributed by him a few years ago to volume III of the *Catholic Encyclopedia*. It is no less interesting to note that his conclusions, meagre enough though they be, are not shared by all his learned colleagues. Thus Dr. P. Dörfler says in the literary supplement of the *Augsburger Postzeitung* (Jahrg. 1911, No. 6), that, while the existence of St. Cecilia is safely established, it is by no means certain that she was a martyr; for two reasons: (1) because it cannot be shown that she was venerated as such from the beginning, and (2) because the ancient martyrologies are not reliable historic documents. Dörfler considers it more probable that St. Cecilia was a pious and wealthy virgin who dedicated her house to the early Christians as a temple of worship, and later, somehow, came to be regarded as a martyr.

The story of the translation of the Saint's remains by Paschal I will require more careful sifting than Dr. Kirsch has given it. That the Pope saw her body in a dream is doubtless legendary. Nearly all the bodies of Roman martyrs recovered from the fifth to the ninth century are said to have been located through dreams. In Paschal's time it was believed that the remains of St. Cecilia had been carried off by the Lombards, which seems to prove that it had disappeared from its former resting place. It is more than probable that in this as in so many other cases the wish of possessing a Saint's relics led to the discovery of what was believed to be his or her body. At any rate the contemporary accounts of the discovery and translation of the relics of St. Cecilia are anything but critical.

Thus the historic problem connected with the life and martyrdom of St. Cecilia still remains unsolved. Let us hope that in time it will be cleared up by the rediscovery of lost liturgical documents.

The Foreign Missions

By C. D. U.

We want some English Pauline Jaricots! exclaims Fr. Sydney F. Smith, S. J., in the *London Month*, and the cry needs to be echoed in America.

Could we not find some Pauline Jaricots among our children, and, with a view to that, could not a more successful effort be made to

push the work of the Holy Childhood in schools and families? It is generally felt that whilst a few give largely with self-sacrificing generosity, the majority do little or nothing for the foreign missions.

It might be a useful subject for inquiry, how far this is due to the neglect of even good parents to train their children to the practice of almsgiving from their earliest years.

Doubtless not a few of our people feel that there are so many claims made on them, and such heavy financial burdens laid upon their backs, that they should not be called upon to contribute to missionary work out of the country.

But, as the Bishop of Salford pointed out at the Catholic Congress held last year at Newcastle, that is not a spiritually wise policy. *Date et dabitur vobis* is the maxim of spiritual prudence our Lord has recommended to us, and experience shows that foreign missions offer a peculiarly profitable investment for alms.

Therefore let us propagate the work of the Society of the Holy Childhood. Let us support the missionary papers that have of late years sprung up from among us, such as the *Field Afar* (Boston), the *Missionary* (New York), etc., not to forget such old and tried organs as the *Annals*, the *Catholic Missions* and *Die katholischen Missionen*. Let us give freely to such institutions as St. Mary's Mission House (Techny) and the new Missionary College established by Fathers Price and Walsh under the auspices of the American hierarchy and with the special blessing of the Holy Father.

Of course the negro and Indian missions at home have the first claim on our generosity. But while supporting them generously, we cannot afford to forget the holy and fruitful cause of the foreign missions.

The Joys of Self-Denial

BY THE REV. PATRICK CUMMINS, O. S. B., CONCEPTION, MO.

Discipline is absolutely essential in building up character. Yet discipline itself is the enemy of character whenever it ceases to be the cheerful, unwearied, thorough-going, servant of self-discipline. This is the underlying idea in the School-City System, which organizes the pupils into a self-governing body with self-chosen officers. That mismanagement often causes such attempts to result in anarchy is no indictment of the idea itself, at least not in Catholic eyes. The child is, once for all, a free, self-governed, voluntarily obedient citizen in the commonwealth of saints, and the social self-governing policy in school management ought to lead him to realize and appreciate the

privileges which he has inherited in that commonwealth. The man will not be a free self-governing citizen of the larger community, will not look upon the laws of Church and State as the dictates of his own natural and supernatural freedom, unless the boy has learned to act as a free, self-governing citizen of the narrower community, has learned to look upon the limitations of discipline, not as a necessary evil proceeding from his keepers, but as a privilege flowing from his own liberty, as the walls of the field where young Washington daily trains the fiery charger that is to carry him on to Independence.

Even more necessary than social self-government is individual self-government. And individual self-government means constant exercise of free will *as* free will, as master, not as servant, of the child's entire activity.

The lack of will-power in our graduates is a complaint we are hearing on all hands. And yet the child cannot take a single step in education without exercising the power of his will over his mind, or his imagination, or his memory, or some other faculty. The will-power constantly and strenuously exercised is still so lamentably weak! Why? Because it is exercised as slave, not as master. It has to work for money, fame, success in the outer world, to gain a prize, to escape a bad note—motives that are exterior, secondary, and thus, while valuable when properly subordinated, do not, as such, appeal to the free will as master of self.

The reflex result on the agent of his own activity, the positive thrill of pleasure and power that follows every determined act of self-denial, the sadness and lethargy that follow the capture of free-will:—these motives are rooted in the child's real nature, independent of effects in the outward world, and thus alone suited to develop character—character being nothing but a free-will that finds its reward in itself, in the untold pleasure of energizing as instrument of God, in the eternal blissful consequences of such activity upon the instrument, follow in the outward world what may.

The experimental pleasures of self-denial are the seeds of character. Positive, good-humored, joyful, determined acts of mortification—without these all is in vain. But with these everything is possible. The boy who has once torn himself loose, energetically, down to the very roots, from something he keenly wanted, knows for ever more that self-denial is the highest form of self-indulgence. This experimental knowledge may be dimmed, of course, by subsequent deviations; but it can never be eradicated. And as long as it remains, the educator has whereon to build. To the boy's delight in self-control, his power to make himself do what he doesn't like to do, every teacher in every

class must make his strongest appeal. Educational efforts in any line, athletic, artistic, scientific, or devotional, when they do not spring from the deepest roots of personal energy, will either be unsuccessful or successful only at the expense of character.

The first law, then, for the educator is to get the child to taste the joys of self-denial. Clarify his ideas of liberty, strength, self-indulgence. On hearing instances of the growing fashion of fasting for health's sake, some of our boys fell in line, we insisting only that they should have a daily consultation with the house physician. Two of them abstained for five full days (sixteen meals) from every particle of food, with water as their only beverage. I am not proposing these "heroes" as models for indiscriminate imitation, but as instances of what youth can do in the way of self-denial. If asceticism and mortification is interpreted in terms of growth, strength, expansion, influence over others, boys will rather need to be moderated in than urged on to the rigors of self-discipline.

FLOTSAM AND JETSAM

Maxims of St. Francis de Sales

A little collection of "Maxims and Counsels of St. Francis de Sales," which the late Archbishop M. A. Corrigan kept for his private use and which after that gentle and universally beloved prelate's death was presented by a member of his immediate family to the editor of the FORTNIGHTLY REVIEW, as to "one of the Archbishop's most faithful friends and for whom he had the highest esteem," contains the following selections from the writings of the amiable Bishop of Geneva, who, in the opinion of St. Jane Chantal and St. Vincent de Paul, was the most perfect imitation of our Saviour living among men:

"Take no trouble on account of what the world thinks of you; despise its good opinion and its con-

tempt, and let it say what it will of good or evil."

"You are right not to care what is said of you; you who belong to God should not think of reputation. Let God dispose of our life, our reputation, and our honor as He pleases, since they are all His. If our humiliations be His glory, are we not glorified?"

"When you meet with contradictions or afflictions through any one, beware of yielding to complaints, but compel your heart to suffer tranquilly; if some sudden outburst of impatience escape you, bring your heart back to sweetness and peace."

"We shall soon be in eternity, and then we shall see how unimportant are all the things of this world, and how little it mattered whether they were accomplished or not. Yet we are as anxious

about them now as if they were affairs of great importance."

"I am despised and I get angry; peacocks and monkeys act thus. I am despised and I rejoice; thus did the Apostles."

"Our Lord will cause us to enjoy peace when we shall be sufficiently humble to sweetly endure war."

"When you meet with some contradictions, take your resolutions and place them in the wounds of our Lord, and pray Him to preserve them and you with them; then wait in these blessed retreats until the tempest has passed."

"He who is truly humble desires to be humbled. Humility produces generosity."

"Though anger is raging within me, though my blood boils, I will not cease to be as gracious and gentle as it is possible to be, and all the reasons which nature urges for its release I will strangle as she presents them. This is true virtue, true gentleness. Ah! God give you occasion to practise patience. Would you let it escape you? Perhaps you may never in life meet with such another opportunity."

"Condescending to the humor of others, bearing with rudeness and tiresome manners on the part of our neighbor, victories over our own humors and passions, renouncing our smallest inclinations, efforts against our aversions and repugnances, a continual endeavor to maintain the peace of our soul, a kind and amiable manner of receiving censures upon our condition, our life, our con-

versation, are all more fruitful to our souls than we can imagine, provided love for God be the motive which animates us."

A truly patient man bears, with the same evenness of temper, ignominious trials and those which are honorable. As the sting of bees is more painful than that of flies, so the contradictions we experience at the hands of good people are more trying than those which come from the wicked."

"Complain as little as possible of injuries, for it rarely happens that one complains without sin, since self-love exaggerates in our eyes and hearts the wrongs we have received."

"Verily we do not like crosses if they are not of gold enamelled and adorned with precious stones."

"Be just; neither excuse nor accuse your poor soul without due reflection, lest by excusing it without reason, you render it insolent, or by lightly accusing it you weaken its courage and make it pusillanimous."

The Socialist Administration of Milwaukee

Mr. P. Lehman, of Milwaukee, a subscriber to the FORTNIGHTLY REVIEW, writes to protest against our statement (No. 9, p. 259) that the Socialists gave Milwaukee "a fairly creditable administration." He says that the Socialist administration was, on the contrary, "most unscrupulous," "high-handed," and a source of "graft" for a few of the leaders of the party.

Our statement was based on the opinion of other Milwaukeeites,

who, though as strongly opposed to Socialism as Mr. Lehman, actually found the Socialist regime an improvement over those of the Republican and the Democratic parties.

The REVIEW, at this distance, is unable to decide who is right, Mr. Lehman or the gentlemen upon whose judgment our opinion was based.

Perhaps both parties to the controversy will agree on the following statement made in the April number of the *Salesianum*, a quarterly review published by St. Francis Seminary, near Milwaukee:

"While the Socialist domination of the past two years has been a stigma on Milwaukee's fair name and a reproach to it, yet good has come from it in more ways than one. It has purified the political atmosphere; by awakening the political conscience, it has put a check on the exploitation of public office for the purposes of graft; it has inaugurated a movement for the divorce of national party lines from municipal government; it has deepened the patriotism of the lovers of American institutions, inspiring them with a keener sense of civic duty, and a more lively regard and care for civic righteousness."

Apropos of Secret Societies

Some one has sent us a marked copy of the *Michigan Catholic* (Vol. XXIX, No. 15), in which, in the course of an editorial article on the "Knights of Columbus," it is asserted that

If the Catholic Church has condemned secret societies such as the Freemasons, the Sons of Temperance, the Odd Fellows, etc., it is not, we take it, because they are secret societies. but because they are

bad secret societies, in other words because they work for nefarious ends,—for the pulling down of the Kingdom of Christ and the upbuilding of the Kingdom of Satan.

When the late Archbishop Francis Patrick Kenrick, of Philadelphia, inquired of the then Prefect of the S. Congregation of the Propaganda, Cardinal Frasoni, whether the Odd Fellows and the Sons of Temperance were to be considered forbidden societies or not, the answer came from the S. Congregation of the Holy Office that they were forbidden, and in explanation of this decree Cardinal Frasoni wrote to Msgr. Kenrick under date of September 7, 1850:

....*Juvat porro animadvertere, secretum ac tenebras, quibus societates nonnullae obvolvuntur, praecipuum esse rationem, ob quam per Apostolicam Sedem contra ipsas damnatio fuit lata: unde vero facile regula deduci poterit, ut in praxi judicium de eisdem efformetur.*" (*Collectio Laticensis*, Vol. III, col. 569).

In the light of this and similar official declarations there can be no doubt whatever that secrecy is a feature which, *per se*, counts against any and every society, no matter what may be its character and claims, and prescinding from the further important question whether it be otherwise bad or good.

There can be no such a thing as "a Catholic secret society."

News From Abroad

We read in one of the daily papers:

Mr. W. B. Sands of Milwaukee, who arrived yesterday on the *Mauretania*, after a two months' stay abroad, in the cause of which he was introduced to the Grand Duke Michael at a luncheon at Monte Carlo, declares that never was the condi-

tion of the Russian Empire as satisfactory as it is at present. The Russian peasants all love the Czar and the Czar is constantly working for the welfare of the peasants. Mr. Sands declared that there is no basis for the rumors of a secret treaty of alliance between Russia and Japan.

One of these fine mornings we shall read:

"It is the firm opinion of Henderson W. Sloggs of Omaha, who arrived yesterday on the Cetacean, that Italy's measures in Tripoli are regarded with extreme dissatisfaction at Berlin and Vienna. At the same time Mr. Sloggs insists that Italy was justified in acting as she did. Tripoli is a land of infinite promise and in course of time can produce enough wheat to feed half the world. Mr. Sloggs, while abroad, visited London, Cork, and the Lakes of Killarney."

Or:

"Mr. W. Dexter Jones, one of the lumber kings of northern Michigan, when seen on board the Wilhelm, at Quarantaine, said that during a two days' stay in Berlin he became convinced that Ibsen has lost his hold on the German people. While at Berlin Mr. Jones took in three moving picture shows and the circus."

We confess to a particular fondness for this sturdy self-made gentleman of the West, whom a single flying trip across the Atlantic renders an authority on the profoundest questions of contemporary interest.

The Evolution Theory in the Light of Facts

Die Entwicklungstheorie im Lichte der Tatsachen, von Karl Frank S. J. (106. Ergänzungsheft zu den "Stimmen aus Maria

Laach." B. Herder. 1911. 85 cts. net).

This monograph forms a most valuable contribution to the theory of evolution as viewed by the Catholic theologian and the Scholastic philosopher. Its chief merit consists in this that fact and theory are kept carefully apart, so that any one who studies the facts which are presented in a clear and interesting, though extremely concise, manner, can readily understand their probative value. The various theories founded on these facts are ably criticised. In doing this, the starting points for further theorising on this much-discussed and important topic are skilfully separated from useless and illogical developments, so that the book is prospective as well as historical and critical in character.

In his conclusions the author takes a confessedly modern stand in admitting that evolution of organisms has always taken place and is still taking place. No chance variation, however, or purposeless mutation can account for this evolution. This must originate from a tendency inherent in the organism to sustain the harmony between structure and function, between its environment and its interior developmental factors; and this tendency must have been imparted by One who could understand the final cause of all,—the Creator.

The utility of the monograph is greatly increased by the fact that, in the course of his treatment, the author is forced to discuss many allied topics, such as the autonomy of life, materialism, etc. On all these points his critiques of current opinions are clear and pithy, and in each case the author shows that a sound Christian philosophy

affords an adequate explanation of these perplexing problems. — A. M. SCHWITALLA, S. J.

The Spoiling of the Divine Feast

This is the title of a new pamphlet by the Rev. F. M. De Zulueta, S. J. (Benziger Brothers. 1912. 5 cents each, \$3 per hundred). The "spoilers of the children's feast" are those guardians who, for some cause or other, deprive their charges of the benefits of Article VI of the decree "*Quam singulari*," which says: "Those in charge of children must take the utmost care that after their First Communion the same children should approach the Holy Table very frequently, and, if possible, daily, as Jesus Christ and the Holy Mother Church desire it. . . ." This injunction is certainly as plain as it is mandatory, and we need not wonder that Cardinal Gennari—a leading authority on the Eucharistic decrees—regards it as binding under pain of sin. (p. 5.)

This pamphlet is written in Fr. De Zulueta's usual vigorous and convincing style. Among other objections he very forcibly refutes this one, that frequent Communion does not benefit some children because their character and conduct shows no visible improvement. "What does the parent really know about the inner workings of sacramental grace in his child's heart? Just what other external observers know, and that is next to nothing. The child's external faults appear to remain stationary. But what if, previous to those Communions, seeds of hidden passion were invisibly gaining strength, but are now being actively smothered by the medicinal vir-

tue of the 'Divine Remedy'? What if some hidden temptation to mortal sin, to which the weak will of the child would otherwise have yielded, has been warded off by Holy Communion, albeit no decrease in surface faults can be observed? Thus, on the one side, great improvement *may* have been taking place within, though unseen. On the other, we have in the papal teaching a guarantee that, in point of fact, these Communions do and must improve the soul. We have, too, the unanimous verdict of theology that, given the state of grace, the child could not, if it would, consciously receive Our Lord and yet prevent the purifying and nourishing effect of union with Him. For sacraments work their effect infallibly and by their own inherent virtue when the soul puts no insuperable obstacle. Now, the child free from mortal sin puts no such obstacle—be it giddy, or full of venial sins or not. If, then, Johnny were really none the better for his Communions, we should have to face the curious problem proposed by Père Lintelo: 'Then, what on earth can Our Lord have been doing in that soul time after time?' These juvenile faults—free from real malice and of slight consistency—do not mend, it is urged. These minor ailments do not yield to that quantity of the Heavenly Physic at present administered. In the name of common sense can this be a rational motive for not increasing the doses? When, in the physical order, a child, organically sound, remains weakly in spite of its allowance of food, do we not hasten to feed it up?" (pp. 26 sqq.)

ET CETERA

The Portland (Ore.) *Catholic Sentinel* (May 16) contrasts the will of the late Judge W. C. Robinson, who gave liberally to public and social uses, with that of J. J. Astor and another wealthy victim of the Titanic catastrophe, in which there was no recognition of the Christian view of ownership. The *Sentinel* suggests that "the Catholic view of the limited ownership of wealth might very well be translated into law, at least in the case of vast fortunes."

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Some of our contemporaries express great surprise at the rise and rapid spread of the new A. P. A., yclept Guardians of Liberty. Those who have closely watched public affairs during the past few years will hardly share this surprise nor the hope that the country, in the words of Dr. Washington Gladden, has seen the last of these "epidemics of religious rancor." May this new A. P. A. movement prove a real blessing in disguise. We American Catholics need to be taught true religious fervor, humility, and prudence.

*

We read of a new fraternal organization which has begun in the west. Hard put to it to find a name (the birds and beasts being already pretty well used up by the Moose and the Elk and the Eagles and the Bears and the Owls and the White Rats and all the rest), this new society simply and sufficiently calls itself the Order of Bugs. Each branch is called a bughouse, and the head of the order is known as the Supreme Exalted Bugaboo. Thus does the craze for social fraterni-

ties reach its logical conclusion.—*Sacred Heart Review*, Vol. 47, No. 22.

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The word "moonshine" gives a romantic touch to the illicit distilleries that are found in many remote districts in the South, but the business itself is probably as sordid as most attempts to make money by unlawful means. The temptation to go into the business is great on account of the large profits, and the revenue officers are constantly kept busy in destroying the stills. The *Outlook* is authority for the statement that in the year 1910 more than seven hundred stills were broken up in Georgia, and hundreds of others in North and South Carolina and Alabama.

*

Foreign postage is one of the subjects treated in a bulletin just issued by the U. S. Bureau of Manufactures, entitled "Factors in Foreign Trade," in which it is stated for each country whether Postal Union or other rates are applicable and whether there is a parcel post with the United States. In a summary of postal regulations there are given in detail the Postal Union rates, parcel-post regulations, and a list of countries for which international reply coupons are available. Copies of this bulletin, if placed in the hands of those in charge of mailing letters to foreign countries, would do much toward preventing short-paid postage, of which consuls and others have repeatedly made complaint. Copies of the bulletin may be obtained by application to the Bureau of Manufactures at Washington.

LITERARY NOTES

—B. Herder has sent us the second volume of the authorized English translation of Fr. Hartmann Grisar's monumental (in more than one sense) *Geschichte Roms und der Päpste*, to which we have but one objection, viz.: that it threatens to remain a *torso* in consequence of the learned author's absorbing researches in the domain of Reformation history. This second English volume contains §§ 194—360 of the first volume of the German edition, together with all the original illustrations, and while not quite so sumptuously gotten up, is beautifully printed from clear, large type, and fairly well bound. This is a work no scholar can afford to be without, and those who are unable to read it in the original, will be heartily thankful for this excellent translation. (*History of Rome and the Popes in the Middle Ages* by Hartmann Grisar, S. J. Authorized English Translation, Edited by Luigi Cappadelta. Volume II. xvi & 362 pp. large 8vo. London: Kegan Paul, Trench, Trübner & Co.; St. Louis, Mo.: B. Herder. 1912. \$4.50 net).—A. P.

—In the first volume of his *Geschichte des Kulturkampfes im Deutschen Reiche* (Erster Band: *Die Vorgeschichte*. x & 486 pp. 12mo. B. Herder. 1911. \$2.15 net) Dr. J. B. Kissling enters extensively into the tendencies and events that led up to this violent persecution of the Church in Germany. He describes these tendencies and events rather more at length than the average reader will think necessary, though on

perusing this entertainingly written and thoroughly well documented volume one finds that it would not be an easy task to apply the pruning-knife without impairing the complete understanding which it conveys of how the Kulturkampf came about and why it had to come. We look forward with genuine interest to the remaining two volumes, which are to give us the detailed history of that famous struggle between Church and State.—A. P.

—*Why Must I Suffer? A Talk With the Toilers.* By Mother Mary Loyola. (London: Catholic Truth Society. 63 pp. 5 cts.) In the main the Catholic doctrine on suffering is here presented in the usual terms. The beneficial and meritorious character of suffering, its universality, its prominence in the life of Christ, and its relation to free will, are all clearly and sympathetically set forth. Preceding this discussion, however, is a frank recognition of the unnecessary and harmful suffering endured by a large proportion of the toiling masses, and a plea for the prompt application of adequate remedies. It is this preliminary portion which differentiates the booklet from so many others on the same subject, and which is calculated to win the attention of the toiler to a patient consideration of the more fundamental doctrine which follows.—JOHN A. RYAN, D. D.

—B. Herder has reprinted in the form of a neat brochure the biographical sketch of Ludwig Windthorst contributed by Dr. Ju-

lius Bachem to the *Staatslexikon*, published by the same house. The value of this sketch lies in its compactness. It gives the main features of Windthorst's work and avoids all unnecessary excursions into by-paths. Yet it deserves special mention in that it effectively disposes of the false charge sometimes brought against Windthorst that he used his religion merely as a means to further his political ends. This booklet bears about the same relation to the large life of Windthorst by Dr. Eduard Hüsgen as the short sketch of Bishop von Ketteler by Msgr. Forschner does to the larger life by Father Pfülf. And this fact reminds us that we now have admirable biographical sketches of these two eminent social reformers—large and exhaustive works for those who wish to make a thorough study, and convenient summaries for the average reader. (*Ludwig Windthorst. Ein Lebensbild von Dr. Julius Bachem.* B. Herder. 1912. 25 cts.) —ALBERT MÜNTSCH, S. J.

—Fr. Pustet & Co. deserve the thanks of the reverend clergy for issuing so promptly two brief but excellent commentaries on the rules hereafter to be observed in the recital of the Divine Office. One of these explanations, by the well-known Jesuit Gatterer of Innsbruck University, may be had in German (*Wie betet man das neue Brevier?*) as well as in Latin (*De Breviario Reformato Brevis Instructio.* Price 10 cts.). The other is in Latin only: *Conspectus pro Officio Divino.* (Price 10 cents also.) While both commentaries are intended for quick reference, the former is more expository, the latter more like a

summary of rubrics. Both are worth having and consulting. Then, there is a 10-cent pamphlet, containing *Mutationes in Breviario et Missali Romano Faciendae* according to the most recent legislation. Messrs. Pustet & Co. have likewise issued a handy (18mo.) and handsome edition of the *Psalterium Breviarii Romani*, in two bindings, the price being 50 or 85 cents respectively. Typographically, this is the best work we have yet seen coming from this firm. No doubt there will be a great demand for the commentaries and especially for the *Psalterium*.—J. A.

—*Waiting on God, a Retreat for Lay Persons* is a booklet of 125 small pages by the Bishop of Victoria, B. C., Rt. Rev. Dr. Alexander MacDonald. The eight treatises on salvation, sin, and kindred subjects—which like the Instruction on the Practice of Meditation are adaptations from St. Alphonsus Liguori—commend themselves for solidity of doctrine and unction of style. A specially welcome feature are the numerous prayers and aspirations scattered up and down the pages. (New York: Christian Press Ass'n. 25 cts.)—A. B.

—Five-minute sermons in German are not as numerous as they might be, which is probably due to the fact that in German speaking countries preachers rarely limit themselves to such a short discourse. A model collection of the kind has just been published by Fr. Philibert Seeböck, O. F. M. (*Das Evangelienbuch der hl. Kirche in Fünfminutenpredigten für alle Sonn- und Festtage des Jahres.* vii & 179 pp. 12mo. Inns-

bruck: Felizian Rauch; American agents: Fr. Pustet & Co. 1912. 80 cts.) These meaty talks will appeal especially to those priests who dislike "too much moralizing" and lay stress on dogmatic moral truths.—D. J.

—*The Mustard Tree. An Argument on Behalf of the Divinity of Christ.* By O. R. Vassall-Phillips, of the Congregation of the Most Holy Redeemer. With a Preface by Mgr. Benson and an Epilogue by Hilaire Belloc. (xxxii & 530 pp. 12mo. Benziger Brothers. 1912. \$1.75 net.) Father Vassall-Phillips reverses the common method of Catholic apologists. Instead of first establishing the divine authority of Jesus Christ, then that of the Church, and finally, as a necessary consequence, the truth of the doctrines she proposes, he begins by pointing out such undeniable religious facts of the present day as the unity of the Church, the intense faith of Catholics in the Eucharist, the devotion to Mary, etc., and then appeals to the bar of Reason whether any explanation except the truth of the Divinity of Christ can adequately meet these facts. He also supplies numerous testimonies from the Fathers, not necessarily as authorities, but as witnesses whose testimony cannot be gainsaid. Mr. Belloc calls the work "very original and striking." The author himself modestly says: "It has been my purpose to suggest a line of thought rather than to construct syllogisms or indulge overmuch in dialectic." No doubt his reasoning will appeal to many. For ourselves, we cannot help thinking that the old method, after all, is far more striking and effective.—A. P.

—B. Herder has just published a third edition of *Scheeben's Mysterien des Christentums* (xxiv & 692 pp. 8vo. \$2.75). This famous work, first issued in 1875, represents the first and only noteworthy attempt to show forth the mysteries of the Catholic religion as parts of an organic whole. It is a profound and highly scientific treatise which taxes the reader's attention to the utmost, but repays careful study as few other books do. The present edition is revised by Dr. A. Rademacher, of Bonn, who has simplified the style, added new references, and in one place at least—apropos of the question as to the formal cause of divine sonship—corrects, or we had better say declines, Scheeben's teaching.—A. P.

Herder's Book List

[This list is furnished monthly by B. Herder, 17 South Broadway, St. Louis, Mo., who keeps the books in stock and to whom all orders should be sent. Postage extra on "net" books.]

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Cardinal Bourne. *A Record of the Sayings and Doing of Francis*, 4th Archbishop of Westminster. net 0.90.

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TOPICS OF THE DAY

COL. ROOSEVELT, "DEAR MARIA," AND THE CATHOLICS OF AMERICA

Mrs. "Dear Maria" Storer is out with a new fulmination against Colonel Roosevelt. She denounces him with great vigor and goes on to say: "I speak as a Catholic when I say that the new political party of the future which shall be organized if Theodore Roosevelt be nominated, must have the support of every Catholic worthy of his faith."

"Dear Maria" holds no brief for the Catholic Church or for the Catholics of America. She is simply an angry woman who, in the words of the *Portland Catholic Sentinel* (May 30), is "trying to rouse religious animosity in order to serve her own personal ends."

IMMIGRATION AND URBAN CONGESTION

The immigrants that came into this country before 1880, passed through our ports of entry to distribute themselves over the wide and empty spaces of the West. The newer immigrants, so different in racial character and aspiration, swarm into the cities. Hence any scheme that would further a more even geographical distribution of our alien population, would serve the double purpose of relieving congestion in the East and testing at the same time the perennial plaint regarding the scarcity of farm labor in the West. To make this experiment the American Immigration and Distribution League was organized in New York City last month. Among the chairmen of its various committees are the governors of Delaware, Iowa, Maryland, Massachusetts, New Hampshire, North Dakota, South Dakota, Vermont, West Virginia, and Wyoming—a list indicating an impressive degree and range of interest in the problem.

THE CAMP-FIRE GIRLS

Several popular magazines have lately been printing illustrated accounts of the aims and methods of the Camp-Fire Girls of America, the latest fad in feminine organizations, designed as a counterpart to the Boy Scouts.

Among other things these Camp-Fire Girls learn "the mysteries and attractions of the gang spirit." A set of pictures in the *May Review of Reviews* and the *Outlook* (May magazine number) show

the girls taking part in various activities—learning to cook while holding a picnic, receiving strings of beads as rewards, canoeing, etc. Labor is made delightful by giving “a picturesque form to even the simplest act.” The costume is also “picturesque,” being a modified Indian dress. There are three degrees of service—wood-gatherer, fire-maker, and torch-bearer. The watchwords are “work,” “health,” and “love.” The movement is spreading, and expects large additions from various girls’ clubs and Y. M. C. A. associations.

No doubt some overzealous clergymen will hasten⁴ to introduce this movement into their parishes. Meanwhile the rest of us will mildly wonder, with the *Sacred Heart Review* (Vol. 47, No. 24), if those Camp-Fire Girls will be more competent, more contented, and more successful in life than the old-fashioned girls whose watchwords were “God,” “home,” and “mother.”

“DRIPPING WITH THE FAT OF SACRILEGE”

Goaded to fury by the personal invective hurled at him in the debate over the Welsh Disestablishment bill in the House of Commons, Mr. Lloyd-George exclaimed:

These charges that we are robbing the Church ought not to be brought by those whose family tree is laden with the fruits of sacrilege at the Reformation. Their ancestors robbed the Catholic Church, the monasteries, the altars, the almshouses. They robbed the poor. They robbed the dead. Then when we try to recover some part of this pillaged property for the poor, their descendants accuse us of theft—they whose hands are dripping with the fat of sacrilege.

Few Catholic historians have put the case as forcefully as the great representative of English Nonconformity in the House of Commons. If we remember, moreover, that English Nonconformity regards itself as the true continuator of the Reformation against the Catholicizing tendencies in the Established Church, there is a full measure of irony in the spectacle of the Chapel to-day trying to redress the wrongs done to the Catholic Church four hundred years ago.

THE “BLOOD ACCUSATION” AGAINST THE JEWS

His Eminence Cardinal Bourne, the Duke of Norfolk, and other eminent Catholics are amongst the signatories to a notable British protest against the revival of the “blood accusation” against Judaism lately reported from Kieff, Russia. In associating themselves with the protests signed by leading theologians, men of letters, scientists, politicians, and others in Russia, France, and Germany, the British signatories say:

The question is one of humanity, civilization, and truth. The "blood accusation" is a relic of the days of witchcraft and black magic, a cruel and utterly baseless libel of Judaism, an insult to Western culture, and a dishonor to the churches in whose name it has been falsely formulated by ignorant fanatics. Religious minorities other than the Jews, such as the Early Christians, the Quakers, and Christian missionaries in China, have been victimised by it. It has been denounced by the best men of all ages and creeds. The Popes, the founders of the Reformation, the Khalif of Islam, statesmen of every country, together with all the great seats of learning in Europe, have publicly repudiated it. It is the more necessary that these testimonies should be renewed because, among the ignorant and inflammable populace of Eastern Europe, the "blood accusation" has often given rise to terrible outbreaks of mob violence against the Jews, and there is grave reason to fear that its present resuscitation may endanger many innocent lives in the crowded Jewries of the Russian Empire.

We are sure no enlightened American Catholic would hesitate to subscribe to this strong and timely protest. The accusation of ritual murder, as we have repeatedly pointed out in this REVIEW, has no more basis in fact against the Jews than it had when raised against the early Christians nineteen centuries ago.

JOHN BULL AS A HUMORIST

As a humorist John Bull is "in a class all by himself." The London newspapers have been very, very funny at the expense of Senator Smith, who did the examining in the Senate investigation of the Titanic disaster. Here's an example:

No, the windlass is not kept for winding up the dog watch.

No, it would not be possible to construct a raft out of the ship's log.

No, ocean currents do not grow on seaweed.

No, the banks of Newfoundland do not close on Saturday afternoon.

No, the tonnage of a ship is not found by weighing the anchor.

We note, however, that Senator Smith asked questions which brought out the fact that an English captain and an English owner recklessly drove the biggest ship afloat at full speed on an iceberg after they had been warned. We can't see anything funny in the Titanic catastrophe.

Was the Bible the First Printed Book?

BY THE REV. J. M. LENHART, O. M. CAP., VICTORIA, KAS.

Common opinion holds that the Latin Bible was the first book ever printed from movable types. This opinion is of long standing. We can trace it back to the last decade of the 15th century. The Chronicle of Cologne, printed anonymously in 1499, says in a pane-

gyric on the year 1450: "That was a golden year: at that time printing was begun and the first book that was printed was the Latin Bible."¹ Such a positive statement was apt to carry conviction. Hence we find an uninterrupted chain of historians, who adopt and transmit this verdict of the Cologne chronicler to our very days. Yet the assertion of these authors should not remain undisputed. When in the 18th century scientific researches into the history of early printing were pursued with new vigor, the deeper insight into the history of the invention of printing naturally created a controversy regarding the first printed book. The 19th century brought fresh evidence to light, and the controversy of a century's standing was at length definitively settled, but not altogether in favor of the current opinion.

The sentence: "The Bible was the first book that was printed", taken in its obvious sense, means that no other book had been printed previously from movable types. This statement cannot be reconciled with history. Waiving the question whether the Chronicle of Cologne gives the correct date of the printing of the first Bible, we have plenty of evidence showing that Gutenberg had been doing some printing prior to the year 1450, when he started with his huge bible. At the beginning of the year 1450², Gutenberg borrowed the sum of 800 florins from John Fust of Mayence to set up a printing-office on a larger scale.³ The shrewd businessman Fust did not loan his money to promote the realization of a projected invention. It was a time of many technical and mechanical inventions, when not a few really skillful mechanics became fantastic schemers and solicited funds to bring their possible or impossible inventions to perfection.⁴ Since Gutenberg was furnished with money, he must not only have talked about his invention to Fust, but, moreover, must have shown him some samples of his skill.⁵ Hence Gutenberg had already done some printing before 1450. "There is not the least doubt", writes the eminent bibliographical scholar Charles Schor-

¹ "do was ein gulden jair: do began man zo drucken ind was dat eirste boich, dat man druckde, die bibel zo latein." Quoted by Anton von der Linde, *Geschichte der Erfindung der Buchdruckerkunst*. Vol. I, (Berlin 1886), pp. 331 sq., III, (Berlin 1886), pg. 818.

² K. Schorbach, *Urkundliche Nachrichten über J. Gutenberg* in: *Festschrift zum fünfhundertjährigen Geburtsstages von J. Gutenberg* (Leipzig 1900), pg. 207. The precise date, deducted from the documents by Wetter (*Erfindung der Buchdr.* [Mayence 1836], pg. 287 note), Kapp (*Gesch. des*

deutsch. Buchhandels I. (Leipzig 1886) pg. 42) and A. v. d. Linde (*Gutenberg* [Stuttgart 1878], pg. 151), is untenable. The dating of the year 1449 (Linde, *Erf. d. Buchdr.* I, pg. 46) is improbable; cfr. Schorbach, *op. cit.*, pg. 249.

³ Linde, *Erfind.* III, pg. 809; O. Hartwig in: *Festschrift z. fünfj. Geb.*, pg. 16; Schorbach, *op. cit.*, pg. 204—211.

⁴ Hartwig, *op. cit.*, pg. 5.

⁵ Linde, *op. cit.*, III, pg. 810; Schorbach, *op. cit.*, pg. 207; Kapp, *op. cit.*, pg. 49.

bach,⁶ "that Gutenberg had perfected the invention of typography prior to his partnership with Fust (1450) and that, provided with ample funds, he then tried to execute his great plan with due success and prospective profit."

Documentary evidence takes us back two more years. On October 17,⁷ 1448, Gutenberg received the sum of 150 florins from a rich relative. We are not told what use he made of this sum. But circumstances prove almost to a certainty that the money was used in the interest of his invention of printing.⁸ "The fact that his rich relative furnished him the money in a most obliging manner, is ample reason to conjecture that he was convinced of the practicability of his plans; Gutenberg probably had brought his experiments to such a degree, that the success of typography was beyond doubt."⁹ In spite of the many gaps in the biography of Gutenberg, we can establish the fact that books were printed in 1448, two years before the printing of the Bible was undertaken.

Gutenberg's repeated financial straits exclude all possibility of the Bible as the earliest printed book. Before 1450, he had not only to pay the above-mentioned debt of 150 florins, but had to meet, besides, an older obligation of the year 1442. His precarious situation may be judged from the fact that the latter debt was not paid till 1457.¹⁰ What else could we expect than that he should try to make money by his invention? In spite of his idealism he possessed enough of the commercial spirit to undertake the most natural thing for a man in his pecuniary embarrassment; viz.: to print the best selling books. The Bible, however, did not rank in this class. Educational books, first of all the Latin grammar *Donatus Minor*,¹¹ small popular booklets both religious and profane, were most in demand on the book-market.¹² "The trade of selling manuscript books," writes Kapp,¹³ "flourished as early as the end of the 14th century in Germany; it arose from the necessity of supplying the daily need of educational and devotional books, popular and even political pamphlets." After the invention of printing, the book-trade followed the

⁶ *op. cit.*, pg. 207.

⁷ Date, Oct. 6, given by Linde, *Gutenberg*, Doc. IX, and Hartwig, *op. cit.*, pg. 15, rests on an erroneous calculation.

⁸ Hartwig, *op. cit.*, pg. 15; Schorbach, *op. cit.*, pg. 194; Linde, *op. cit.*, III, pg. 805.

⁹ Schorbach, *op. cit.*, pg. 194.

¹⁰ Hartwig, *op. cit.*, pg. 8; Schorbach, *op. cit.*, pg. 216; W. Velke in *Festschrift*, pg. 323; Linde, *op. cit.*, III, pg. 903.

¹¹ The *Donatus* was the first book printed in Italy, in the Benedictine Monastery of Subiaco, 1465, cfr. Kapp, *Gesch. d. deutsch. Buchhand.* I, pg. 181; Hain, *Repertor. Bibliographic.*, II. (Stuttg. 1827) num. 6359; Burger, *Printers of the XV. Century* (London 1902), pg. 605.

¹² Linde, *op. cit.*, pg. 810.

¹³ *Gesch. d. deutsch. Buchh.* I. (Leipzig 1886), pg. 20.

same lines. W. Roberts¹⁴ writes of the first English printer and the book trade of his time: "Religious vade-mecums were naturally the best selling books, and Caxton printed many such, but he confined his attention principally to the production and sale of the old romances and tales of chivalry at that time so popular." Influenced by the same considerations, Gutenberg had before Caxton printed mainly good sellers, but, unlike Caxton, he had also issued Latin bibles. If Gutenberg had really printed the Bible first, he would occupy a unique position in the history of early printing. None of his fellow-craftsmen started with printing Bibles;¹⁵ they first printed the fast-selling books;¹⁶ the Bible followed later.

A National Federation of Catholic Women

BY ONE OF THE ORGANIZERS

When the American Federation of Catholic Societies was first organized, it was the intention of its founders to have a Federation of "men" only, and that women were admitted was due to the courtesy and chivalry of the men who, at the first national convention held at Cincinnati, hesitated to "put the women out" after they had been invited by some mistake to attend. Only a few of the national organizations of women did affiliate with the Federation, and the women delegates attending our conventions were mostly ladies belonging to local societies, and their personality thus changed with every convention. "They never felt at home in the General Federation," as one of the prelates and members of the Advisory Board remarked, and "a Women's Federation is a crying necessity for certain lines of work that in an especial manner fall in the province of women." To quote the words of one of the founders of Federation, a prominent prelate: "There is some opposition to the presence of ladies at our national conventions. It is held that respect for ladies hampers the freedom of speech on the part of the men when discussing certain important subjects." His Grace Archbishop Mess-

¹⁴ *The Earlier History of English Bookselling* (London 1889), pg. 19.

¹⁵ The only exception seems to be John Mentel or Mentelin. His Bible was printed, without date, in 1460 and 1461. We know but little of his life and activity. But there is reason to suppose that Mentel had opened his printing-office one or two years before 1460. In this case, he must have printed other books besides the Bible, previ-

ous to his Bible of 1460. Cfr. Kapp, *op. cit.*, pp. 82—83.

¹⁶ Cfr. Burger, *Printers* (giving a chronological list of all the different books of each printer), the names Bechtermünze (pg. 340), Numeister (pg. 510), John of Cologne (pp. 380 sq.), Sensenschmid (pp. 587 sq.), Nicol. Wolff (pg. 644), Renner (pg. 560), Reinhard (pp. 558 sq.), to mention only printers who had been apprentices in Gutenberg's office.

mer of Milwaukee expresses himself very clearly when he states in his pamphlet on the Women's League:

"I have always held from the very beginning that the women's societies should have no place in the men's federation. But ever since [the women were admitted] I have been wishing most ardently that the women's societies affiliated with us would leave the A. F. C. S. and form a separate federation of their own."

Similar sentiments have been expressed to the writer in many letters from members of the hierarchy and clergy, from the most prominent lay leaders in Federation and last but not least from those ladies of the Federation who have its welfare most sincerely at heart and realize that "the psychological moment has come to form a separate federation for the women."

The idea of a National Federation of Catholic Women was first given serious and public consideration by the Advisory Board of the Louisiana State Federation, which adopted last August a resolution instructing its delegates to the National Convention at Columbus to offer same to that body. In compliance with this instruction the Rev. Leander M. Roth, of Mandeville, La., offered the following resolution in behalf of the Louisiana State Federation for the consideration of the Convention, *viz*:

Whereas, In view of the growing tendency among the women of the country to engage in civic movements, wherein the activities are best suited to their sex, and in view of the further fact that some important and extensive work awaits them and that it behooves Catholics to take a forward step in order to effectively undertake such matters as they deem proper from a Catholic standpoint; be it

Resolved, That the Federation of Catholic Societies of Louisiana recommend to the national body the advisability of seriously considering this all important subject, and in the organization of all its women bodies in a Women Federation, whose councils and affairs shall be presided over by those of their sex and whose organization, while distinct, will be of equal rank with the present body.

In the discussion that followed almost unanimous support was given on the part of the delegates, both men and women, to the idea of a separate federation for women, and on direct motion of Father Roth, duly seconded, it was unanimously resolved to appoint a committee of five ladies to look into the feasibility of forming a National Federation of Catholic Women and to submit a report to the Executive Board for consideration at the National Convention at Louisville.

In the meantime a Federation of Catholic Women of St. Tammany Parish (County) was founded by Father Roth at Mandeville on Feb. 22nd, 1912, and this first Federation of Catholic Women re-

ceived at once the endorsement of their Eminences Cardinals Falconio and O'Connell, Archbishop Messmer, Bishops McFaul and Schrembs, and other prelates, and of many of the leaders in Federation, both men and women.

Thus "the Louisiana State Federation may claim the honor of having given the start to a most important and most glorious movement in the Catholic Church of the United States, the formation of a National American League of Catholic Women." (Archb. Messmer.)

A new impetus was given to this cause and the movement prominently brought before the public by his Grace of Milwaukee when he had come South for his health and spent five weeks in St. Tammany Parish last spring. During his stay here several consultations were held with the leaders of this movement and at a special board meeting of the Louisiana State Federation the Archbishop not only gave his views on Women's Federation but came out very strongly for a separate women's organization, outlining his plans for a great National League of Catholic Women. His memorable speech on the occasion was published by him in the *Morning Star* of New Orleans and later on republished in a pamphlet titled "American League of Catholic Women," which has since been reproduced by many of our Catholic weeklies.

Mother-Tongue, the Trusty Vehicle of the Faith

Mr. F. W. Grey lately contributed a paper on the language question in Canada to the *Downside Review*, and though his views are quite antagonistic to those of the London *Tablet*, that paper's brilliant staff contributor, Rev. W. H. Kent, (in No. 3722) frankly acknowledge the strength of Mr. Grey's fundamental contention, *viz.*: that faith and mother-tongue are connected by an intimate bond. Father Kent's observations are of sufficient interest and importance to be quoted somewhat *in extenso*.

"We are not quite sure," he says, "that this benevolent zeal [of the French Bishops of Canada] for education in English is a wise policy on the part of those who would fain preserve the speech as well as the faith of their fathers. But, at any rate, this should lend some weight to their words when they insist on the loss to religion that too often accompanies the loss of an old language. And on this point they can appeal to facts and figures that speak for themselves. There may be room for difference of opinion as to the causal connexion between the two losses. But the unfortunate fact remains that a large proportion of those European Catholics who have

been merged in the great mass of English-speaking Americans have lost the faith of their fathers as well as their mother-tongue.

This painful fact has too long been overlooked or forgotten in this country. For it is one of the commonplaces of controversial clap-trap to say that the gains of Catholicism in the New World may be set against the losses in the Old. Yet a little reflection might suffice to show us that the faith of Catholic emigrants scattered among strangers of another religion must needs be in a peculiar danger. And common sense itself might tell us that anything that bound those emigrants together and kept alive the influence of home would naturally serve as a safeguard to their religious belief. 'Notre langue,' says a Canadian writer, 'est la meilleure gardienne de notre foi.' And the absurd use of emigration as an argument against the preservation of Irish Gaelic is thus admirably met by Father O'Reilly: 'Our having to go abroad is so potent a reason for preserving our Irish that, had we no language of our own, it were a most meritorious act, it were almost a duty of conscience for us to invent one for those unhappy exiles of ours, who have to go and live and move amid the scoffing godless foreigners.'

The little pamphlet from which we quote these words, *The Trusty Vehicle of the Faith of the Gael*, may be commended to the attention of all Irishmen, and, indeed, of all who have at heart the interests of religion, and are sensible of the dangers that beset the Catholic immigrants in a land of other religions. It is hardly too much to say that in this matter the case of the Irish emigrants was worse than that of any others. For while, on the one hand, the language of their home, breathing in its very words the spirit and faith of Catholicism, was a special help that could ill be spared; on the other hand, it was so little known to outsiders, and they were themselves so ill equipped with letters, that they were in greater danger of losing their language than their brethren from the continental nations. Hence it was almost inevitable that their loss should be the greatest.

It may be objected that emigrants must naturally take the language of their new country, and that whatever other means may be available the old tongue of their motherland can no longer be used to guard or foster their Catholic faith and piety. But is this really the case? Are there no other religious bodies that cherish a language of their own in the midst of strangers? We have a notable instance of this in the Jews. But there is no need to look for external examples. For there are happily many cases of Catholic communities as tenacious of their language as of their religion, and finding the one a trusty support of the other.

We had some interesting evidence on this point in connexion with the recent suggestion that a Catholic daily paper should be started. This matter, it will be remembered, was debated at the late Catholic Congress. And, as might have been anticipated, a similar proposal was mooted among our enterprising American brethren. But, as our contemporary the *Ave Maria* pointed out, there are already several Catholic daily papers printed in the United States in various European languages as Polish, Italian, etc. And it is only a Catholic daily in the English language that would be a novelty. It would seem, therefore, that some of these nationalities do contrive to keep up their own languages in their new home, and what is more they know how to make good use of them in the service of religion.

These papers, it may be supposed, are mostly in such widely spoken continental tongues as French or German. But there are happily some spots in the New World where 'the trusty vehicle of the faith of the Gael' is still doing good service. This is certainly the case with those Scottish Colonies in Canada and Nova Scotia which Father Archibald Campbell, S. J., visited with such happy results a few years ago. Students of eighteenth century history will remember Newcastle's naïve astonishment on learning that Cape Breton was an island, and his anxiety that the King should be speedily informed of that singular circumstance. But there are probably many Englishmen today who would be no less surprised to hear that Gaelic is still spoken in that island, and in some parts would seem to be the chief, if not the sole, means of religious instruction. Father Campbell tells us that on one occasion the pastor at Port Hood was anxious that his people should have the benefit of a mission. And a Redemptorist accordingly came and preached to them in English. But when the good Gael asked a worthy woman in the congregation how she liked the sermon, she answered that she only understood one word of it, and prayed that God would keep her from it: 'Cha do thuig mise ach an t-aon fhacal, agus Dia chuir eadar mise agus am facal ud.' 'Gu dé facal a bh' ann, a bhean?' 'Bha *Hell* ars ise!' " This was, apparently, all that she had learnt from the tongue of the stranger."

Confession versus Communion

BY A CATHOLIC COLLEGE PROFESSOR

Which of the two sacraments is the more important for the spiritual welfare of the Christian, penance or the Blessed Eucharist? Waiving the question as to the subjective spiritual wants of any

person in particular, we will answer the query from a more objective point of view.

The primary purpose of the sacrament of penance is to cleanse the soul from sin. Consequently, its existence and character are hypothetical. There would be no room for this sacrament except for the sin that is in the world. True, like all other sacraments, penance confers an increase of sanctifying grace and various actual graces, even when no sin has been committed since one's last confession. But the previous committal of some sort of sin other than original, and its repeated submission to the power of the keys, are indispensable for valid confession. Just as a little child, by way of reply to the somewhat catchy question, "What must we do when we want to go to confession?" is reported to have said: "We must first commit sin." Since our Blessed Lady was never a victim to actual sin, she was likewise incapable of the blessings of the sacrament of penance.

The character of the Blessed Eucharist, on the contrary, is absolute, at least when compared with penance. The Body and Blood of Christ are the food of our souls. This Food from Heaven maintains and strengthens the supernatural life of sanctifying grace. As our Lord explained to the Samaritan woman, it becomes a fountain of water springing into life everlasting. Whether we sin or not, all of us who have been regenerated, continually need this bread.

An irresistible conclusion flows from this, *viz.*: that the Christian's rule of life, under the recent legislation of the Church on daily Communion, should be formulated thus: Receive holy communion as often as you can consistently with the duties of your state of life. As for confession, your approach to the tribunal of Penance becomes necessary in the event of mortal sin. Venial sin may be blotted out alike by confession and Communion.

It seems to me it is the desire of the Holy Father, manifested to us by his decree on daily Communion, that we exhort the faithful to bend their energies primarily to the daily reception of the Blessed Eucharist. This invitation to receive daily, if possible, is extended to all classes and to all individuals without exception. Confession, on the contrary, has a more private character. Here each individual must consult his personal wants. No general rule can be laid down for all alike. So much is certain: in the well-ordered life of a God-fearing Christian, the number of his communions should far exceed that of his confessions. Were it otherwise the world would not be able to contain the priests required to attend on the faithful. Rather let us impress the people with the desire of our Lord to come to us daily and the necessity of living in such wise in the presence of

God that we shall daily be worthy to receive. As for venial sin—that *may* be blotted out by Communion itself. If people know their catechism, they will likewise know which sins are grievous and which not. With grown-up people, there ought to be little difficulty as to this. Greater caution is needed in the case of small children. But even here, the ultimate aim of our instruction must be from the outset to inculcate the difference between mortal and venial sin, as well as their respective effects upon the reception of holy Communion. It may be a difficult task, and one that requires great tact, but it cannot be shirked without great, and perhaps abiding, losses resulting to the faithful. The child is the father of the man, and impressions received in early childhood, whether right or wrong, are wont to root deep in the receptive mind.

The above remarks were occasioned by a criticism to which an excellent little book (*Lasset die Kleinen zu mir kommen*, by E. Springer, S. J.) was recently subjected on the score that the author was making light of confession as against holy Communion. That criticism, (which is in no way mitigated by the very insinuating title: "Non indiget Deus *mendaciis* vestris") is unwarranted, and it is difficult to understand how an American theological journal could reprint it without a word of disapproval. Father Springer's *mendacium* consists in this that he warns against overestimating the importance of confession when compared with holy Communion. What he says is Christian doctrine, pure and simple. Confession is a mere "Hilfs-sakrament"—an auxiliary sacrament, and one of hypothetical value only. To take children to frequent (devotional) confessions, and deprive them meanwhile of frequent Communion, is little short of that Jansenistic practice so strongly condemned by Pius X. It is to make an end out of the means and a means out of the end. Daily Communion is the end to be aimed at, and confession is a more or less necessary means thereunto—and then only in the event of mortal sin. The book of Fr. Springer is worthy of high commendation.

Doublets in the Pentateuch?

BY ARTHUR PREUSS

Heft 1 of the thirteenth volume of Dr. Bardenhewer's *Biblische Studien*, and Heft 3 of the *Freiburger Theologische Studien*, though published as parts of different serials, and nearly three years apart, must be read together to be properly appreciated. The former brochure is entitled *Doppelberichte im Pentateuch: Ein Beitrag zur Einleitung in das Alte Testament von Dr. theol. Alfons Schulz* (vi & 96 pp. 8vo.

B. Herder. 1908. 75 cts. net). The latter: *Über Doppelberichte in der Genesis: Eine kritische Untersuchung und eine prinzipielle Prüfung von Dr. Arthur Allgeier* (xvi & 142 pp. 8vo. B. Herder. 1911. 85 cts. net).

Dr. Schulz's thesis may be concisely stated as follows:

The historical portions of the Pentateuch contain a number of minor incompatibilities, such as the statement that the deluge lasted forty days, and then again that it lasted 150. In one passage the brethren of Joseph find the money *en route*, in another they find it after their return home. While these discrepancies have no doctrinal bearing, they cannot, without endangering the inspiration of Sacred Scripture, be ascribed to one and the same author. The best way out of the difficulty is to assume that the sacred writer in such instances worked into his narrative two different original documents and failed to remove obvious discrepancies.

Dr. Schulz is well aware that his hypothesis is incompatible with the Mosaic authorship of the Pentateuch, but he maintains that the credibility of that portion of Holy Writ is not affected thereby. "The tradition which represents Moses as the author of the Thora or Jewish Law, that is to say, as the lawgiver of the Old Testament, can easily be made to square with the assumption that the historic events of his life are reported by others, just as it is a fact that the Lawgiver of the New Testament did not write his own life, but commissioned others to write it." (p. 95.)

Dr. Allgeier takes issue with Dr. Schulz both on historical and dogmatic grounds. He endeavors to demonstrate in the first part of his treatise that the so-called doublets in the Pentateuch can be far more satisfactorily explained either (1) as inaccurate translations of the original text, or (2) as literary peculiarities, or (3) as textual corruptions. Some of his arguments are quite cogent; others seem far-fetched and unconvincing.

The second part of Dr. Allgeier's brochure is devoted to a consideration of the doctrinal aspect of the question. He holds Schulz's hypothesis to be incompatible with Catholic teaching on the inspiration of Holy Scripture, which forbids us to assume, as Schulz does, that the sacred writer even in a few instances was *unable* to decide which one among two or more historic reports was the true one, and that he cautiously either incorporated incompatible assertions into the sacred text or, after the manner of a modern scholar editing an ancient manuscript, arbitrarily chose one recension in preference to others. It may be, he concludes, that in Schulz's hypothesis, the Pentateuch would not lose its credibility, but the faith which it de-

mands would then be a purely human faith with all its accompanying defects, whereas the Vatican Council plainly teaches that "this faith, which is the beginning of man's salvation, is a supernatural virtue whereby, inspired and assisted by the grace of God, we believe that the things which He has revealed are true, not because of their intrinsic truth viewed by the natural light of reason, but *because of the authority of God Himself who reveals them, and who can neither be deceived nor deceive.*"

Christianity and Womanhood in the Light of Anthropology

BY THE REV. ALBERT MUNTSCHE, S. J., ST. LOUIS UNIVERSITY

Our modern literature is full of allusions to the rights, the importance and the position of woman in social life. Many works, chiefly dramas and novels, are frank discussions of the pretended privileges of the so-called "emancipated" woman. Unfortunately not a few English writers, as for instance, George Moore, G. B. Shaw and H. G. Wells, follow in the wake of writers like Marcel Prevost, "master in all the filigree of femininity", whose works are, in the last analysis, libels on Christian womanhood. One of the latest painful contributions to the "woman-question" is *The Dangerous Age*, by a Danish authoress, which has been translated into several European languages. The sensational literary press told us a few months ago that "Europe had gone mad over it." Were we to believe such authors, who generally use perverts and characters steeped in sin to voice their own woeful message, there is no virtue to be found in woman's world today.

May it not be because the outlook of these writers is largely confined to the modern pagan and de-Christianized world that they present such wretched types of womanhood in their literary output? Have they not entirely forgotten all that Christianity has done to elevate woman and to raise her from the abject condition into which she had been cast by Paganism? One of the foremost anthropologists of the age has written a beautiful chapter on the position of woman in Christianity in a work¹ which is considered the most exhaustive study that has yet been made of woman in all her periods of life and among all nations. It is worth while to cite part of a chapter (Vol. II, No. 427: "Das Weib im Christentume") in order to show how deeply womanhood is indebted to the teachings of Christianity.

¹ *Das Weib in der Natur- und Völkerkunde. Anthropologische Studien von Dr. H. Ploss. 5te Auflage, heraus-*

gegeben von Dr. Max Bartels. Leipzig, 1897.

After a survey of the condition of woman among various nations of antiquity and a reference to the heroism of the Christian woman in pagan Rome, Dr. Ploss continues:

It was to be the office of Christianity to create for women a position such as had previously been reached by no people. Even in the first centuries after Christ writers occasionally furnish us hints showing that the life of the Christian women was inspired by an entirely new ideal and spirit. [He finds the charity of the early Christian women towards their needy brethren, and even towards their pagan neighbors, worthy of special praise and continues:] And if there was question in this matter not only of offering alms, if rather personal devotion and sacrifice were the most important and best portions of such works of charity, still there was yet another domain in which the Christian woman could show her full measure of devotion and in which she made the greatest sacrifices which any person can make—we refer to martyrdom. It was not bodily pains and death which were always the worst; nor shall we speak here of the insignificant but not less painful martyrdom which the Christian woman, living in a heathen home, perhaps with a heathen consort, had to endure; nor of the daily, most painful, and in the long run insupportable fears and annoyances which these heathen customs, permeating the entire life, brought to her faith. It was especially the woman who, clinging with all the fibers of her heart to her parents, husband, and children, had to endure in the enforced separation from them the greatest trials and undergo the greatest hardships, when there was question of remaining firm despite their pleadings, lamentations, and tears. The story of the martyrdom of several such heroines of the faith has been preserved for us; for instance, of Perpetua and Felicitas, and it gives us a concrete illustration of what struggles were endured and what victories were gained over flesh and blood. The heathens often made the conversion of so many women to Christianity a subject of mockery. They sarcastically observed that Christianity was a religion for old women and children. And yet they could not withhold their admiration from the Christian women. "What women the Christians possess," exclaimed Libanius, the rhetorician, in surprise. Yes, what has the divine force of the Gospel made of them! It has given back to woman her honor and her divinely appointed task and has thereby, despite her simplicity and humility, filled her with strength and joyfulness, so that not a small share of the conquest of the world by the Gospel is due to her. Her quiet way of manifesting the faith has helped to achieve the most beautiful victories. From the Christian woman has gone forth a plenitude of blessings which have enriched not only the immediate family circle but have been of advantage to whole generations and entire nations.

What English Owes to Irish

BY F. R. GLEANER

There must be a great many people who have been speaking Irish all their lives without knowing it.

"When our Irish forefathers began to adopt English," says P. W. Joyce in his recently published book *English as We Speak it in Ireland*

(Longmans), "they brought with them from their native language many single Irish words, and used them among their newly acquired English words."

And not only Irish words, but Irish idioms and phrases have taken part in the invasion and become thoroughly naturalized in the English tongue.

It will be a surprise to most people to learn that the method of "assertion by negative of opposite" is Irish; that it is Irish to say: "A glass of whiskey will do us no harm," when we mean that it will do us good. It is Irish to say of an elderly maiden that "she is no chicken," or to speak of it's being "no joke to be caught in a heavy shower without an umbrella." Yet Mr. Joyce has his authorities pat. He quotes from the old Irish tales, "The enemy slew a large company of our army, and that was no great help to us," and the poet who has been grossly insulted, "rose on the morrow and he was not thankful."

So, too, we learn that it is Irish to give emphasis to a statement by adding the words "and no mistake." From the same source comes "I'll engage" you did this or that, in the sense of "I wager" you did; "I'll go bail;" "aye is it;" and the repetitions "so he did," "so I do," "so it is": as in "he hit me with the stick, so he did," and "it is a great shame, so it is."

More suggestive of their origin are phrases like "I believe you," and "what would ail me not to?"

But it is unquestionably a surprise to find a Celtic heredity claimed for such apparently universal expressions of ready assent as "I don't mind if I do," or "Would a duck swim?" A very common exclamation in Ulster, we are told, is "No, but did you?" and it is a hackneyed Irish phrase, *ná bi leagal ort*, that has given us our "never fear." On the contrary, there would be danger of misunderstanding if, outside of Ireland, a visitor coming in and finding the family at dinner, should say, "Much good may it do you."

Mr. Joyce admits that in Ireland the people are "rather prone to exaggeration." Hence a chapter on "Exaggeration and Redundancy." It is common to say of a person with a persuasive tongue that he would "coax the birds off the bushes." It is Irish to say, "I'd give my eyes," "I'll follow you to the world's end," to "let grass grow under one's feet," to "be frightened out of a year's growth," to "swallow a dictionary," to "jump out of one's skin," to "have the road fly under one," or to "be so rich as to be rotten with money."

No doubt Mr. Joyce's claims are here and there exaggerated. No doubt some of the expressions he asserts to be specifically Irish are

no more Irish than they are English or, for the matter, German or Italian or Russian. But English does owe a great deal to Irish, more than most of us realize. One fears to think what would be left of English picturesqueness if Irish were taken out.

Until that time, however, we may quote the Irish way of describing a man who is very short and very fat: "If you meet him on the street, you'd rather jump over him than walk round him."

The Home at Fault

BY C. F. ARNOUX

Recent strictures on the immortality alleged to exist in our leading American colleges and universities (non-Catholic, of course) have received divergent comment. Some hold that the charges are only too true and point to the need of religious instruction as part of the curricula.

Had Mr. Crane and other censors widened their experience by examining conditions in European universities, their criticism would have come nearer to the source of the alleged evil.

Every university, the world over, has an element of boisterous, cup-loving students, and I am sure that our American institutions of equal grade are not worse off in this respect than their European sisters.

The dunce of the class-room is the bully of the campus; and the student who never rises above a whisper in the aula, shouts at the top of his voice in his cups and in riotous amusements. If he cannot gain prominence within the walls of his school, he seeks his laurels elsewhere.

Moral teaching in the school room, I daresay, would not cure the evil, which lies deeper.

So far as America is concerned, her sin does not lie so much in a lack of moral training in school, as in a lack of training at the mother's knee. Mothers seem to have neither time nor inclination to form the moral character of their children. Our youngsters seem to have only one motor-idea appetite. Respect and authority seem to be wiped out. The children rule the house. Even were the school to throw moral seed upon such ground, it would fall on stony soil. Schools can only build on the moral foundation already laid in the child when it is brought to them. Everyone knows that the man of the world steps out of the nursery; and as the child leaves his mother's knee, so will it be as man or woman.

Therefore, instead of criticising the universities, the disciples of Mr. Crane ought to turn their attention to the American home.

Mystical Experience

BY ERNEST DANNEGGER, S. J., ST. LOUIS UNIVERSITY

The modernist's conception of mystical communication with God has eliminated the strictly supernatural element which orthodox theology recognizes in every truly mystical phenomenon. Also among Catholic writers the terms "mystic" and "mysticism" unfortunately do not always denote the same thing. Yet it is of the greatest importance, for the sake of theological clearness and precision as well as for the understanding of complex actual soul states, sharply to define the exact meaning of the word "mysticism."

Mysticism, as a science, is a part of theology and is called *theoretical mysticism* or *mystical theology*. It treats of mystical phenomena or experiences. *Practical mysticism* is the personal experience or experimental knowledge of mystical facts. What, then, is a *mystical fact*?

It is, according to the greatest masters, an *experimental knowledge* of God, consisting in a *spiritual sensation*. This constitutes the inmost nature of mystical experience; the rest, as visions, revelations, etc., is merely accessory. What do we understand by an experimental knowledge of God? What is spiritual sensation?

Experimental is that knowledge in virtue of which we are conscious of the physical presence of an object and its action upon us. The knowledge conveyed by sense-perception, therefore, is experimental, because it puts us in direct contact with the thing which we see, hear, taste, smell or feel. The knowledge acquired by reasoning is not experimental; it may reveal the existence of an object, yet not by the very presence of that object and its immediate action upon our faculties. Therefore the ordinary natural knowledge of God is not experimental. We have no experimental abstract intellectual perception, naturally, except through sensation. Sensation alone affords us, naturally, an immediate experimental knowledge. Sensation, or sense perception properly so-called, comprises a twofold element, the realization of something extended and resisting on the one hand, and the consciousness of our entering into real communication with the object by its action upon the senses.

Now there exists a kind of knowledge which contains the second element of sensation, namely the consciousness of the fact that we are entering into direct communication with an object, without its being received in any exterior or interior sense. It is purely spiritual perception, an act of the intellect, therefore essentially an idea, yet an idea which does not merely manifest the essence of the object per-

ceived, but also its existence and presence and action, and manifests its presence precisely by its action upon the soul. Philosophy has no name for such a perception, because it knows nothing of its existence. Nevertheless, the reality of this sort of knowledge cannot be doubted, as it is well established by a vast number of most reliable testimonies. It is not a sensation in the proper sense; nor is it a mere thought or chain of reasoning or a vivid picture of the imagination. It partakes of the nature of an intellectual perception, because it is spiritual, it bears some similarity to sensation, because through it we feel as it were the presence of an object. We, therefore, call it spiritual sensation.

By means of this spiritual sensation we obtain an experimental knowledge of God. Experimental knowledge of God by spiritual sensation is the very essence of mystical experience. It cannot be brought about by any human endeavor. For the natural process of thought is suspended, God Himself producing by direct action upon the soul an image of His Divine Nature and the consciousness of His action. The sublime spiritual act thus produced does not result from a phantasm. We are confronted with a strictly supernatural phenomenon.

The faculty which brings forth these spiritual sensations, may be termed "super-sense." Just as ordinary sense-perception is differentiated in sight, hearing, smell, taste and touch, so also spiritual sensation shows analogies to the five senses. This is indeed a deep mystery; yet it reveals the marvellous potentialities of the human soul. Spiritual sight, hearing, touch, etc., denote different circumstances and modes of purely intellectual perception. "Sight shows that the object of the knowledge is the inner nature of the Divine Being itself, hearing that it is one of his thoughts only, touch that it is more especially a uniting, fusing action which God exercises upon the soul" (Poulain, *The Graces of Interior Prayer*, ch. vi, n. 14, p. 93). The doctrine of the five spiritual senses furnishes a solid basis for scientific mysticism; it is in full accordance with actual experience, which it interprets most luminously; it is taught by St. Augustine, St. Bonaventure, St. Teresa, De Ponte, Scaramelli, de Maumigny, Vermeersch, Poulain and many others. St. Bonaventure sums up the teaching of mystic writers in the following words: "As the experience of bodily things is gained by the bodily senses, so too the experience of spiritual things is gained in the superior part of the soul by the spiritual senses." (*De Septem Itineribus Aeternitatis*, 6, dist. 2.)

A New Book on the Sun

By F. R. GLEANER

The Jesuit Father Angelo Secchi, whose life has been so beautifully written by his pupil, Dr. Joseph Pohle (who, by the way, is not only a great theologian, but an eminent astronomer as well), was the first to devote an entire treatise to the sun. His great work was published more than a third of a century ago. It was followed by the popular works of Procter, Young, and Ball. Now we have Pringsheim's scholarly *Vorlesungen* and Prof. Charles G. Abbot's newly published work *The Sun* (New York: D. Appleton Co. \$2.50 net).

Mr. Abbot, whose work was recently reviewed at some length in the *Nation*, adheres to the utilitarian method of Langley in prosecuting chiefly such lines of inquiry as have, or may be expected to have, a practical bearing on matters mundane. Is the solar radiation uniform or variable? What losses does it suffer in the earth's atmosphere? Are there changes of transparency in the sun's outer layers sufficient to alter appreciably the earth's supply of radiation? How much solar radiation does the earth reflect unused to space? How does the earth's temperature depend on solar radiation and on the transparency of the air? If there should be variations of solar radiation, how great changes of temperature of different stations on the surface of the earth ought to follow, and how long would such responses be delayed? In short, are solar studies applicable to weather prediction? What methods, if any, can be economically used to store and employ the sun's energy for power or heating? What influences do changes in the intensity or color of the light falling on different plants produce on their growth and fruitage? May advantageous variations of plants be promoted by the control of their radiation supply? What can be done with solar rays for the promotion of health? What, after all, is the sun, and how can we best explain the principal solar phenomena?

The author perceives, as every keen student of solar physics must, the present impossibility of answering satisfactorily all these lines of inquiry; but his book is an excellent exposition of what is known and what is surmised about things solar. His reply to the last of these questions, while not settling it in every one's mind, is nevertheless by far the best English statement of modern scientific views concerning the sun's constitution. Preferring as a basis Secchi's theory as formulated a third of a century ago, Abbot presents Young's well-known and oft-quoted views, followed by the later modifications of Halm and Schmidt and Julius, accepting also as sufficient the Helmholtzian hypo-

thesis of the maintenance of solar heat by simple contraction, and very judiciously regarding the evidence as to radio-active processes as undetermined and inconclusive. Much is made of the recent eclipse observations of Mitchell, and the Mount Wilson discoveries of a magnetic field in sunspots are emphasized. The important influence of our own atmosphere on the heat received from the sun; fluctuations of solar radiation, a subject in which Mr. Abbot is *facile princeps*; solar influence on plant life; and the sun as merely the nearest one of the stars, in connection with the broad question of stellar evolution, are also among the topics treated.

One of the best chapters of the book deals with the utilization of solar energy; yet years upon years of sedulous research of the acutest minds, from Nasmyth to Vogel, leave the practical solution of this great problem apparently as remote as ever; and, after all, one is tempted to agree with the author that it is rather in the investigation of its curious features that research on the sun has progressed the furthest.

Another decade may perhaps change all this.

Is Religion an Emotion?

By C. D. U.

The Modernists declare that religion is an emotion. Dr. Thomas Dwight, of Harvard, briefly points out in his excellent book *Thoughts of a Catholic Anatomist* (New York: Longmans. 1911) that this contention is as absurd as it is untrue.

An emotion, he says, is a state of mind in which a strong impulse or impression weakens or even suspends the action of reason, so that the will yields to an overmastering desire. He illustrates this by an example: "Suppose that two men are caught in a burning theatre. Both have a perfectly reasonable wish to get out. One under the influence of fear rushes blindly forward, regardless of his chances of escape and reckless of what harm he may do to others whom he brutally throws down and tramples under foot. He is acting by emotion. The other man before moving considers quickly but coolly which are the possible ways of escape and selects the most promising one. He is acting by reason, but it is highly probable that after his escape he will be overcome by emotion. When a man considers deliberately whether he will accept the doctrines of the Catholic Church, and having prayed for guidance in making his decision and for strength to stick to it when made, finally acknowledges the Church's claims,

he may or may not experience an emotion (probably he will experience a great emotion), but his action is not the result of emotion; on the contrary, it is the cause of the emotion. Suppose he remains true to his religion through great trials, from which he could free himself by being false to his convictions, have we any right to say that this is emotion? There are plenty of instances of men and women persevering faithfully for long years in austere orders, in which the life is of the hardest, without the support, the sensible fervor which is granted to some. They went on when all was hard, pleasureless, nay repulsive. Was Father Damien's long work among the lepers the result of emotion? That religion may awaken emotion is most true, just as exercise may awaken appetite, but the emotion is no more the religion than the appetite is the exercise. It is but too true that people may turn to religion under a passing emotion, just as under emotion they may make foolish investments; but what of it? It is far less absurd to define the stock market as emotion than to do the same to religion. In point of fact it is hard to see how any thinking person can seriously support this view." (pp. 86 sqq.)

From this sober statement of an American scientist the reader may see that at least one of the contentions of Modernism—and it is a fundamental one—is as repugnant to common sense as it is to the teaching of the Church.

FLOTSAM AND JETSAM

Daily Communion in our Catholic Colleges

The Rev. L. F. Schlathoelter, of Troy, Mo., writes:

In answer to Father Bauer's, O. S. B., communication in No. 11 allow me to say that my article was prompted by complaints of some boys who through my influence had been sent to a certain Catholic college. If some more colleges besides St. Meinrad's would state their practice in respect to the matter of daily Communion, one would have the advantage of a pick between them.

The "Catholic College professor" (No. 11) may get his day-scholars to go to Communion to

their nearest church before starting on the cars to school. He has caught the meaning of "in a body" when he asks if they should be marched to the railing. Our Lord Himself says that all should be "compelled" to partake of the banquet. Why should His Holiness in No. 7 of the decree "Sacra Tridentina Synodus" mention that frequent and daily Communion is to be "promoted in all Christian establishments, of whatever kind, for the training of youth," if preaching and suggesting is all that can be done? In No. 6 of the same decree he commands "all parish priests, confessors, and preachers to exhort fre-

quently and with great zeal" to this practice. He evidently wants more than this to be done in Catholic colleges, else No. 7 of the decree would have no *raison d'être*. Cardinal Gennari says that although children should not be forced, they should be "led by the hand." That seems to come near "marching to the railing."

The Preachers and the Bible

"Pastor" Russell, of the Brooklyn Tabernacle, says in a type-written circular dated May 15, 1912, and addressed "To Bible Students of all Denominations, and all lovers of Truth and Righteousness":

"...The preachers having lost faith in the inspiration of the Bible are 'higher critics.' They do not wish to show their unbelief, hence avoid Bible discussion. They await the ripening of unbelief when they can publicly say, 'We educated ministers have not believed the Bible inspired for many long years. We kept quiet until you would not be shocked by the statement.'"

The irony of the whole thing is that "Pastor" Russell himself denies such essential Biblical truths as the existence of hell. In fact, the doctrine he preaches in Brooklyn Tabernacle is openly denounced by Dr. Haldeman, one of his Protestant fellow-ministers, as "the blasphemous religion which teaches the annihilation of Jesus Christ."

Today, as of old, the Catholic Church, and the Catholic Church alone, defends and sustains faith in the inspiration of that Holy Book, which Protestantism has received from her only to tear it to pieces.

Chauvinism on the Decline

As we have repeatedly pointed out, the new movement in American history tends to discredit chauvinism, which has been so long a cause of the low plane of historical writing in this country.

"The conception that all history should be interpreted as a gradual development from absolutism towards democracy, and that the government of the United States represented the culmination of the ages, the highest level reached or to be reached by humanity, was an inadequate and unscientific view for the teleological reasoner, if he desired to discover truth," says Prof. C. W. Alvord, of the University of Illinois, in the *Nation*. "Yet historians have been obliged to work under the burden of this belief. The recent action of the Legislature of California in condemning a certain monograph on pre-revolutionary conditions as 'unpatriotic' proves that part of the public is not yet ready for the unprejudiced study of our past; but the recent 'muck-raking' of our popular magazines and newspapers has shaken somewhat this selfcomplacency of the public, into whose mind there is beginning to penetrate a belief in the possible benefits of other forms of social organization than our own. The reaction of this change in the public mind on the historian has been immediate and shows itself in a more careful examination of the sources for the purpose of discovering the truth irrespective of our national pride. Under this impulse we may expect less prejudiced views of such events as the struggle between Great Britain and her colonies, of our various wars, of the slavery contest, of the development of

our educational system, and in short of the whole past of the people."

It is this sort of truly scientific history the REVIEW has been pleading for for wellnigh twenty years.

Our Foreign-Born Population

The number of foreign-born in this country in 1910 for whom there were more than a million representatives to each country were as follows:

Germany	2,499,200
Russia	1,706,900
Austria-Hungary	1,658,700
Scandinavia	1,250,500
Ireland	1,351,400
Italy	1,341,800
Great Britain	1,221,400
Canada	1,198,000

Germany has been in the lead for several decades, but it is surprising to find that Ireland, easily second in 1900, has been forced into fifth position, while Russia, then fourth, is now second. In the same way Great Britain, which was third in 1900, has become seventh in 1910, while Austria-Hungary has advanced from fifth position to third. Those from Austria-Hungary and Russia are the only nationalities to have gained over a million each since 1900, while those from Germany and Ireland have together lost over half a million during the same period.—Dr. W. B. Bailey of Yale in No. 3313 of the *N. Y. Independent*.

The Fraternal Aid Association

A reader inquires about the Fraternal Aid Association, of Lawrence, Kansas.

The Fraternal Aid Association was organized at Lawrence, Kans.,

October 14, 1890, by members of the Ancient Order of United Workmen, Modern Woodmen of America, Knights of the Macca-bees, and other beneficiary bodies, to insure the lives of acceptable white men and women between 18 and 55 years of age and to promote fraternity among its members. Sick, total disability, and death benefits are provided, the latter in three classes, ranging from \$1,000 to \$3,000.

According to Stevens' *Cyclopedia of Fraternities* (2nd ed., p. 133, New York 1907) the Fraternal Aid Association has a "modern" ritual. Whether it also has an oath, we are unable to say. Perhaps some one of our readers can give us more detailed information.

On the Motions of the Stars

Director W. W. Campbell, of the Lick Observatory, communicated to the last meeting, in Washington, of the National Academy of Sciences two highly interesting papers, "On the Motions of the Brighter Helium Stars" and a "Report of Progress in Spectographic Determinations of Stellar Motions."

One of the problems in astronomy at present is that of the construction of the universe, and of the motions of the so-called fixed stars through space. This is being attacked in a large way by Kapteyn of Gröningen, by Boss of Albany, and by Campbell; but whereas Boss confines himself to the proper motions of the stars, that is, those not toward or away from us, Campbell confines himself to the latter motions, that is, those in the line of sight. Such motions can be detected only by the displacement of the lines in

the spectra of the stars, as measured on photographs. Stars are classified by their spectra according to their age. In the Harvard system the newest are denoted by A, the oldest by N. Among these our sun occupies an intermediate position, in class G.

The present investigation is based on the spectra of some 1,200 stars, out of which 1,047 have been selected, all observed at the Lick Observatory or its southern extension at Santiago de Chile. These are all of class B, or rather new stars, characterized by the prominence of the lines of helium and having a total velocity in space of about twelve kilometers per second, whereas the old or red stars have about thirty-five kilometers per second, while the velocity in the line of sight is

about one-half these. The effect of pressure in the star atmospheres on absorption of the light increases the wave-length in the newest and oldest stars, and consequently the velocities determined from them are different from those determined from the middle classes, the result being that the velocity of the solar system through space appears greater when determined by means of the old and new stars than when determined by means of stars similar to the sun. There is thus a sort of community of interest between our sun and stars of similar age and spectra, in the matter of motion.

Another important result is that our notions regarding the dimensions of the universe must be enlarged above previous estimates.

ET CETERA

Wanted—Position by a Catholic male teacher, to play the organ and direct choir. B. B., care of FORTNIGHTLY REVIEW, Bridge-ton, Mo.

*

There is talk of a Catholic theatre in New York City, but no one seems to think of supplying the far larger and more urgent need of a Catholic daily newspaper.

*

"No one we have yet seen," says the *Southern Guardian* (Vol. II, No. 10), "is willing to admit that he is a bona fide subscriber to the *Menace* [an anti-Catholic sheet published at Aurora, Mo]."

Yet the *Menace* undoubtedly has a goodly number of bona fide subscribers, among them, to our

certain knowledge, some Catholics.

*

In consequence of the settlement of the anthracite coal strike the price of hard coal has been put up twenty-five cents a ton, which, according to the *Independent* is twice the advance in cost of mining. We cannot and do not object to miners having a fair profit; but to make the additional cost of production a pretense for an increased profit to the producer is decidedly unfair. Such doings help the Socialist campaign.

*

In a baseball game played at Malden High School Park, May 29th, between physicians and clergymen, the doctors, according to

the *Boston Herald* (May 30th), "put it all over the clergymen and knocked them all over the lot." The game was played for the benefit of Malden hospital and was participated in by several priests. A New England pastor, in sending us the *Herald's* report, observes: "Charity covereth a multitude of sins. In this case it covereth ecclesiastical dignity."

*

Senator Smith's report on the Titanic disaster certainly offers no balm to Anglo-Saxon pride. All those racial qualities which have been assumed to distinguish the Anglo-Saxon from the emotional races of Southern Europe and the heathen breeds, were wanting in that tragic test among the ice-floes of the North Atlantic. Virtual neglect of duty brought on the disaster, and lack of discipline, lack of skill, and—sad to say—a notable lack of courage intensified it. The report on the Titanic wipes out the tradition of the Bourgogne. It can no longer be asserted that in the face of disaster the emotional Frenchman and Italian will go to pieces, while the sturdy Northerner will never be found wanting. Certainly it has remained for the non-Latin races to produce such examples of sheer callousness as were afforded by the captain of the Californian and members of the Titanic's crew. A good dose of Latin emotionalism would have been highly desirable under the circumstances.

*

Two parishes in an Illinois town have united in raising a fund to build a "Union Parish School." The *Catholic Columbian* thinks this would be an ideal plan for towns in which there are two or three congregations. The ideal,

according to the Third Plenary Council of Baltimore, is for each parish to have its own parochial school. Where this is impossible, a union parish school might in some instances be the next best thing.

*

The *N. Y. Freeman's Journal* (No. 4,078) refers to Wilhelm Emanuel von Ketteler as "Archbishop Ketteler"—presumably "of Cologne"! Such is fame!

*

Prof. Arthur Keith of the Royal College of Surgeons, and author of *Ancient Types of Man*, just published, states that the recent discovery of a skeleton in East Anglia, buried deeply beneath boulders and clay, proved that England was inhabited as early as, if not earlier, than any continental country. Professor Keith notes that the oldest remains found in Great Britain, instead of approaching simian measurements show a striking similarity with the present English type, and that, could they come to life, they might walk unnoticed down Piccadilly. But not, presumably, before they had stopped in at a tailor's.

*

Let it be made clear that only sins certainly mortal are a bar to the reception of the Eucharist; that through sincere contrition and the healing grace of this Sacrament the soul is cleansed from doubtful mortal sins and the venial faults and imperfections inseparable from our daily lives. When this doctrine is once understood and put into practice by the faithful, probably the greatest difficulty which impedes pastors from furthering the apostolate of daily Communion will be removed. — *Eccles. Review*.

LITERARY NOTES

—B. Herder has sent us the fifth and last volume of the new (third and fourth) edition of the famous *Staatslexikon* of the Görres Society, edited by Dr. Julius Bachem and Dr. Hermann Sacher. This volume reaches from "Staatsrat" to "Zweikampf" and includes some sixty odd pages of addenda and a complete list of the learned contributors who have enabled the editors to rear this proud monument to German Catholic scholarship. The *Staatslexikon* forms the theoretical foundation for the practical work of the German Catholics in public and social life. It discusses all important and a great many minor questions appertaining to the welfare of the State and of society in the light of the Catholic conception of the universe, and if it be true that Germany furnishes a splendid model for the Catholics of other countries, especially in regard to social reform work, the *Staatslexikon* must become an indispensable manual also for the American Catholic social reformer, because the principles of truth and justice which it sets forth so clearly and convincingly are eternal and, somehow, applicable everywhere *in orbe terrarum*. Those who have not yet seen a copy of this great cyclopedia will find a very fine characterization of it by the Rev. P. Heinrich Pesch, S. J., in No. 4 of the current volume of the *Stimmen aus Maria-Laach*. (B. Herder. 5 vols. royal 8vo. -25.55.)—A. P.

—Fr. Pustet & Co. have done well to reprint in pamphlet form Father John T. Hedrick's *Eccle-*

siastical Review article "The Office with the New Psalter." It explains the new way of reciting the Divine Office briefly and clearly. (10 cts.)

—The Rev. P. Tezelin Halusa, O. Cist., has published a new and revised edition of his little book, *Das Schuldkapitel der Ordenspersonen*, which was cordially recommended in this REVIEW last year (Vol. XVIII, No. 23, p. 718). It is now published by the Bonifacius-Druckerei of Paderborn, Germany, and can be ordered through B. Herder, St. Louis, Mo. (55 cts. postpaid.)

—In a pamphlet titled *Is the Catholic Church the Deadliest Menace to Our Liberties and Our Civilization?* Mr. C. A. Windle, editor of the *Iconoclast*, defends the Church against the attacks of Thomas E. Watson. He writes from the standpoint of one whose motto is "Above all things, liberty," and his language is strong, especially where he denounces lying about the moral character of priests and nuns. The pamphlet has thirty-two pages and can be had from the Iconoclast Publishing Co., 603 Hearst Bdg., Chicago, for ten cents.

—The price of Will's *Life of Cardinal Gibbons* was incorrectly quoted in our Books Received Department. It is \$2.

—The firm of B. Herder has in preparation a Catholic *Lexikon der Pädagogik*, which will no doubt supply a long-felt want.

—*Sursum Corda. Katholisches Gesang- und Gebetbuch mit deut-*

schem und englischem Texte, von Ludwig Bonvin, S. J. Op. 102. (St. Louis: B. Herder. 50 cts.) This hymn book differs from the well known *Hosanna* of the same author only in this that the serial numbers are arranged in such a way as to make practically two hymn books out of it: one in German and one in English, each complete in itself and different from the other. It is, therefore, an eminently practical book, which meets the demands of many German congregations in this country. As to the musical value and strictly ecclesiastical character of the book I can only repeat what I said in these columns concerning *Hosanna*.—H. GRUENDER, S. J.

—*Religion und Poesie in ihrer innigen Verbindung dargestellt durch eine Blütenlese von Alois Pichler C.S.S.R.* (xvi & 226 pp. 16mo. B. Herder. 95 cts. net) shows how poetry has found its highest inspiration in the Christian faith. The compiler quotes chiefly German but also many non-German poets (the latter, of course, in German translation). The whole constitutes a rich and impressive anthology, which is not without apologetic value.

—*Antike und Moderne Gedanken über die Arbeit, dargestellt am Problem der Arbeit beim hl. Augustinus. Von Heinrich Weinand, Doktor der Theologie u. der Staatswissenschaften.* (60 pp. München-Gladbach. 1911. M. 1.20.) Since Catholic doctrine is so largely built upon the teaching of the great Bishop of Hippo, in him, says the author of this brochure, must be sought the germs of the social thought which Christianity brought into the ancient world. Dr. Weinand compares in four

short chapters the teaching of St. Augustine with the views of antiquity on labor in general, on manual labor, on trade, and on agriculture. In a concluding chapter he expresses agreement with the statement of Harnack, that Augustine was "the first modern man," but adds that Seeberg was likewise right in calling him "the last great man of antiquity." Like the other Fathers of the Church, St. Augustine reflected the thought of two epochs. He shared the thought of the earlier time in his distrust of trade and his praise of agriculture; his defence of the dignity of labor and of the duty of laborious effort was derived from the new thought of Christianity. His anti-capitalistic tendencies and utterances were due to the earlier rather than to the later epoch. The little work under review is necessarily much less comprehensive than Otto Schilling's volume, *Die Staats- und Soziallehre des hl. Augustinus*, noticed in these pages some time ago; nevertheless it presents a sufficiently clear idea of the one phase of Augustine's social teaching with which it professes to deal, namely, his views on labor in relation to the opinions of antiquity on the same subject.—JOHN A. RYAN, D. D.

—*Religion, Christentum und Kirche* is the title of a new handbook of apologetics by the Rev. Dr. G. Esser and the Rev. Dr. J. Mausbach, with the assistance of the Rev. P. St. von Durin-Borkowski, S. J., Rt. Rev. Msgr. J. P. Kirsch, the Rev. Dr. N. Peters, the Rev. Dr. Joseph Pohle, the Rev. P. Wm. Schmidt, S.V.D., and the Rev. Dr. F. Tillmann, of which the first volume has been forwarded to us by the Jos. Kösel-

sche Buchhandlung, Kempten and Munich, Bavaria. (ix & 802 pp. 8vo. Price, about \$3.00, bound.) Dr. Mausbach contributes the first part, on Religion and Modern Soul-Life; Dr. G. Esser the second, on God and the Universe; Dr. Jos. Pohle the third, on Nature and the Supernatural; P. Wm. Schmidt, S.V.D., the fourth, on Primitive Revelation as the Beginning of God's Revelations to Mankind; and Dr. N. Peters the fifth, on the Religion of the Old Testament in its Unique Position among the Religions of the Ancient Orient. All these writers, it is hardly necessary to observe, are first-rate authorities in their respective spheres, and they know how to treat modern problems in a thoroughly modern way. A perusal of this volume causes one to realize more keenly than before how antiquated most of our apologetic literature has become and how necessary it is to meet the enemies of the Church on their own ground and with their own weapons. It is also a real consolation to see how effectively this can be done by competent scholars. This important new work can be ordered through B. Herder, St. Louis, Mo.—A. P.

—*The Introit and Communio of the Ecclesiastical Year in Five Easy Unison Melodies.* By Ludwig Bonvin, S. J. Op. 101. (J. Fischer & Bro., New York. Voice part, 80 cts.; organ accomp. 40 cts.) This publication is intended for those church choirs that cannot have enough rehearsals to prepare the proper varying chants in their usual form for each Sunday and feast day, and must, therefore, have recourse to "recitation," if they wish to comply with the regulations regarding the

completeness of the liturgical text. By using Fr. Bonvin's timely publication they will be enabled to comply with these regulations in a more artistic fashion than if they had to content themselves with plain recitation.—H. GRUENDER, S. J.

Books Received

[Every book or pamphlet received by the FORTNIGHTLY REVIEW is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another to call for special mention.]

ENGLISH

The Friendship of Christ. By Robert Hugh Benson. 167 pp. 12mo. London and New York: Longmans, Green, and Co. 1912. \$1.20 net.

The Good Shepherd and His Little Lambs. By Mrs. Hermann Bosch. 137 pp. 16mo. Longmans, Green, and Co. 1912. 75 cts. net.

Angels of the Sanctuary. Little Heart-to-Heart Talks with Those who Serve at the Altar. By B. F. Musser. 105 pp. vest-pocket format. New York, Cincinnati, Chicago: Benziger Brothers. 1912. 25 cts.

Catechism of Liturgy in Questions and Answers for the Use of Choirmasters, Church-Choirs, and Parochial Schools. Translated from the German of F. J. Battlogg. 55 pp. 16mo. St. Francis, Wis.: J. Singenberger. 1912. 15 cts. net. (Wrapper.)

Loretto, Annals of the Century. By Anna C. Minogue. With an Introduction by the Mt. Rev. John J. Glennon, D.D., Archbishop of St. Louis. xii & 252 pp. 8vo. Illustrated. New York: The America Press. 1912. \$1.65 post-paid.

The Little Communicant. Instructions and Prayers for Children. Compiled by Rev. Bonaventure Hammer, O. F. M. 263 pp. vest-pocket format. Benziger Brothers. 1912. 25 cts.

The Office with the New Psalter. By Rev. John T. Hedrick, S. J. 32 pp. Small pamphlet. Fr. Pustet & Co. 1912. 10 cts.

LATIN

Pr. A. M. Micheletti, De Pastore Animarum. Enchiridion Asceticum, Canonicum, ac Regiminis iuxta Recent. SS. Pontific. Encyclic. ac SS. RR.

Congr. Novissimas Leges Digestum. xxxii & 708 pp. large 8vo. Rome, Ratisbon, New York, and Cincinnati: Fr. Pustet & Co. s. a. \$3.50.

Dr. Petrus Piacenza, *In Constitutionem "Divino Afflatu" SS. D. N. Pii Papae X de Nova Psalterii in Breviario Romano Distributione et in Rubricas ad Normam ipsius Constitutionis Servandas Commentarium.* 144 pp. 8vo. Romae: Desclée et Socii Editores. 50 cts. unbound. (American agent: B. Herder, St. Louis.)

Theologia Mystica et Epistola Christi ad Hominem. Auctore Ioanne a Iesu Maria, Carmelita Discalceato. Pugna Spiritualis. Secundum Versionem Latinam ab Olympio Masotto Factam. Auctore Laurentio Scupoli, Ord. Clericor. Regul. (Bibliotheca Asctica Mystica Ed. Aug. Lehmkühl S. J.) xii & 394 pp. 16mo. B. Herder. 1912. \$1.25 net.

FRENCH

La Crise Religieuse. Précisions. Pour quoi, Contre quoi, Comment. 18 pp. Rome: Cahiers Contemporains (Correspondance de Rome). 1912. (Wrapper.)

Pour Vous Mesdames. La Lutte Antialcoolique. Simples Articles. Par le Père Constant Doyon, O. P. 197 pp. 16mo. Québec: L'Action Sociale. 1911.

L'"Irréligion Religieuse" de M. Paul Sabatier. Extrait de la Critique du Liberalisme du 15 Février 1912. 16 pp. 16mo. Paris: Soc. S.-Augustin. 1912. (Wrapper.)

A Propos d'un Livre "Le Modernisme Social. Réplique de M. l'Abbé Fontaine à M. le Chanoine Masquelier (Cyr.). 35 pp. 16mo. Paris: Lethiel-leux. 1912. (Wrapper.)

Autour du Modernisme Social. Par M. le Chanoine B. Gaudeau. Extrait de la "Foi Catholique." 124 pp. 12mo. Paris: Bureau de la Foi Catholique. 1912. (Wrapper.)

St. François Xavier. Par A. Brou. Two volumes. xvi & 445 and 487 pp. 8vo. Paris: Gabriel Beauchesne & Cie. 1912. 12 fr. (Wrapper.)

GERMAN

Die Thomas-Legende und die ältesten historischen Beziehungen des Christentums zum fernen Osten im Lichte der indischen Altertumskunde. Von Joseph Dahlmann S. J. (107. Ergänzungsheft zu den "Stimmen aus Maria-Laach"). iv & 174 pp. 8vo. B. Herder. 1912. 85 cts. net. (Wrapper.)

Kurzgefasstes Lehrbuch der speziellen Einleitung in das Alte Testament von Dr. Karl Holzhey. ix & 217 pp. 8vo. Paderborn: F. Schöningh. 1912. \$1.10 net.

Das soziale Gemeinschaftsleben im Deutschen Reich. Leitfaden der Volkswirtschaftslehre und Bürgerkunde in sozialgeschichtlichem Aufbau für höhere Schulen und zum Selbstunterricht von Elisabeth Gnauck-Kühne. Neunte bis vierzehnte stark vermehrte Auflage. 181 pp. 12mo. M. Gladbach: Volksvereinsverlag. 1912. M. 1.20.

Sozialdemokratische und christliche Sittenlehre. Arbeiter-Bibliothek 16. Heft. Erstes bis zehntes Tausend. M. Gladbach: Verlag der Westdeutschen Arbeiterzeitung. 1912. 45 Pf. postpaid. (Wrapper.)

Staatsbürger-Vorträge. Zweites Heft: Die deutsche Sozialdemokratie; Die christlich-nationale Arbeiterbewegung;

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Aus Deutschlands Wirtschaftsentwicklung. M. Gladbach: Volksvereinsverlag. 1912. M. 1.20 net. (Wrapper.)

Unternehmung und Mehrwert. Eine sozial-ethische Studie zur Geschäftsmoral von Franz Keller, Doktor der Theologie und der Staatswissenschaften. 96 pp. 8vo. (Erste Vereinsschrift der Görres-Gesellschaft für 1912.) Köln: J. P. Bachem. 1912.

Religion und Poesie in ihrer innigen Verbindung dargestellt durch eine Blütenlese von Alois Pichler C. SS. R. xv & 227 pp. 12mo. B. Herder. 1912. 95 cts. net.

Homilien und Predigten von Dr. Paul Wilhelm von Keppler, Bischof von Rottenburg. Erste bis dritte Auflage. x & 345 pp. 16mo. B. Herder. 1912. \$1.10 net.

Ibsens Soziologie und Ethik. Auf Grund seiner Dramen dargestellt und gewürdigt von Dr. Ernst Breit. 58 pp. 8vo. M. Gladbach: Volksvereinsverlag. 1912. M. 1.20. (Wrapper.)

Die sozialistische Jugendbewegung in Deutschland. Von Joseph Kipper. 38

pp. 8vo. M. Gladbach: Volksvereinsverlag. 1912. 60 Pf. (Wrapper.)

FICTION

Margaret's Travels. Letters from Margaret Lee of New York to Florence Jackson of Chicago. By Anthony Yorke. 254 pp. 12mo. New York: P. J. Kenedy & Sons. 1912. \$1.25 net.

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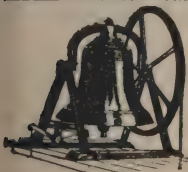
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Bargains in Old Books

LATIN

Aristoteles, *De Politia Carthaginiensium*. Ed. F. G. Kluge. (Latin translation, with commentary). Warsaw 1824. 50 cts.

Renati Cartesii Opera: *Dissertatio de Methodo, Dioptrice, Meteora, Principia Philosophiae*. Amstelodami 1644. (Bound in parchment, binding slightly damaged. Rare.). \$2.50.

Catechismus Romanus ex Decreto Concilii Tridentini. Ed. stereotypa 7a. Lipsiae 1862. 35 cts.

Heiss, M., *De Matrimonio*. Monachii 1861. 50 cts.

De Becker, J., *De Sponsalibus et Matrimonio*. Bruxelles 1896. (Almost like new.) \$1.

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W. Osburn, *Ancient Egypt, Her Testimony to the Truth of the Bible*. London 1846. (Richly illustrated.) 35 cts. *

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A. E. Sanford, *Pastoral Medicine*. New York 1904. 80 cts.

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TOPICS OF THE DAY

RADIOBES AND MICROBIOIDS

When, in 1905, Professor Loeb and Dr. John Butler Burke were reported as having produced life by the action of radium upon bouillon, and even the *Scientific American* seemed to accept this alleged discovery as genuine, the REVIEW pointed out, in several articles written by Fr. H. Muckermann, S. J., (who has since become famous through his *Grundriss der Biologie* and other books) that Loeb and Burke had merely substituted chemicals for the spermatozoon, but not for the egg-zell; that spontaneous generation was far from being proved; and that it would be well to await further experiments (FORTNIGHTLY REVIEW, Vol. XII, pp. 567 and 646 sqq.).

Scientists have since discovered that Burke's "radiobes" were not living things at all. The French physiologist Dubois obtains "radiobes" without the use of radium by placing barium chloride upon the surface of an organic jelly. Prof. Dubois does not claim that he has produced living things, but points out that these "microbioids," as he calls them, little life-like bodies, merely *resemble living things* in their manner of growth, in the character of their movements, in the appearance of cell-division, and even in the manner of fusing or conjugating.

The *Scientific American* (Vol. CVI, No. 24) strikes at the root of the matter when it says that, "although there are many things that behave in certain respects like living things, they are not on that account to be classed as living, and when we can at will produce certain phenomena of life, we are not to claim that we have created artificial life."

Some pious Christian souls, by the way, seem to be needlessly apprehensive as to the ultimate outcome of such experiments, and every now and then we hear the question asked: How would the faith be affected were scientists really to produce life from dead matter? The answer, as we have pointed out once before (Vol. XII, p. 701), is simple. The Christian religion has nothing to fear. For, were matter really proved to contain the potentiality of life, the question would be: How did it come to be so? The postulate of a Creator would remain just as necessary as it is now.

THE COMING OF THE PROLETARIAT IN ITALY

The passage of the electoral reform bill by both houses of the Italian Parliament has created an entirely new situation in the politics of that country. It is universally admitted that the Socialists will be chiefly strengthened by the extension of the suffrage and probably the Catholics also to a considerable extent. Deputy Luciani, who is credited with the gift of keen political foresight, predicts that the strength of the Catholics and Philo-Catholics in the next Chamber will increase from 34¹ to 63, that of the Socialists from 42 to about 80.

In matter of fact, much will depend on the extent and manner of the intervention of Catholics in the coming election. As the Rome correspondent of the *Tablet* points out, the only way in which the 254 Constitutionals (figured by Luciani) can possibly be returned to the next Parliament, is by the votes of those large numbers of Catholics who ordinarily refrain from voting unless urged to do so as the only means of excluding a pronounced anti-Clerical candidate. But even if the Constitutionals are returned in the above number by the help of Catholic voters, it does not follow that they may be relied upon to oppose anti-Catholic legislation.

The only thing that is certain is that the Socialists will come back stronger from the voting of the proletariat.

BREWERY WORKERS REFUSE PENSIONS

The *American Underwriter* is authority for the statement that the International Union of United Brewery Workmen of America recently rejected by an overwhelming vote—22,936 to 12,888—the elaborate proposals of the employers for workingmen's compensation and old age pensions. The plan voted on, we are told, was based on a broad investigation of the accident experience industry, was "ultra-liberal" in scope and character, and had been enthusiastically endorsed by the brightest men in the ranks of the Union.

Beyond question the result of this referendum is "so astonishing as to merit careful inquiry." Perhaps, by voting the scheme down the laborers thought they were bringing nearer the day of State insurance.

¹ It should be noted that the 34 deputies who are at present grouped under the name of Catholic and Philo-Catholic, have no mandate to represent the Catholic voters of Italy, no authority to act as the representatives of the religious interest of the country, and, as far as the Roman question and the rights of the Holy See are concerned, their views do not seem to differ much from those of the Con-

stitutionals. They can return to Parliament in increased numbers only according as the *non expedit* is applied or not. It is likely that they will present themselves at the next election as "Constitutionals", in order to deprive the government of the pretext that they constitute "the common enemy" of all other sections of the Chamber and of the country at large.

Most likely, too, the employers had devised the plan to weaken and, if possible, to disorganize the unions.

Naturally, the employers are "staggered" by the rejection of their proposal. They have notified their men that the next step in this direction must be taken by the employees themselves.

No doubt the brewery workers, though many of them are inclined to Socialism, would readily accept any proposal for the real betterment of their social and industrial condition; but they are right in rejecting a measure calculated to weaken their unions or to forestall more effective social reform measures in the future.

WOMAN SUFFRAGE

Not a few Catholics are inclined to regard women suffrage as an "open question," to be decided by the women themselves. The experience of California seems to indicate that the gentle sex does not care much for the right to vote. At the two elections held since the women of the State have received the suffrage, they have manifested no great eagerness to exercise that prerogative. In fact, according to the *Sacramento Catholic Herald* (Vol. V, No. 10), the vast majority of women, despite the earnest efforts of enthusiastic members of their own sex, simply stayed home. We believe the result would be the same everywhere else in this country. The fantastic hope that the advent of women suffrage will purify the political atmosphere and "uplift" practical politics to an ideal state is utterly vain. We for one should not object to giving woman the franchise; but before presenting it to her on a silver plate, as the chivalrous male electorate of California has done, let us first assure ourselves whether the gift will be acceptable to our wives and mothers and sisters and daughters.

A GOOD WORD FOR THE CATHOLIC MAGAZINE

The *San Francisco Monitor* (Vol. LIII, No. 51), in criticizing our Catholic magazines for not paying their contributors as liberally and promptly as the secular magazines, says:

Either the Catholic magazine is a business proposition [venture?] or it is not; if it is not a business proposition it has no right to charge for subscriptions and advertisements, and if it is a business proposition it has a right [the *Monitor* means *duty*] to pay its just debts expeditiously.

It never seems to have occurred to this cocksure critic that a Catholic magazine may be published for some other object besides making money; that it may be what the French call an *oeuvre* serving a sacred cause.

Of course, even an *oeuvre* may prove financially profitable, and proper remuneration for contributions accepted would be one of the first investments a prudent magazine editor would make.

That American Catholic magazines do not pay adequately for contributions, or are sometimes slow in paying, is largely due to the fact that they are but poorly supported by the Catholic reading public and barely able to "make both ends meet."

Some time in the future things may change for the better, especially if the comparatively large band of "Catholic writers" will deign to take as much interest in the prosperity of the Catholic press as they take in the size of their own individual pocket-books.

Meanwhile let our struggling magazines that keep up the good fight despite many discouragements and by dint of considerable personal sacrifice,—let them be regarded and respected as necessary *oeuvres* in the sacred cause of God and His Holy Church, and not as mere "business propositions."

The Fuss Over the Recent Motu Proprio in Ireland

BY THE REV. C. C. O'CONNOR, OF THE CORK CATHEDRAL

The publication of the recent Motu Proprio ("Quantavis diligentia") regarding the bringing of clerics before civil courts caused in Ireland, strangely enough, far more excitement amongst Protestants than Catholics. Whilst the latter, as is usual in matters of the kind, calmly awaited an authoritative opinion on the subject, the former, in press, platform and pulpit, denounced the decree as an aggression "wider and more sweeping than was claimed in the heyday of papal hegemony from the days of Hildebrand to the Reformation,"¹ as dealing a "deadly blow at the sanctity and security of property and of rights,"² as reviving "some of the worst abuses of the Middle Ages and erecting an artificial barrier against the processes of justice,"³ and as an "attempt to supersede the law of the land by a foreign edict, which would place this great Empire in the pitiable position of not being able to administer its laws amongst all its subjects without first going on its knees to a Romish ecclesiastical tribunal and humbly asking leave to do its duty, and if refused have to bear the consequence."⁴ What exactly is the "consequence" that "this great

¹ Dublin *Daily Express*, 22 December 1911.

² M. J. H. Campbell (M. P.) at Dublin, Jan. 4. (*Daily Express* report, Jan. 5, 1912.)

³ Rev. J. C. Hammond at St. Kevin's, Dublin, 24 Dec. 1912 (*Daily Express* report, 26. Dec.).

⁴ Rev. J. Crawford Irwin at St. James, Dublin, 24. Dec. 1912 (*Daily Express* report, 26. Dec.).

Empire" would have to bear in the event of the Romish tribunal refusing to allow it "to do its duty" the Rev. preacher did not, unfortunately, state, and I confess I am disappointed, for his vivid portrayal of the decree in operation is highly interesting, and I am in the position of the reader who, just as he has come to the most exciting part of the story, finds that the rest of the book is out.

And yet, if we read the decree itself, nothing can be plainer than that, in Ireland at any rate, not only does it not entail any of those disastrous effects, but it entails no effects at all, good, bad or indifferent. The *Motu Proprio* has reference to the *Privilegium fori*: where that exists, it surrounds and strengthens it with a new sanction, it reminds the faithful that its violation is an abuse and a scandal which cannot be tolerated. But one thing it does *not* do—where the *Privilegium fori* has ceased to exist it does not revive it, or, consequently, affect it in any way whatsoever. All this is plain, not because some canonists have told us so, but because it is expressly stated in the decree itself.

The *Privilegium fori* is a privilege of clerics whereby they have the right of being cited before ecclesiastical courts only. It rests in principle on the teaching of Our Divine Lord and on 1 Cor. VI, 1—8, where St. Paul blames the Christians of Corinth for going to law "before unbelievers," that is, for bringing their disputes into the pagan (i. e., civil) courts. When Christianity became the religion of the Roman Empire, the *Privilegium fori* became part of the law of the land, and remained such for centuries. In later times many causes led to a change in the relations between Church and State; the latter obtained ascendancy over the former, with the result that the *Privilegium fori* became more and more restricted, until finally, either by an arrangement with the Holy See, as in France, or by the absolutism of the State, as in England, it was abolished almost everywhere. It is true, indeed, that the civil law cannot, of itself, directly override the law of the Church, but it can do so indirectly, by giving rise to a custom against the law, which custom can, in time, supersede it. And that is, as a matter of fact, precisely the position of Ireland in regard to the *Privilegium fori*; custom against the privilege has long since abolished it in that country.

Does the recent *Motu Proprio* revive this Privilege? No, it does not. No general law will override a particular local custom unless the legislator declares that he intends that the law shall do so. But isn't it evident from the words of the decree that the Pope intends that this law shall do so? because it concludes: "We decree that the law as declared by this letter shall stand good, everything to the

contrary notwithstanding"? Could anything be plainer than that? Nothing, indeed could be plainer—plainer, that is, than that the Pope does *not* intend that this law shall abolish particular local customs. There is one way, and only one way, in which a general law, as, for example, this *Motu Proprio*, can abrogate a local custom, and that is by expressly mentioning "custom," and extinguishing the rights attached thereto. And if the custom which it is desired to abolish be an immemorial one, even a phrase like "all customs to the contrary notwithstanding" will not suffice to abrogate it. Such a custom can be affected only by a phrase which takes in, not merely "all customs to the contrary" — this, as I have just said, would not touch it at all — but "all customs, *even those worthy of special mention,*" or "*all customs, even immemorial.*"⁵ The clause in the decree "everything to the contrary notwithstanding" does not therefore affect, in any way, the custom against the *Privilegium fori* which prevails in Ireland, and, consequently, the *Motu Proprio* does not apply to Ireland.

(To be Concluded)

Ne Quid Nimis

BY THEOLOGUS

The REVIEW does well in encouraging frequent Communion for children in obedience to the Eucharistic decree of our gloriously reigning Pontiff. But I am afraid one of your contributors is carrying pressure on parents too far, so as to do harm, by imposing under grievous sin obligations which result, not from the uniform teaching of acknowledged theologians, but from questionable interpretations of his own. On page 326 of the first June number he quotes Cardinal Genmari as saying that "those who have charge of children sin grievously if they do not use all diligence to get them to go to holy Communion frequently, if possible daily,"—without adding the qualifications or explanations made by His Eminence himself as given on page 5 of Fr. De Zulueta's pamphlet, *Spoiling the Divine Feast, viz.:*

"It is clear that, as the children are not bound under sin to

⁵ "Sans doute le législateur peut abroger les coutumes contraires à la loi; encore ne le fait-il pas sans le dire: et le *Motu proprio* ne contient aucune révocation des coutumes contraires. La question sera donc, pour chaque pays, si la coutume existe, suffisamment prescrite. (A. Boudinhon in the *Revue du Clergé Français*. 15 féries, 1912.) Cf. any text-book of

Canon law. "*Consuetudo localis non censetur abrogata per legem generalem contrariam nisi consuetudinis mentio fiat.*.... Ergo, ad abrogandum consuetudinem localem necesse est ut legislator specialem de ea mentionem habeat, aut saltem clausulam addiderit: *non obstante consuetudine contraria.*" Icard. I. 35.

communicate daily, parents have neither the duty nor the right to compel them thereto, nor to exert strong moral pressure. They are bound, however, to invite, encourage, and help them to the practice—to lead them by the hand, so to say, gently and efficaciously—just as they do in regard to other practices seriously affecting their spiritual or bodily welfare.”

It is well to notice, also, that there is a difference between practically disregarding a command and being negligent in obeying it fully.

Besides, the decree “*Quam singulari*” does not contain, as it were, a seventh commandment of the Church; it only explains the natural duty of parents to encourage such pious practices in their children as the Church encourages. The Church desires frequent Communion for all the faithful, big and little, but she does not command it under grievous sin.

If parents were to believe the words of Rev. Fr. Schlathoelter, and yet would not use all diligence to get their children to go to holy Communion daily where it is possible, they would be guilty of grievous sin. Thus there is danger of multiplying grievous sins because of false consciences created.

I may be wrong, of course, but I sincerely believe that this important matter should not be left without an explanation for the general reader.

Was the Bible the First Printed Book?

BY THE REV. J. M. LENHART, O. M. CAP., VICTORIA, KAS.

II

We have, therefore, documentary evidence to prove that the Bible was not the first book issued from the printer's press. Recent minute studies of Gutenberg's earliest productions confirm this conclusion. We have to bear in mind that the earliest printed books have no title-page and give neither name of printer nor date of printing. All books printed prior to the year 1454 are undated.¹⁷ Nevertheless a comparison of the different types and other typographical peculiarities enable us in most cases to fix the date. Gutenberg published two Latin Bibles between 1450 and 1460, distinguished respectively, according to the number of lines in each column, as the “36 line” and “42 line” Bibles.¹⁸ These venerable monuments of typography cannot be the work of a tyro. That eminent connoisseur, the late Otto Hartwig,¹⁹ stated the case well, when he

¹⁷ Linde, *op. cit.*, III, pp. 713 and 836; Hartwig, *op. cit.*, pg. 17.

¹⁸ Linde, *op. cit.*, III, pg. 817; Hartwig *l. c.*

¹⁹ Died Dec. 22, 1903, at Marburg, where he had filled the position of director of the University library.

wrote:²⁰ "Nobody who ever has had in hand a copy of these editions of the Bible,²¹ will think it plausible that either of these two impressions should have been the earliest production of Gutenberg's printing-office. For despite various inaccuracies and irregularities in minor points, these books must be called typographical master-pieces, which can hardly be excelled as a whole. They presuppose numerous experiments and much preparatory practice. Kapp²² extends this praise of exquisite workmanship to all prints of Gutenberg after 1450. "The newly-born art presents itself in its very first productions as adorned with the qualities of masterly finish, perfection, and thoroughness. Whatever later practice and experiments may have changed in secondary details in types, presses, and ink, all these improvements are insignificant compared with the whole. The lead-letter of to-day still remains the same as Gutenberg's more than 400 years ago. In the very first impressions, the adjustment of the setting had been deficient, so that the print looked irregular and rough. But this blemish disappears in the course of a few years."

External and internal evidence thus combine against the assumption that the Bible antedates all other printed books. Gutenberg had been printing books for several years²³ before he entered upon his edition of the Bible. What books were these?

The investigation into this problem is beset with many difficulties. We already remarked that the early prints are all undated. Moreover, there is no contemporary document extant giving us information regarding the typographical activity of Gutenberg during the years 1445—1450.²⁴ Typographical examinations of the earliest monuments of printing are our sole means of solving this question.²⁵ These monuments constitute the only reliable source of information about the origins of printing.

Though they admit the existence of printed books prior to the year 1450, present-day scholars hold that none such are known to us. Von der Linde wrote in 1886:²⁶ "Gutenberg's experiments in printing previous to 1450 are unknown to us." Otto Hartwig sided with this view in 1900:²⁷ "The first printed book in the modern sense of the word", he wrote, "was issued about the year 1450, perhaps even

²⁰ *Festschrift*, pp. 17 sq.

²¹ *Viz.*, the 36 line and the 42 line Bibles.

²² *Gesch. d. deutschen Buchh.*, I, p. 51.

²³ years.
²⁴ We have but one bibliographical notice regarding Gutenberg's printed books dating from the 15th century, and this notice speaks only of one of

his publications. It is the passage quoted above from the Cologne Chronicle of 1499, referring to the printing of the Latin Bible in 1450. (Linde, *op. cit.*, I, p. 332, and III, p. 819.)

²⁵ Schorbach, *op. cit.*, pg. 207.

²⁶ *Gesch. d. Erfindung der Buchdruckk.*, III, pg. 941.

²⁷ *Festschrift*, pg. 12.

later than 1450."²⁸ Yet, the history of the invention of printing has made progress since 1886 and 1900 respectively. About 1898 the well-known Munich antiquarian Louis Rosenthal discovered a hitherto unknown Missal.²⁹ This precious book, unique in its kind, was made the subject of scholarly discussions and became the object of controversies. The foremost bibliographers and critics³⁰ attributed this missal to Gutenberg and placed its date prior to 1450. The vague conjecture of the few discenting critics, who supposed that it was the work of an unknown printer about 1470,³¹ or more precisely the work of the firm Fust-Schöffer in 1470,³² was pretty much shaken (if not entirely demolished), when shortly after a second Missal, unknown till then, turned up.³³ It is printed with the same types and exhibits the same typographical peculiarities as the larger Missal. Though differing in some smaller details, it is evidently but an extract from the *Missale Speciale*. That both were printed simultaneously is evinced by numerous pages being printed from identical type compositions. The wood-cut representing the Crucifixus, in front of the Canon, which is missing in the *Missale Speciale*, is believed by the best critics to have been executed about 1450. A careful comparison of the two Missals disclosed several additional typographical proofs in support of the contention that they were printed prior to 1450, or at least to 1451.³⁴ At any rate, they had been finished for a shorter or a longer time before the spring of 1450, when Gutenberg commenced printing his Latin Bible.

²⁸ But later (pg. 18), he restricted somewhat this conclusion, as we shall see hereafter.

²⁹ *Missale Speciale*; of the original 190 leaves, 170 are still extant; there are 18 lines to each page. The book is bound in stamped pigskin with fittings and studdings.

³⁰ Otto Hupp, *Ein Missale speciale, Vorläufer des Psalteriums von 1457*, Munich 1898; E. Misset, *Un Missel Spécial de Constance, Oeuvre de Gutenberg avant 1450, Étude Liturgique et Critique*, Paris 1899; Henri Stein, *Une Production Inconnue de l'Atelier de Gutenberg*, Paris 1899.

³¹ Adolf Schmidt in the *Centralblatt für Bibliothekswesen*, Vol. XVI. (Leipzig 1899), pp. 65 sqq., 368 sqq.; Paul Schwenke, *Untersuchungen zur Gesch. des erst. Buchdrucks*, Berlin 1900; V. Paltsits, *Missale Speciale, Being a Furtive Examination of the Pretensions Urged in Behalf of this Early Speci-*

men of Typography, New York 1900, and several articles in different periodicals.

³² Fr. Falk in the *Germania, Beilage*, Nr. 6, 1898; W. A. Copinger, Supplement to Hain's *Repertorium Bibliographicum*. Part II (London 1898), pp. 408 sq., n. 4075.

³³ *Missale Abbreviatum*. It contains no more than 72 leaves (of which the two last are blank), and is preserved in the Library of the Benedictine Abbey of St. Paul in Carinthia (Austria).

³⁴ Otto Hupp sums up these proofs in his later work: *Gutenberg's erste Drucke* (Munich 1902), and refutes all arguments advanced in favor of a later date. Though his conclusion is not generally admitted (f. i. the Catalogue of printed books in the XVth century now in the British Museum, London 1908, pg. 18, seems to decline it), it is well established and may be regarded as final.

The Crown Hymnal¹

BY C. WEISS, ORGANIST AT MATER DOLOROSA CHURCH,
NEW ORLEANS, LA.

The long-promised, much heralded "Crown-Hymnal" has at last made its appearance and, at least in its first part, containing English hymns, is distinctly disappointing.

When His Grace the Archbishop of New Orleans issued his eloquent and enthusiastic pastoral on church music, he also sent out a list of compositions, mostly selected from the well-known catalogue of the St. Caecilia Society,—which he recommended for introduction in our churches. It was justly to be expected therefore that the new hymn book would contain works of composers mentioned in that list or at least only compositions of the same style. In vain we look among the English hymns in the *Crown Hymnal* for melodies composed by Pearsall, Witt, Könen, Mitterer, Smith, Piel, Stehle, Gruber, and the like; or for such time-honored melodies as "Media vita," "In dulci júbilo," "O head full of wounds," etc.; which for centuries have been sung by Catholic congregations. Instead there are among the 160 English hymns many flimsy melodies, which fit the words like a modern lady's gown would fit a statue of the Blessed Virgin. These melodies apparently have not been composed to the underlying words, but are merely adapted to them, regardless of whether they express the sentiments of the text or not. (See f. i., No. 34; $\frac{6}{8}$ time Mozart surely did not dream of those words, when he composed that melody.) We find melodies in valse-rhythm (one of the worst is perhaps No. 52, $\frac{3}{4}$ time, Giojoso!—with its really ludicrous refrain: King of Glory; hear the loving!) Melodies in march-rhythm are not rare. (The limit in this regard is undoubtedly reached in No. 129, Allegro sostenuto[?]) Oh, what a trashy refrain! And that beautiful No. 75, $\frac{12}{8}$ time, Allegretto sostenuto!)

Have the compilers of these hymns ever examined such exemplary hymn-books as, e. g., that of St. Gall, that of Cologne, or that of Treves? Have they looked into such splendid collections of hymns as those by Mohr, Roesler, Drewes, S. J.? The English hymns in the *Crown Hymnal* create the impression as if their editors had deposited in a grab-bag a number of hymns *à la St. Basil's Hymn Book*, the *Catholic Youth's Hymn Book*, *e tutti quanti*, and had picked out a bunch at random. With such melodies as they offer we shall

¹ *Crown Hymnal*.... Edited, with Glossary and Graded Table of Hymns, for the Use of Parochial Schools, by Rev. L. J. Kavanaugh, Superintendent of Catholic Schools of the Archdio-

cese of New Orleans, and James M. McLaughlin, Organist, St. Mary's Church (Charlestown), Boston, Mass. Boston: Ginn & Co.

not be able to awaken and cultivate a taste for Gregorian Chant. Not one amongst the 160 hymns of the *Crown Hymnal* is composed in the Gregorian modes. Even melodies in Minor are very few. There are very good melodies to be found, worthy of the Church; but experience shows that they will be neglected.

The accompaniments to the *Crown Hymnal* have not yet been published. But it is to be feared that they will make matters worse, for in the preface the announcement is made that they will be suitable for the *piano* or organ." There is a difference between an organ and a piano accompaniment. The only one suitable for church hymns is the former. And above all: the papal Motu Proprio of 1903, to which the preface of the *Crown Hymnal* refers, says (VI, 19): "The employment of the piano is forbidden in church." Consequently a piano accompaniment is not only out of place in church but is expressly forbidden, and the *Crown Hymnal* is in direct contradiction to the pastoral of His Grace Archbishop Blenk, whose Imprimatur it bears, and to the commands of the Holy Father.

Nothing can be said against Part II, which contains mostly reprints from the Vatican editions of the Gregorian Chant. But 13 litanies in honor of the Blessed Virgin is too much, 4 would have been amply sufficient; and No. 233 (*Alma Redemptoris Mater*) and No. 281 are ugly blots amongst the Latin hymns. In No. 233 even the text had to be distorted to make the words fit the trashy melody. No. 281 (*Tantum ergo*) is an example how this grand hymn should *not* be composed.

The Tables II, III, IV, etc., are out of place in a hymn book. On page 531 there is an allusion to the "New Educational Music Course" to be used in many schools. *There* is the proper place for those tables. In the hymn book they only serve to detract attention from the prayers and hymns.

Have the editors of the *Crown Hymnal* submitted the same to the committee of critics of the St. Caecilia Society? Please do it and let us hear what they have to say about it.

The Practical Working of the "Quam Singulari"

BY SACERDOS

Parish priests and confessors will do well to read up whatever comes to hand on the subject of Holy Communion. A little book by the Rev. A. Chwala, O. M. I., (*Die praktische Durchführbarkeit der öfteren und täglichen Kommunion*) treats, in its first part, of the demands, under the new legislation, of the Eucharistic practice

on the priest as pastor, preacher, confessor, and moderator of Eucharistic societies.

The author's attitude in all the questions touched upon is characterized by a sweet reasonableness. His comment upon the Pope's decrees keeps free alike of perfervid exaggeration and timid apprehension. Conditions in European countries are no exact counterpart to those prevailing in the United States; nevertheless, our readers will find much in the pages of this book that is at once interesting and instructive. The author properly insists that "*Ordinatio fit in ordine ad Eucharistiam.*" The priest is pre-eminently the dispenser of the Eucharistic mysteries. If he fails to grasp the central position of the Blessed Sacrament in the present divine economy, he fails to understand the reason for his ordination and priestly character.

As the priest is ordained with a view to the Eucharist, so the latter in turn is instituted for the sake of men. *Sacerdos propter homines*,—this adage borne in mind will help the clergy "to prepare the way of the Lord" into the hearts of the faithful, and "to make straight his path" which may as yet appear rough and rugged. "*Nova sint omnia,*" as we sing in that beautiful hymn. The new legislation calls for a new routine.

The second part of this little book deals with Holy Communion in its bearings upon the lives of men, women, and children, the sick and religious persons. This part, too, makes instructive reading. In the chapter on children's communion, however, the author lacks somewhat the firm, elastic step so needful in the *homo apostolicus*. He moves too cautiously, as though he were apprehensive of the gravest dangers in the event of a literal execution of the Pope's decrees. Let us give our children the benefit of the "*sacramenta propter homines.*" We have read many pastoral letters, both by European and by American bishops. It is gratifying to note the tone of confidence in the divine guidance of the Church which characterizes most of them. European bishops, notably those of Germany, are somewhat handicapped by the red tape of a bureaucratic, if not hostile, government. In the United States, so far as we are aware, Archbishop Messmer is the only prelate who sees no reason for a radical change from the old practice. Apprehensiveness, we think, is out of place when we have the *mot d'ordre* from the Head of the Church, bidding us go ahead courageously and to "suffer little children to come" to the Savior. The author seems a bit too severe where he speaks of the "good intention" with which we are to approach the Eucharist. People have the right intention, in fact they cannot help having it, if they entertain a desire to benefit by their communions. It takes

a pretty bad disposition of heart, it seems to us, for a person positively to exclude all such desire to derive spiritual benefit. As for the admixture of some less desirable motive in the reception of Holy Communion, well—we shall probably have to make allowance for that, so long as we dwell in this “vale of tears.”

The author's recommendation that children be shriven monthly for at least the space of a year before they are admitted to their first Communion, is useless in this country, because in our practice no year elapses between first confession and first Communion.

Needless to add, the above criticism is not meant to detract from the real worth of Father Chwala's little book.

The Catholic Directory and the French-Canadian Press

BY ARTHUR PREUSS

The question why certain French-Canadian newspapers published by and for Catholics no longer appear in the list of Catholic periodicals in the Official Catholic Directory, has been raised anew in the French-Canadian press apropos of the somewhat belated appearance of this year's Directory, published by Messrs. Kenedy & Sons of New York.

Our readers may remember that we referred to the French-Canadian complaints on this score last year. Our article on “The Catholic Directory and the French-Canadian Press” (C. F. REVIEW, Vol. XVIII, No. 18, pp. 530 sq.) brought out the fact that the publishers and editors of the Catholic Directory are not responsible for the disparition of the majority of the French-Canadian newspapers of the U. S. from the list of Catholic periodicals. The Directory being “official,” the publishers and editors have no right to alter the official reports sent to them by the bishops or their chanceries. The list of Catholic papers is compiled from official reports, and it stands to reason that Messrs. Kenedy & Sons cannot insert into this list the names of journals that are not acknowledged as Catholic by the ordinaries of the dioceses in which they are published.

Two or three French-Canadian newspapers to our certain knowledge have been expunged from the list of Catholic periodicals by direct order of the respective bishops on account of what “Dollard” in *Le Devoir* of Woonsocket calls their “rudes polémiques pour la défense de la langue française aux États-Unis” (quoted in *L'Avenir National*, daily ed., June 8, 1912).

If “Dollard” says that to expunge the name of a would-be Catholic paper from the official list in the Catholic Directory virtually amounts to a condemnation and that no bishop has the right to con-

demn a Catholic newspaper without at least a formal reprimand, he makes two statements which it would be difficult to prove. But he is undoubtedly right in insisting that a paper published by and for Catholics, and in defense of Catholic truth and justice, has a right to be regarded as Catholic, and to be treated as such, until by its conduct it shows itself unworthy. While the one or other of our French-Canadian contemporaries may have been guilty of rude attacks against the hierarchy and uncharitable language against fellow-Catholics of a different nationality, we are loath to believe that only six (6) French-Canadian newspapers out of a total of about thirty (30) published in this country by and for Catholics, deserve to be listed as Catholic.

We do not see how this apparent injustice could be remedied by holding a convention of French-Canadian Catholic editors and publishers, as suggested by "Dollard." Let each publisher whose paper has been expunged from the Catholic Directory, address a letter of formal inquiry to the Messrs. Kenedy & Sons, and if he finds that the omission was ordered by episcopal authority, take up the matter respectfully but firmly with his bishop. Some bishops do not read French, and it is possible that they have been misinformed. Others are wont to leave such matters entirely to their secretaries or chancellors, and subordinates are sometimes prejudiced. In view of the love of fair-play that distinguishes our American bishops it ought not to be difficult to get such French papers as are deserving restored to the official list. As for the undeserving ones, they have no right to be there, and consequently no right to complain.

One fundamental difficulty is that not all episcopal curias are governed by the same standards in determining what is a Catholic paper. A glance at the list of periodicals in the Official Directory will make this evident. It would be hard indeed to formulate a definition of a Catholic periodical which would fit all the publications mentioned there.

There are a few bishops who refuse to acknowledge any paper as Catholic that is not an "official organ" and bears the official approbation. If this view is correct, the Directory list could be reduced to a quarter page. But it is *not* correct and, we daresay, will never prevail.

In the interest of justice and fair-play the complaints of the French-Canadian press should be investigated and a standard of some kind adopted by which it would be made impossible for this or that episcopal secretary or chancellor to strike from the roster of Catholic periodicals any journal he or his friends may happen to dislike. Nothing is more un-Catholic than arbitrariness and injustice.

FLOTSAM AND JETSAM

A Baby as a Euchre Prize

The Newark *Monitor* protests against the offering of "a real live baby" as a prize in a euchre party given under Catholic auspices somewhere in New Jersey. It seems a widow in indigent circumstances had with breaking heart thrown her infant upon Catholic charity, and "the committee in charge," with the mother's consent, put the baby up as a prize "for young matrons not blessed with children." In the opinion of that same committee, "no more beautiful or more acceptable prize could be offered."

The *Monitor* denounces the whole performance as "unseemly and repugnant," and sincerely trusts that no other Catholic organization will repeat it.

There seems to be room for some doubt as to whether this outrage against humanity and charity is really to be charged against Catholics. If it is, the *Monitor* is certainly right, and the guilty committee men or women deserve to be pilloried.

Griffin's "Researches"

The *American Catholic Historical Researches*, founded by Father Lambing and for the past twenty-five years edited with such rarer ability and loyalty to truth by the late Martin I. J. Griffin, announces in its July number that it will be consolidated with the *Records* of the American Catholic Historical Society and that the many manuscripts and notes left by Mr. Griffin will be published in the consolidated magazine.

The demise of the *Researches* after Mr. Griffin's death was to be

expected. In fact, he had predicted it himself. Thus on one occasion he wrote: "The *Researches* stops, it dies with me, and all the endeavors for a quarter of a century end in its death with mine."

The death of the *Researches* is due to lack of support rather than to impossibility of finding a competent editor to continue Martin I. J. Griffin's work. What a humiliating fact for the Catholics of the United States!

Our only consolation is that which Griffin took to his grave: "Our work will live, though we both be dead."

The Life of Madame Julie von Massow

Mr. D. J. Scannell O'Neill writes to us:

May I ask for space in your valuable magazine, in which to ask some one of your readers who knows English and German equally well, to contribute to the cause of reunion by translating the Life of Madame Julie von Massow, founder of the "Psalmenbund"? Surely her life and work are of sufficient value to merit a translation of the excellent memoir written some years since, and published by Herder.

In my own imperfect way, I last year tried to tell readers of the *Re-Union Magazine*, (published in London) something of her services to the cause of Christian Unity, and was rewarded for my pains by receiving letters from five interested persons—one from far-off India. Another reader of the article, the Rev. A. H. Nankivell, of Torquay, Devon, wrote to me and obtained my permission to translate the article into Esperanto for the *Espero Katoli-*

ka, published in Paris, and it appeared in that magazine in the June issue of last year.

I speak of this article of my own, to show just what interest has been aroused by my calling attention to the unique propaganda carried on by this devoted German lady before her conversion, and in the hope that some German-American, qualified for the task, will be moved to translate her *Life* for English-speaking readers.

Dramatic Censorship

Such an outcry has been raised by modern apostles of "liberty" against the existence of an official censor or licenser of plays in London, that it may be useful to put on record that a body of men no less interested in the success of the drama than those who write for the stage, viz., the Society of West-End Theatre Managers, has presented a strong petition for the continuance of the system. (See the *Times*, April 1, 1912.) They recall that four parliamentary committees since 1843 have reported in favor of the censorship; they repudiate the suggestion that the production of plays has been hampered by the methods of the censor; they declare that the interests of good government demand that plays dealing with political questions at home or abroad should be censored and that the morals of the community should be protected against blasphemous or indecent productions. They allow, with regard to the latter point, that the censor may sometimes err through excessive leniency, but they naturally fail to see that things would be bettered by the abolition of his office.

"If they had gone on to suggest

that the said official should have a stricter regard to ordinary decency," observes the Jesuit *Month* (No. 576), "their plea would have been all but perfect, but even as it is this outspoken memorial, signed by all the chief London managers, is a welcome proof that, in spite of the complaints and sneers of the 'emancipated', there is enough Christian feeling left in the dramatic world to maintain even so inadequate a safeguard against license as the censorship."

Why St. Thomas Discussed Certain Futile Questions

The Rev. Dr. W. Turner says in the course of a paper on St. Thomas of Aquin in the June number of the *Catholic University Bulletin*:

"Besides these two great works [the *Summa Theologica* and the *Summa Contra Gentiles*] we have the special treatises on particular topics of philosophy. Among these are the curiously entitled *Quodlibeta*. In them are discussed the so-called futile questions, such as 'Can an angel pass from one point to another without passing through the intermediate points?' 'Can two angels be in one place at the same time?' 'Does a crusader who dies on the way to the Holy Land deserve as much credit as one who dies on his way home?' etc. We have all heard of these and similar silly questions, which cause the injudicious to smile. The injudicious, because when we examine the circumstances, we shall be more inclined, perhaps, to admire than to condemn the man who discussed them. In those days there were no newspapers with their department set aside for answering inquiries. But there were then, as there are now, those who asked sil-

ly questions. When a teacher like St. Thomas had attained fame throughout Europe, questions came pouring in on him from far and near. There were, first of all the pupils of his own classes—any professor who has had experience with beginners in philosophy will know that it is best to take such questions more seriously than the questions deserve. And then, all over Christendom, when scholars met anywhere in debate and raised a hare of controversy which they could not run down, or when a group of monks gathered in their garden after dinner and began to discuss some curious problem which they found that they could not solve, the end very often would be the suggestion to write to Brother Thomas at Paris and find out what he says. Brother Thomas did not believe in “answering a fool according to his folly.” It seems to us now, as we look back, that he showed wonderful patience and extraordinary courtesy when he took such questions seriously and, after a formal discussion, gave such an answer as would satisfy the mind of the enquirer without hurting his feelings. The medieval mind was curious. It was prone to discussion. But, it had also a passion for clearness and definiteness. It slighted no question however minute; it tried to settle every question, and fit the answer into a system. In this, again, we are reminded of a peculiarity of Gothic architecture, the care and conscientiousness with which it worked out a detail, and the equally minute pains that it took to keep the detail ‘in style,’ as we say, with the rest of the structure. It is easy to laugh at the silly questions of the scholastics, but who, once he

has understood the medieval mind, would laugh at the grotesqueness of a gargoyle or other similar detail in a Gothic building?”

Substitutes for Tea and Coffee

Those who urge the use of coffee and tea as substitutes for alcoholic drinks are gradually coming to see that beverages containing alkaloids do almost as much harm as alcoholic drinks. Many attempts have been made to draw the poison fangs out of the coffee bean, but apparently it cannot be done without sacrificing the aroma, too. Tea is admittedly less harmful than coffee; a circumstance which has led a German doctor to promulgate the view that the injuries to heart and stomach done by coffee are due chiefly to certain products resulting from roasting the beans, especially coffee oil. An effort is being made at present in Germany to substitute for coffee and tea a beverage which, while having their refreshing effect, contains so small a proportion of the alkaloid substance as to be comparatively harmless, namely maté. In Argentina the use of the maté leaf has increased enormously in recent years, the annual consumption averaging nearly twenty pounds per person, and in Paraguay it is even as high as twenty-nine pounds per inhabitant. North Americans and Europeans have taken to it much more slowly, owing, it is said, to the crude way of preparing the leaves—the drying of them over an open fire, which gives them a smoky flavor. But it is claimed that superior methods of preparation will make maté a powerful rival of coffee and tea, all the more as it is much

cheaper. A pound of it makes five times as many cups as a pound of coffee; and, unlike tea leaves,

the maté leaves can be used for a second infusion without impairment of the quality.

ET CETERA

The Denver *Catholic Register* suggests the advisability of fire drills in our parochial schools. The suggestion ought to be followed everywhere.

*

The Rome correspondent of the London *Tablet* (No. 3,759) says that the Holy Father takes the deepest interest in the cause of Blessed Joan of Arc and there is every reason to believe that the Sacred Congregation of Rites will give its final verdict in favor of beatification before the close of the year 1913.

*

Luther B. Anthony's assertion, or rather insinuation, (commented upon in No. 10 of this REVIEW) that "The Servant in the House" was recently performed or "interpreted" in a Catholic church, is untrue. An inquiry made by a priest who knows Mr. Anthony brought out the fact that the church in question was the meeting house of a Protestant Reformed congregation and the "Sisters of Mercy" alleged to have been present were "Lutheran deaconesses." Mr. Anthony is a "shifty" gentleman and all our readers are advised to take any statement he may make concerning Catholic matters with caution.

*

We are obliged to a friend and reader in Treves, Germany, for an invitation to and a copy of the programme for the Sixth International Congress in Honor of the Blessed Virgin Mary, to be held

in that ancient city August 4th to 6th. This meeting and the International Eucharistic Congress at Vienna should be attended by all American Catholics who are fortunate enough to be able to take a trip to Europe this summer.

*

Mr. Carnegie's rectorial address to the Aberdeen students this year ranged from books to tobacco, from whiskey to efficiency. Amid the many topics touched upon, he found time to say a few words about taxation. To the income tax, "during life," Mr. Carnegie said that there are "some serious but still not overwhelming objections;" but he is apparently willing that the State shall go as far as it likes with the property of a citizen after he is dead. He flatly declared: "There is no objection whatever to one-half of the millionaire's hoard being taken by the State at his death." This is in line with Mr. A. M. Sullivan's suggestion in our No. 11.

*

Archbishop Ireland has fixed the hour for High Mass on Sundays and holidays in St. Paul and Minneapolis at eleven o'clock, and directs that nothing shall take its place or lessen even in appearance its importance and prestige. The High Mass, he says, "is the official public profession of faith on the part of the whole community. In all churches it must be the last Mass of the day, to which no exception is allowed."

Dr. I. Seth Hirsch of Bellevue Hospital, New York, has applied for a patent for an apparatus which, he says, will take X-ray photographs at the rate of 100 a minute. With this machine it may be possible to take "moving pictures" of the human heart.

*

The "Improved Benevolent and Protective Order of Elks of the World," a negro organization, must adopt a name with no reference to Elks, and its members must not wear the Elks' emblem, by decision of the New York Court of Appeals. The Benevolent and Protective Order of Elks, Incorporated, brought action to restrain the negro organization from using a corporate name "so closely resembling that of the original order of Elks as to be calculated to deceive the public and persons having transactions with either corporation."

The Court of Appeals sustains the injunction granted by lower courts as to the name "Elks". "If the members desire the name of an animal," says Judge Bartlett, "there is a long list of beasts, birds, and fishes which have not yet been appropriated for such a purpose."

*

Ray S. Baker, the author, cites the marvelous speed wherewith the immigrant family, be it German or French or what not, becomes assimilated into the national life.

"An instance of this assimilation occurs to me. I know a worthy Neapolitan, one Paoli Cenci, who came to this country three years ago. Paoli's little son, Francesco, an American citizen of 7, looked up from his schoolbooks the other evening to ask: 'Say, pa,

what year was it you dagoes discovered us in?'"

*

Lord Halifax, who was a protagonist on the Anglican side of the controversy in regard to the validity of Anglican orders, has lately published an account of the movement under the title "Leo XIII and Anglican Orders." This account is so one-sided that Msgr. Moyes says in the *Tablet* (No. 3759):

"One cannot help thinking that the title of his book, if the modesty of the author could have been brought to adopt it, ought to have been not 'Leo XIII and Anglican Orders,' but rather 'Lord Halifax and Anglican Orders.'"

*

According to the *Inter Ocean* a man who conducts a cigar store in Darby, Pa., says he had to become a baseball "fan" in order to keep his cigar business from falling off. That's nothing. We know a tailor who says he had to become a K. of C. in order to keep his business from going to the dogs.

*

An eastern exchange puts the number of converts in the United States at thirty thousand a year. This is probably a mere estimate, and an exaggerated one.

*

Catholic literature seems to be well represented in the public libraries of a number of our large cities, but there is a complaint that Catholic books are not taken out as frequently as one should expect. American Catholics generally are not in the habit of reading Catholic books; have we a right to complain if non-Catholics ignore our literature?

LITERARY NOTES

—A reviewer in the New York *Nation* winds up a notice of Mr. Hilaire Belloc's latest volume, *First and Last* (Dutton), as follows: "First and last, however, there is an immense deal of beating of the bushes for the number of hares started." This is true of practically all of Mr. Belloc's essays and books. Like G. K. Chesterton, he is a vastly overrated author.

—The latest volume of Herder's *Bibliotheca Ascetica Mystica*, edited by Fr. Aug. Lehmkuhl, S. J., contains the "Theologia Mystica" and the "Epistola Christi ad Hominem" by John a Jesu Maria, Ord. Carm. Discalc., and the *Pugna Spiritualis* of the sixteenth century mystic Scupoli, — a work which was warmly recommended by St. Francis de Sales. (xii & 394 pp. B. Herder. \$1.25 net.)

—Rev. P. Zephyrin Engelhardt, O. F. M., has recently issued the second volume of his "Quellenwerk," *The Missions and Missionaries of California*. It comprises xix & 682 pp. 8vo. and narrates the general history of the missions of Upper California. Price \$3.05, postpaid. Orders to be sent to the author at Santa Barbara, Cal. We shall devote a longer notice to this valuable volume after we have had time to study it with the care and leisure to which such works have a claim.

—A. P.

—We have read with genuine delight, and no small profit, *The Life of John Henry Cardinal Newman, Based on His Private*

Journals and Correspondence, by Wilfrid Ward. (In two Volumes. 654 & 627 pp. 8vo. London & New York: Longmans, Green & Co. 1912. \$9 net.) In the biographer's own words, "the story more than once threatens to prove a tragedy, but ends, as it begins, in peace and happiness." (I, 4.) In spite of all that has been said against it, Mr. Ward's work, in the words of a Protestant critic certainly not prejudiced in his favor (*N. Y. Times Review of Books*, April 28, 1912), "is fit to rank with the finest bits of biographical writing in the English language." The chief objection against it has been what a writer in the *Nation* refers to as the "outrageous disproportion" between the single chapter devoted to the events of Newman's life down to and including his conversion, and the great bulk of these two large volumes devoted to his experiences as a Catholic. But Mr. Ward is not altogether responsible for this disproportion. Newman had already himself related the story of his early years and conversion in the *Apologia*, and it was his express wish that nothing should be added to that record as supplemented by the two volumes of letters edited by his sister-in-law Miss Mozley. That his Catholic life was in reality somewhat of a tragedy has never been so well known as it is now in the light of Mr. Ward's researches. No doubt this was largely due to the Cardinal's extreme sensitiveness. In connexion with this topic the reader of these two stately volumes should not neglect to study Mr. Ward's in-

teresting article in the April *Dublin Review*. As regards so many intimate letters written by and to Newman, Mr. Ward was perfectly justified in the use he made of them, though, of course, the reader, if he is to judge the Cardinal's character rightly, must always bear in mind that the effect of such publication is often to change the significance of private documents and to put a serious face upon harmless words and *vice versa*. As Fr. Sidney Smith recently said in the *Month*, "there are things which a man may lawfully say in confidence to another whom he thinks he can trust, things that express only the opinion of the moment with the consciousness that they may need to be modified, judgments which are only in course of formation and may turn out afterwards to be rash and needing revision, even judgments on those set over him." Ward's *Life* has brought Newman nearer to us, and all who can think and evaluate character at its true worth will esteem the great Cardinal all the more highly for having been so engagingly human and having sought the truth so faithfully and adhered to it so courageously throughout a life full of painful misunderstandings and reverses. No educated Catholic can afford to let this admirable biography go by unread. No library henceforth will be complete without it.—A. P.

—In *The Secret of the Pacific*. C. R. Enock, who is well known as an authority on Mexico and Peru, reviews the evidence for and against the assumed Asiatic origin of the Aztecs and Incas, or their predecessors, in the light of his own considerable study of the

subject. He traces the possible paths whereby such prehistoric immigrants might have arrived upon the western coast of America, including the extraordinary regions of the Polynesian Islands, Easter Island, the Carolines and Malaysia, as bearing upon the subject. Much new material and many new suggestions are brought forward, especially as regards a possible Mongolian affinity with the native race of America.—F. R. G.

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Catechismus Romanus ex Decreto Concilii Tridentini. Ed. stereotypa 7a. Lipsiae 1862. 35 cts.

Heiss, M., *De Matrimonio*. Monachii 1861. 50 cts.

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Publications of the English Catholic Truth Society. Vols. 15, 19, 36, 40, and 53, separately bound. (Like new.) 50 cts. for the set.

Treacy, J. J., *Tributes of Protestant Writers to the Truth and Beauty of Catholicity*. 4th ed. New York 1907. (Like new.) 50 cts.

Denifle, H. (O. P.), *Humanity, its Destiny and the Means to Attain it*. New York 1909. 50 cts.

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These books, except where otherwise noted, are bound and in good condition. The prices are NET, buyer to pay postage, express, or freight. Please indicate how you wish them to be sent. Cash must accompany all orders.

BARGAIN BOOK CO., BRIDGETON, MISSOURI

Blair, Hugh, *Lectures on Rhetoric and Belles-Lettres*. University Ed. Philadelphia s. a. (Slightly damaged.) 35 cts.

Mallock, W. H., *Is Life Worth Living?* Chicago 1889. 25 cts.

Kerr, Lady Amabel, *Christopher Columbus*. London 1908. (Like new.) 40 cts.

Burnand, F. C., *The [English] Catholic Who's Who*. London 1908. 25 cts.

Faber, F. W., *The Creator and the Creature*. Baltimore s. a. 40 cts.

Faber, F. W., *The Precious Blood*. 19th Am. Ed. Baltimore s. a. (Like new.) 40 cts.

Dalgairns, J. B., *The Holy Communion: Its Philosophy, Theology, and Practice*. Dublin 1903. (Like new.) 40 cts.

Thompson, Francis, *Health and Holiness*. London 1905. 25 cts.

Pesch, Tilmann, S. J., *The Christian Philosophy of Life*. London 1905. (Like new; original price \$4.50.) \$1.50.

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Stolz, Alban, *Gesammelte Werke*. 16 vols. Freiburg 1885-89. \$5.

TOPICS OF THE DAY

OBJECTIONABLE ADS

Some of our Catholic contemporaries should be a little more careful in editing the advertising "copy" they publish. This hint is given in the interests of the advertisers and, indirectly, in the interests of the papers themselves. A flippantly, not to say irreverently worded "ad" does not appeal to Catholic readers, least of all if it is accompanied by illustrations of doubtful propriety.

THE ORIGIN OF MALARIA

A learned English scientist residing in China, while allowing that the mosquito may be a carrier of infection, is inclined to believe from a long course of observation and experiments, that malaria is due mainly to exhalations from the soil arising out of local chemical combinations. The key to malarial poisoning, he believes, rests in the oxidation of osmium. The mosquito acquires and distributes the poison from tainted pools. The *Trinidad Catholic News* calls attention to the fact that, though new chemically, this theory agrees substantially with that of Dr. Beauperthuy. The theory, we may add, is an old one, but hitherto attempts to prove it have been unsuccessful.

FEDERATION BY PARISHES AND DIOCESES

Msgr. Schrembs continues to insist, with the increased authority given to his words by his elevation to the episcopacy, that Federation will never be the full power it ought to be until it has every Catholic in the country enrolled under its banner. The correctness of this contention is so evident that the American Federation of Catholic Societies must sooner or later reorganize on strictly parochial and diocesan lines.

DAVID GOLDSTEIN

Mr. David Goldstein, the convert, is doing effective work against Socialism. Societies or parishes that wish to engage his services are requested to apply to the Central Bureau of the Central Verein, 18 South Sixth Street, St. Louis, Mo. A lecture can be arranged for without cost, solely through the sale of a specified number of copies of Mr. Goldstein's book *The Nation of Fatherless Children*.

THE ZOOLOGICAL ASPECT OF THE PRESENT POLITICAL TURMOIL

One acute foreign observer has hit upon the really vital aspect of the present political turmoil, which is its zoological feature. A New York *Sun* dispatch describes a Berlin newspaper as saying that the Chicago convention "gave birth to a new animal for the animal circle in the political firmament of America." The reference here is clearly to the irruption of the Bull Moose into the political arena. Of this animal an eastern paper says that, while it is undoubtedly an effective symbol of primitive convictions and a distaste for precedent, it makes no appeal to the affections. It is easy enough to imagine people getting out of the way of a bull moose in full career, but to love the animal as people have learned to love the stately elephant and the patient donkey is out of the question. In this respect the houn' dawg from Missouri is a much more valuable beast. It is nearly always ingratiating, and seldom arouses violent resentment.

A positively romantic atmosphere surrounds Mayor Gaynor and his little dog Spot, an atmosphere of blended Epictetus and tears. And as for Mr. Bryan, we imagine that the cat who came back would not be an inappropriate animal to blazon on his coat of arms. Woodrow Wilson's omission to provide himself with a symbolic beast is hard to explain. His enemies will take it as another characteristic manifestation on the part of a "highbrow."

THE CHURCH AND SOCIALISM

A significant feature of the Socialist platform recently adopted at Auburn, N. Y., is the demand for the abolition of the laws exempting from taxation all property except such as is owned by the nation, State, or municipality. According to the New York *Evening Post*,

In its original form the proposal declared specifically against the exemption of church property. It gave rise to a very heated debate, in the course of which the argument that Socialism is an economic and not a religious movement was countered by the assertion that the Church, and especially the Catholic Church, has now openly entered the lists against Socialism. If one may judge from the pages of the *Call*, the Socialists have undoubtedly learned, of late, to look upon Catholicism as one of their most formidable enemies. It was not so a few years ago. The desire to conciliate the large Catholic element among the working population held the Socialist party to a policy of silent neutrality. But the hostile attitude of the Catholic hierarchy towards Socialism has recently been manifested in a number of ways, and issue has been joined. While the Auburn convention voted down the resolution against the exemption of church property as church property, its demand that exemption be restricted to government property amounts, of course, to the same thing.

To the Catholic Church, needless to say, the fight against Socialism is but an incident in the great battle which her divine constitution compels her to wage against error and falsehood in every form. It is a pity that so many well-meaning people are misled by the Socialists. But the issue between Socialism and the Church is inevitable.

The New Socialism

In reading *Socialism as It Is: A Survey of the Worldwide Revolutionary Movement*, by William English Walling, a leading American Socialist writer (New York: MacMillan. \$2 net) we are strongly impressed by the fact that Socialism is gradually changing front completely to adjust itself to the new and greatly improved conditions of the working classes and the similarly changing front of capitalism.

Marx and Engels and other prophets of the "catastrophe" school visioned the workers of the world ever growing in numbers and misery, ruthlessly exploited by a capitalist class whose numbers were ever shrinking but whose wealth was ever increasing, and finally driven by the irresistible force of starvation to rise in revolt, seize the government, expropriate the capitalist class, and establish the new class-less Cooperative Commonwealth as the final and permanent synthesis of the long-drawn process of social evolution.

How different is Mr. Walling's new picture of things as they are and his new prophecy of things that are to be! Instead of a small and dwindling group of immensely rich and all-powerful capitalists, Mr. Walling sees a large class of capitalists, great and small, constituting a very considerable percentage of the total population. In the second place, instead of a "middle class" virtually non-existent because it has been almost entirely absorbed by the proletariat, Mr. Walling finds a large class of people "who either on account of their ownership of some slight property or because they receive salaries or fees sufficiently large, must be placed in the middle class"; and this class he finds to be "increasing numerically more rapidly than any other." In the third place, instead of an enormous mass of oppressed, half-starved destitute workingmen constituting the proletariat, Mr. Walling finds a working class which has in fifty years materially bettered its economic position, and is now incited to the class-war on capitalism, not by hunger for food, but by hunger for *equality*—economic, political, and social in the wide sense of the words. "*No matter how fast wages increase,*" says Mr. Walling, in his own italics, "*if profits increase faster, we are journeying not towards social democracy, but towards a caste society.*" The only thing that will satisfy the true revolutionary Socialist of to-day is the establishment of social democracy with the working class in absolute control of it; no amount of material betterment of the working class is of any consequence to the Socialist unless it is created by means which bring nearer the desired consummation.

Now the grouping of opposing forces in the class war, as Mr. Walling sees it, is very interesting. He finds that we are rapidly passing into "State Socialism," or "Capitalist Collectivism" as a result of the "popular unrest" and uprising against the large corporations. This is what he calls the "New Capitalism," and he expects it to result in excellent and far-reaching reforms which will aid the small capitalist against the large capitalist (and the consumer against both), and result in many important material benefits to the wageworker, without, however, in the slightest degree improving his relative position as regards the capitalist or bringing him one inch nearer to control of the political power. This condition he expects to endure for some considerable time, while the capitalist class and the working, or property-less, class contend for the support of the great middle class already mentioned, for these "middle-class millions" are the "bone of contention" between Socialism and capitalism.

Somehow, as the *Nation* observes, the necessity for the "final synthesis" of the class-less commonwealth does not seem so evident (nor we may add, so inevitable) under the new alignment as it used to be made to seem under the old catastrophe presentment.

Our Christian social reformers and those who make it their special business to combat Socialism will do well to take note of this change of front on the part of such leading American Socialists as Walling, Weyl, et al. The trouble with some of us is that we are fighting too many ancient windmills.

The Possibilities of the Far North

By C. D. U.

The N. Y. *Evening Post* in a recent issue printed a very interesting account of Mr. Ernest Thompson Seton's new book, *The Arctic Prairies* (New York: Scribner's. \$2.50 net).

The most important part of this book is a discussion of the possibility of pushing our zone of healthful and profitable habitation much farther north than has so far been considered feasible.

We all know how wonderfully the Canadian Northwest has developed during the last ten or fifteen years. Mr. Seton has satisfied himself with his own eyes, on a 2,000 miles canoe journey to the region north of Aylmer Lake, that there are still farther to the North vast expanses with soil and climatic conditions suitable to grain. It is his firm conviction that killing summer frosts will retreat still further before the axe and plough, as they are alleged to have retreated from parts already gained. Where the balsam poplar grows

the potato will grow; where the white poplar is found barley is possible, and the jack-pine marks the possibility of wheat. But these terminal lines go far beyond the Northwest limit of the Peace River region, and hence mark that entire region as an easy conquest. The climate of this region he pronounces one of the most salubrious in the world, with no special diseases and no annoying pests but mosquitoes and bull-dog flies, with which experience will teach the settler how to cope, just as it has taught the people of Minnesota and Manitoba.

For milk and meat in parts too cold for our ordinary breeds of cattle Mr. Seton is an enthusiastic believer in the possibilities of the yak, or woolly ox, which has proved its adaptability by coming down from its frigid native haunts in Tibet, to live and breed successfully in such sea-level regions as Shanghai, Paris, Antwerp, and the London Zoölogical Gardens. From the Atlantic to the Pacific, some four thousand miles, extends a belt of land with an average width of five hundred miles, fifty States the size of Ohio, let us say, suited admirably to grazing in every respect but the severity of its winters; and to the yak this obstacle would be simply no obstacle at all, but rather the one thing necessary to make it feel really at home!

The author is not sanguine enough to believe that people from warm climates are going to flock into this belt at once, when these possibilities are demonstrated. His idea is that Canada should open the way, make access easy by building railways where necessary, and invite immigration from Northern Europe—men and women who already know how to cope with the difficulties of a cold climate and who would be only too glad of the opportunities offered by rich lands at merely nominal prices. Through the generosity of the Duke of Bedford a herd of yaks has been presented to the Canadian government for breeding purposes, with a view to testing their capacity thus to extend the bounds of a comfortable and prosperous civilization into the north.

A Foul Plot of the "Appeal to Reason"

BY THE REV. C. J. KLUSER, MORGANTOWN, W. VA.

The *Appeal to Reason* for May 25, 1912, published a challenge under the headline: "The Appeal Offers Space Worth \$25,000 To Its Opponents." The substance of the challenge runs as follows:

Since Father Bernard Vaughan and his associates have made the public believe that Socialism stands for atheism, free love and anarchy, we challenge them to prove their charges. The *Appeal* will guarantee a circulation of more than a million copies of our edition of June 22nd which will contain the answer of our opponents and our reply to their answer.

This challenge which stands on the first page of the *Appeal*, contains no restrictions whatever. It is hurled at the "opponents of Socialism," at Father Vaughan in particular, and at his "associates" in general. In the same edition Catholic priests who charged Socialism with hostility to religion and Christian morality, were branded as "priests of mammon," as liars and slanderers.

Suspecting that there was a perfidious trick in the said challenge, I wrote and mailed to the *Appeal* an answer, which covers 37 type-written pages. In my answer I proved by quotations from the standard works of Marx, Engels, Dietzgen, Bebel, Kautsky, Erdmann, Blatchford, Carpenter, Bax, and Morris: 1. that evolutionary monistic materialism, which is the rankest atheism, forms the undermost foundation of Marxian Socialism, and that the atheistic conception of history forms the main pillar of the said Socialism; 2. that Marxian Socialism has always been an atheistic movement; 3. that the founders and chief exponents of modern Socialism openly and persistently advocated the abolition of our present monogamic marriage system and the introduction of free love. I showed particularly how several prominent Socialist champions frankly acknowledged the fact that Socialism is decidedly hostile to Christian faith and morality. Engels wrote in his *Landmarks of Scientific Socialism*, page 256: Under Socialism "religion will be forbidden," because "religion is nothing but the fantastic reflection in men's mind of the external forces which dominate their every day existence." Bebel declared authoritatively in the German Diet, Dec. 31, 1881: "In religion we Social Democrats profess atheism." And in his book *Christianity and Socialism*, p. 16, Bebel says: "Christianity and Socialism stand against each other like fire and water." Dietzgen, the most prominent Socialist philosopher, declares in his *Philosophical Essays*, p. 122: "Socialism and Christianity differ from each other as day does from the night." Comrade Erdmann, one of the foremost Socialist editors, wrote in his *Sozialistische Monatshefte*, 1905, p. 519: "Since Socialism stands for atheism, the Catholic Church for the belief in God and for ecclesiastical discipline, no Catholic can be a Socialist."

I asked the editors of the *Appeal* faithfully to reproduce in the "Father Vaughan edition" the substance of my arguments. But Debs and his minions, finding my arguments too strong, decided completely to suppress my answer to their challenge. Editor Fred Warren told me in a letter of June 15th: "You are not a representative of the Catholic Church duly authorized by Cardinal Gibbons to speak for it. I shall, therefore, not be able to use your manuscript."

Thus the editors of the *Appeal*, ignoring the general character of their challenge, repudiated my answer, because I was "not duly author-

ized by Cardinal Gibbons," who has no jurisdiction over me, and whom Debs stigmatized in the *Appeal* for Oct. 28, 1911, as a "priest of mammon"! They know that our cardinals, archbishops, and bishops are not under the jurisdiction of Cardinal Gibbons. Hence they could and would have repudiated every "authorization" issued to our prelates by Cardinal Gibbons.

The *Appeal* for June 22nd is called the "Father Vaughan edition," also the "Catholic edition," because it does not contain a single line written either by Father Vaughan or by any other Catholic in answer to the challenge! Father Vaughan wisely declined to file an answer, because he did not want to give a color of truth to the false statement, reiterated in the *Appeal* and other Socialistic papers, that "he holds a commission from the Pope to stem the rising tide of Socialism in the United States." For the rest, had Father Vaughan answered, Debs and his fellow-tacticians would undoubtedly have found a pretext to suppress his answer as they suppressed mine.

The "\$25,000 worth" space of the *Appeal* is covered by a very unreliable and defective account of one of Father Vaughan's lectures on Socialism. The account is taken from the non-Catholic *New York Times*. The *Appeal* editors refused to reproduce an account from the *New York Freeman's Journal*, or from any other Catholic paper, which brought Father Vaughan's powerful arguments.

The remaining three pages of the *Appeal* are mostly devoted to the "proof" that "Socialism is purely an economic matter and has not more to do with religion than it has to do with astronomy." Thus the *Appeal* editors had the deplorable courage to stigmatize once more not only their opponents who charged Socialism with irreligion, but also Engels, Bebel, Dietzgen, and Erdmann, as liars and slanderers!

It is evident that the challenge of Debs and his crew was but a foul plot to smuggle the *Appeal*, with all its lies, under the auspices of the celebrated Father Vaughan, into our Catholic homes, to represent our bishops and priests as enemies of the working class, and thus to catch the sympathies and votes of the Catholic people.

But I shall do my best to counteract this foul plot. I shall soon publish in pamphlet form my answer to the *Appeal's* challenge, together with an interesting commentary on the hypocrisy, perfidy, and falsehood of Debs and his minions.

Since the editors of the *Appeal* branded us as "priests of mammon," I challenged them to state truthfully how much salary Debs received during the last three years for his meetings. They flatly refused to comply with my challenge! But I shall continue my endeavors to chase the fox out of his hole.

The Fuss Over the Recent Motu Proprio in Ireland

BY THE REV. C. C. O'CONNOR, OF THE CORK CATHEDRAL,

II (*Conclusion.*)

As I stated at the beginning of this article, the publication of the Motu Proprio in Ireland caused extraordinary excitement among Protestants and produced amongst them quite a crop of amateur canonists whose disquisitions, if not instructive, had at least the merit of being amusing. I do not, of course, suggest anything so uncharitable as that their interpretations were meant to be taken seriously, or to be anything more than a part of the time-honored political diversion known as "playing the game." Here are some specimens of Canon Law made on the cup-of-coffee-in-a-minute principle.

Mr. Thomas Harrison said in a letter to the *Dublin Daily Express*, Dec. 22, 1911:

[The Motu Proprio] strikes at the root of all civil government in every civilized country under the sun. If it is obeyed the law of the State, and the protection which every subject of every civilized country is entitled to claim, becomes absolutely worthless.....Let us see how this will work out in practice:

1. A Roman Catholic priest has seriously assaulted one of his parishioners. The latter cannot bring any action civil or criminal until he first obtains the permission of his bishop, and if he claims redress without such permission he is liable to excommunication.

2. A testator bequeaths all his property to the bishop personally, or to the Roman Catholic Church, and leaves his wife and children destitute. The will is made *in extremis*, and under circumstances which would justify the next-of-kin striving to have the will set aside. One of the witnesses or the executor is a Roman Catholic priest. No Roman Catholic can take proceedings to have this will set aside until he first obtains the sanction of the bishop, who either personally or as trustee for his Church may be the only person who takes benefit under the will.

3. "A" makes an ordinary will to which a priest is witness or of which he is executor. It requires to be proved. Neither as witness nor executor can the priest be "summoned" to give evidence by a Roman Catholic solicitor or client, without the "permission" of the bishop being first obtained—except under the dreadful penalty of excommunication.

4. A priest refuses to pay his lawful debts to one of his parishioners—he cannot be sued or summoned to appear before a civil tribunal unless the permission of the bishop is first obtained—under penalty of the excommunication of the creditor or solicitor.

5. "A" is indicted for murder or robbery. "B," a Catholic priest, is the only witness. "C" a Roman Catholic Attorney-General or Solicitor-General, prosecutes. The latter cannot "summon" the priest to give evidence under pain of excommunication, unless he first obtains the permission of his bishop to "summon" the only witness to the crime. Why, Sir, one stands aghast at the paralysis of Government, or the total effacement of civil liberty in Ireland, which must follow obedience to this Decree.

Surely one may ask if this decree was intended to stab Home Rule in its most vital part at this its most critical juncture. Was it promulgated to show to the world that though Home Rule is nominally "demanded" by the Irish Party, it is the very last thing in the world that intelligent Roman Catholics really want.

Mr. I. H. Campbell, K. C., M. P., at Colerain, Jan. 6, 1912:

Under this new decree it had been made a crime involving excommunication for any Roman Catholic layman to bring any Roman Catholic clergyman into the court of justice for any cause whatever. Even if he brought him in as a witness, and served him with an ordinary summons; if he brought him to court to prove a deed or a will, or for any cause, he was liable to excommunication. That was a terrible and far-reaching decree which affected the liberties of their Roman Catholic fellow-countrymen to an extent which was almost impossible to conceive, but which affected Protestants also. Under that decree any Minister of the King, any official of the Crown could not possibly put the law into force against any Roman Catholic ecclesiastic except under pain and penalty of excommunication.....He (Mr. Campbell) could tell them that the decree did apply to this country. The point was that the Pope had once more asserted his right to control the people of Ireland in the matter of their civil and religious rights, and although he might dispense with the decree at present, once Home Rule was passed he would enact it again.¹

The *Church of Ireland Gazette* said:

Who can doubt that if opportunity be given Canon Law will soon be republished with regard to Church property? We can well imagine how, with such a decree in force, an Irish Parliament, predominantly Roman Catholic, would deal with our cathedrals.....If some legislators with a larger outlook were to demur to the confiscation of what we have held, even on their showing, for nearly 400 years, they would certainly be placed in an awkward predicament. For Canon Law which involves excommunication in one sphere as the result of disobedience, would readily involve it in another, and to vote for leaving the cathedral in the hands of those who have owned them so long, would be to infringe the Canon Law which claims their possession as a sacred right.²

It is obvious that such exploiting of the decree, though necessitated by urgent political motives, could not be allowed to go unchallenged. The Most Rev. Dr. Walsh explained its true meaning, and its inability to bind anybody in Ireland, in several letters to the Dublin Catholic papers in December and January.³ The Most Rev. Dr. O'Donnell, Bishop of Raphoe, in the course of a letter read at a Nationalist meeting in Letterkenny, referred to this decree as follows: "So far as Canon law required the permission of the ecclesiastical authority before a layman might institute civil or criminal proceedings

¹ Belfast Newsletter report of Jan 8.

³ His Grace has since published a treatise on the matter entitled *The Motu Proprio "Quantavis Diligentia" and its Critics*.

² Quoted in the *Daily Express* of Dec. 30, 1911.

against a clergyman in the courts of the country, its obligation here was long ago set aside by non-observance and contrary usage, and no decree such as 'Quantavis diligentia,' whether interpretive or enacting, or both, sets established custom aside, unless it be distinctly stated that it prevails notwithstanding any custom to the contrary. Nothing of this kind is intimated in the recent *Motu Proprio*. Consequently it leaves things with us just as they were before its publication in the matter of summoning clergymen to take their trial on temporal issues in the ordinary courts of justice."⁴

One more quotation, from the pastoral letter of the Bishop of Killaloe,⁵ will suitably end this article. His Lordship said: "The faithful of the diocese have a right to expect some instruction from me on the recent Decree of our Holy Father, explanatory of the canonical censure to which Catholics are liable who arraign ecclesiastics before civil courts without previous reference to their religious superiors. A great deal of insolent and offensive clamor has been made on this matter, and on others similar to it, by those who are not members of our Church at all, and who never have anything but insult and abuse for our holy religion and our Holy Father. It is not in deference to this arrogant and impertinent intermeddling in our religious affairs, on the part of people who don't belong to our communion, and who are in no way concerned, that I now refer to the matter, but for the instruction of my own flock. You may take it, Dear Brethren, that the Papal Decree referred to makes no change in the rights and obligations of Catholics in this country. For the ancient Church law of Privilege, to the violation of which this penalty is attached, has long since passed into desuetude in this country, and consequently the ecclesiastical censure which presupposes the existence and operation of that law does not apply to us. There is, therefore, as far as we here are concerned, no change made; and the faithful are left, as they were formerly, to their own Catholic feeling of what is right and proper, considering the interests of religion and the reverence due to the priestly office, in this matter of arraigning priests before the civil courts without having first approached the Bishops to see if the matter could be settled satisfactorily outside the court without danger of scandal. Our dear people, I am glad to say, nearly always do by instinct what is right and becoming in this matter without any law at all."

⁴ Report in *Irish Times*.

⁵ Report of *Cork Examiner* of Feb. 19, 1912.

Confession and Daily Communion

BY THE REV. L. F. SCHLATHOELTER, TROY, MO.

Perhaps the greatest obstacle in the way of daily Communion is the fear of the great burden of the many confessions to be heard and made if the practice should become general. It is of the utmost importance, therefore, for the clergy to teach the people what is required by Mother Church in this respect. We know that confession before Holy Communion is necessary only when we have a mortal sin upon our conscience. A confession of venial sins only is purely devotional and the number of such confessions can and should be reduced.

However, with this simple statement the difficulties do not cease. What is a person to do who doubts if he has committed a mortal sin or not? One may doubt if he has given full consent to a sin of grave importance, another may doubt whether some particular sin which he has committed is mortal or venial. Mother Church teaches us (Conc. Tr., S. 13, c. 7) that we must confess those mortal sins of which we are conscious. A person who is in doubt is not conscious of a mortal sin, and does not have to go to confession. The case is more difficult with a person who is in the habit of committing mortal sin. There are writers who claim that such a one, if he is in doubt, can not go to Holy Communion without first going to confession because the probability is against him. However, it would seem that, no matter how much the probability is against the sinner, as long as he is in doubt he can not be conscious of a mortal sin, nor bound to accuse himself of it. If he is conscious of a doubt, he may mention the doubtful sin, stating his doubt; but if he has no other sin to confess, the confessor can not give positive absolution, but may absolve conditionally.

The greatest difficulty is met with children in this respect. Their very delicate consciences take all sins to be mortal. Many parents, too, tell them that disobedience, anger, etc., are mortal sins, hoping that such untruths will prove a convenient help to enforce obedience.

With clear and often repeated instructions, especially as to one of the many effects of Communion, viz.: that it takes away venial sins, the burden of hearing confessions and the trouble of making them could be greatly lessened. Pastors are perfectly safe in telling the people that they do not have to go to confession unless they are conscious of having committed a mortal sin.

Was the Bible the First Printed Book?

BY THE REV. J. M. LENHART, O. M. CAP., VICTORIA, KAS.

III

The find of the *Missale Speciale* called forth many articles in periodicals explaining that this Missal must be regarded as the earliest book printed that is still extant.³⁵ We remarked already that we have to look for Gutenberg's first experiments in printing among the best selling educational and popular works of his time. The two Missals came as a surprise. Even if there were no fragments left, it was pretty safe to suppose that Gutenberg had printed a "Donatus de octo partibus."³⁶ As it is, we have only fragments of different editions, but no complete copy of any of them. We could not expect anything else. What Rud. Hochegger says of the enormous waste of "Donats" in the latter half of the 15th century, is true to a still greater extent of the careless destruction of "Donats" before 1450. "The Donatus," he writes,³⁷ was issued in very numerous editions; nevertheless, hardly any fragments are left in many instances.³⁸ This fact is easily explained when we consider their use as school-books. School-books go to pieces by constant wear and tear. Moreover, having no scientific and lasting value, they are not preserved. Under the circumstances we must consider it a piece of good luck that several leaves of the Latin *Donatus* printed by Gutenberg previous to 1450 have come down to us.³⁹ Two parchment leaves of a Donatus were discovered about the year 1800 in the archives of the city of Mayence. They had formed the cover of a book of entries. Gotthelf Fischer was the first to give a detailed description of them⁴⁰

³⁵ This is also the opinion of O. Hupp, in 1902, in the book referred to in the preceeding note.

³⁶ The Roman grammarian Aelius Donatus (about 350 A.D.) wrote two Latin grammars: an extensive "Ars grammatica" and a short manual "Ars minor." The latter became the standing Latin grammar throughout the Middle Ages with the title: "Donatus minor seu de octo partibus orationis," cfr. Frz. A. Specht, *Geschichte des Unterrichtswesens in Deutschland bis zum 13. Jahrhundert*. (Stuttg. 1885), pp. 87—90; Jos. Knepper, *Schul- u. Unterrichtswesen im Elsass bis 1530* (Strassburg 1905), pp. 161 sqq., 310 sqq., 314 sqq., 365 sqq.

³⁷ Über die Entstehung und Bedeutung der Blockbücher (Leipzig 1891), pg. 23.

³⁸ There is not a single copy extant of the whole edition of the Donatus, printed (as the first book in Italy) at Subiacc in 1465 (Kapp, *op. cit.*, pg. 181, Linde, *op. cit.*, I, pp. 82, 170). "On ne saurait songer à dresser la liste des multiples éditions de ces grammaires [i.e. Donatus] détruites en entier comme presque toutes celles des livres destinés aux enfants" (A. Delpy, *Essai d'une Bibliographie des Livres Perdus*, Paris 1906, pg. 97). Editions represented by fragments only are registered by the bibliographers Hain, Copinger, Reichling, etc.

³⁹ Detached leaves of "Donatus" were found in most cases in old book-covers (Delpy, *op. cit.*, pg. 97).

⁴⁰ In his book: *Typograph. Seltenheiten*, I, Nürnberg and Mayence 1800, pg. 55.

and to recognize them as remnants of a *Donatus* printed by Gutenberg. Two years later⁴¹ he ventured to date them and assigned them to the year 1451; but this was an error.⁴² The edition of the *Donatus*, of which these leaves⁴³ had formed a part, is several years older than 1451. The best critics are inclined to reclaim it for the period prior to 1450. Linde thought it very probable in 1886,⁴⁴ that Gutenberg had printed a "Donatus" already in 1448; but he hesitated to decide that the two leaves in question had formed part thereof. Hartwig and Schorbach, in 1900, went a step further and assumed as positively probable that those leaves had been printed prior to the edition of the Bible. The former writes:⁴⁵ "We possess, perhaps, in the Paris fragment of the *Donatus* a remnant of the typographical activity of Gutenberg preceding the printing of the Bible." Schorbach coincides with this statement. "We have, presumably," he writes,⁴⁶ "in the fragment... a remnant of the printings antedating the Bible." This opinion, based on typographical examination of the printing, is now generally admitted by competent judges like Arthur Wyss,⁴⁷ Paul Schwenke,⁴⁸ Gottfr. Zedler,⁴⁹ and H. W. Wallau.⁵⁰ This edition of the *Donatus* is designated as the "Paris 27-line *Donatus*" after the number of lines. The types used were very similar to those of the 36-line Bible, but they were by no means identical.⁵¹ They appear to be worn off, especially the 9 first lines; perhaps the metal had been too soft.⁵²

The Paris 27-line *Donatus* is the match of 4 different editions, all printed with the so-called *Donatus*-type, all extant in fragments. They are: the 30-line *Donatus* in the British Museum,⁵³ the 30-line *Donatus* in the city library of Mayence,⁵⁴ the 30-line *Donatus* in

⁴¹ In his *Essai sur les Monum. Typ. de J. Gut.*, Mayence 1802, pp. 78—80.

⁴² Linde, *op. cit.*, I, pp. 74—75, 128—129, III, pp. 812—813.

⁴³ They are now preserved in the National Library in Paris; facsimile-edition by Duverger, Paris 1840.

⁴⁴ *Op. cit.*, III, pg. 813.

⁴⁵ *Festschrift*, pg. 18.

⁴⁶ *Op. cit.*, pg. 208.

⁴⁷ "Der Türkenkalender für 1455" in *Festschrift* (Mayence & Leipsic 1909), pg. 319.

⁴⁸ *Die Donat- und Kalendertype*. Mayence 1903.

⁴⁹ *Die älteste Gutenbergtype*, Mayence 1902.

⁵⁰ *Catholic Encyclop.*, VII, pg. 91a (where it is implied, since "our" edition of *Donatus* is the earliest extant).

⁵¹ This is the verdict of Madame Pellechet, cfr. Hartwig, *op. cit.*, pp. 18 and 22.

⁵² Hartwig, *op. cit.*, pg. 18; Linde, *op. cit.*, III, pg. 813.

⁵³ At least 11 leaves and portions of leaves (Copinger, *Supplem. to Hain*, II (ed. 1898), nn. 2074—2075, pg. 216), passed off by Copinger (*op. cit.*), Hessels (*Gutenberg*, London 1882, pp. 158 & 159), Rob. Proctor (Index to the early Printed Books in the Brit. Mus., I, London 1898, nn. 61—62), and Wyss (*op. cit.*, pg. 319) as a 27-line edition, a mistake already noticed by Zedler (*Die ält. Gutenbergtype*, pp. 41 sqq., Plate IX—X).

⁵⁴ Only a portion of one leaf extant (Hessels, *op. cit.*, pg. 159, Wyss, *op. cit.*, pg. 319).

Oxford,⁵⁵ the 30-line Donatus in the possession of Ludwig Rosenthal in Munich.⁵⁶ Ranged in chronological order we have to assign the first place to the Paris 27-line Donatus,⁵⁷ second place to the Rosenthal Donatus,⁵⁸ the third to the Oxford Donatus. We may, therefore, place these three "Donats" about 1450. "It is possible that one or the other edition may be contemporary with the German Cisianus, printed by Gutenberg with identical types."⁵⁹

FLOTSAM AND JETSAM

A Primitive Automobile

A primitive, almost prehistoric automobile relic, a survival from early days, forms one of the most interesting exhibits in the new Motor Museum just opened in London. Despite its crude construction and antiquated "lines," it deserves the respectful attention of the modern manufacturer. It is a Panhard car of the vintage of 1891, and was still in use by its owner, the Abbé Gavois of Rainneville, France, when retired from active service, some months ago, for exhibition purposes. A working life of twenty-one years is, we imagine, pretty close to a record for gasoline machines. France, to be sure, has an advantage over other countries because of her early entrance into the automobile field. But many generations of later cars, French as well as "Uitlander," have come and gone, vanished into the "worn-out" scrap-heap, while this rugged old hulk has plodded along in the service of the Church. Perhaps the orderly religious atmosphere in which its life was passed accounts in part for its longevity. The Abbé Gavois certainly indulged in no joy-riding to rack its old bones, and its youth was not spent in riotous speed dissipation.

The Pathetic Side of Fraternity Ritualism

A reviewer in the N. Y. *Evening Post* (June 27) quotes a significant passage from George Malcolm Stratton's recently published book, *The Psychology of the Religious Life* (McMillan, \$2.75 net):

"In speaking of our American disregard for religious ritual, the author remarks: 'But, after all, some violence has evidently been done to human nature, that will be avenged. For the love of noble ceremony, cheated at its rightful place, appears in the tawdry ritualism of "fraternal" bodies, which in America have such an unparalleled popularity. Here the staunch republican, renouncing the bauble crown and pageantry of kings, can again rejoice in regalia and stilted phrase. The ceremonial side of these organizations shows an almost pathetic attempt to appease

⁵⁵ Schwenke, *op. cit.* (a facsim. on plate VI).

⁵⁶ Two leaves (Catalogue 130, n. 64, pp. 17 sqq., Catalogue 135, n. 1040, pp. 183 sq.).

⁵⁷ Linde, *op. cit.*, I, pg. 74.

⁵⁸ This is the weighty opinion of P. Schwenke, perhaps the best living judge of Gutenberg's "Donatus" (Rosenth., Cat., l. c.).

⁵⁹ Arthur Wyss, *op. cit.*, pg. 319.

the natural craving for action unhindered, orderly, and gracious—a craving which in other countries finds its satisfaction in the scenes that go with military pomp, with royalty, and the service of great cathedrals.’”

Libel Suits Against Catholic Papers

The editor of that valiant Catholic journal *La Croix*, of Montreal, has been condemned to pay \$3,000 damages to Mlle. Rebecca Chiniquy for having referred to her mother, who was legally married to the late notorious Chiniquy, as that delectable ex-priest's concubine. This judgment was rendered by Justice Greenshield despite the fact that Mme. Chiniquy had publicly admitted, in the course of the trial, that she had suffered no loss or damage, either monetary or moral, by the publication of *La Croix's* article. It is not so long ago since *La Vérité* of Quebec was similarly mulcted by an apostate Catholic. And now *Le Devoir* has been sued for \$5,000 damages for another purely imaginary offence. These three lawsuits have all been instituted by the same firm of attorneys. *La Croix* (Vol. X, No. 11) suspicions that there is an organized campaign under weigh to injure the Catholic press. The libel law of Quebec Province ought by all means to be amended.

At the Methodist General Conference

How much we have been losing by having nothing more than the mere summaries of the Methodist General Conference, which the newspapers printed, will become evident on a perusal of the following extract from the stenographic account:

James M. Buckley: A question of privilege. What is the date of that?

R. J. Cooke: The same date as the date on the document you read from.

James M. Buckley: State the date.

R. J. Cooke: The date of that is the journal of 1848, and —

James M. Buckley: Mr. President.

R. J. Cooke: Wait a minute until I exhaust that. The journal of 1848, page—no, 1852—page 195. It is the same document from which you quoted.

James M. Buckley: The brother is confused. I read from 1856.

R. J. Cooke: I always like to study a subject the day after, so that I may possibly review the things I have said before, and it occurs to your humble servant that when Dr. Buckley sits down in the quiet of his room it may come over his consciousness that I am not so badly confused as he thinks I am. I am reading from 1852, and he read, also, as I understood him, from that.

James M. Buckley: A question of privilege.

The Bishop: Dr. Buckley.

James M. Buckley: I can't find my spectacles!

The Bishop: That would seem to be a question of privilege surely.

James M. Buckley: The General Conference of 1856, page 163. I advise him to correct his statements.

R. J. Cooke: I cannot take up my time in reading the whole of this subject. You have extended my time, and if you are not careful I will take up the whole subject and go through with it. I am reading here from the Journal of 1852, page 195, where that same subject was referred to the General Conference of 1856, and by that Conference turned over to the committee. There is no confusion in this matter.

James M. Buckley: Mr. President.

R. J. Cooke: I would like to be able to complete a sentence.

James M. Buckley: A question of privilege.

The Bishop: State it.

James M. Buckley: Dr. Cooke raised his voice and said, "Why didn't he read this paper?" and he paused as though I had had a part of a certain thing. Now, sir, I say that he made a mistake and he may stand there until night, and he will be very tired.

The reader will hardly believe that, even after this illuminating dialogue, there were members of the Conference who were not ready to vote.

A Descent into the Crater of Vesuvius

In Vol. CVI, No. 24 of the *Scientific American*, Maurice Magnus publishes a most interesting illustrated account of Professor Alessandro Malladra's descent into the crater of Mount Vesuvius and his intrepid exploration of the bottom of that terrible furnace amid choking fumes.

The descent took place on May 14th last, and Prof. Malladra, who belongs to the staff of the Royal Observatory of Vesuvius, was accompanied by an old servant, Andrea Varvazzo. They descended 984 feet and remained at the bottom for about two hours.

The bottom of the crater is flat or at most a little inclined, very irregular and filled with fallen masses. Prof. Malladra and Varvazzo were nearly suffocated by the exhalations of sulphur. The two men crawled over the bottom of the crater, which measures about 1,500 feet in diameter, bravely took photographs, made observations, and collected salts and minerals, despite the almost intolerable temperature of 187 to 200 degrees.

The Professor and his companion were lucky in escaping from the crater unharmed.

Verbal Taboos

In the *School Review* for June, Prof. Fred Newton Scott, of the University of Michigan, in an entertaining paper on "Verbal Taboos" contends that when a grammarian or dictionary maker declares a word or a phrase out-

lawed, he is more frequently actuated by subconscious antipathies than by conformity to an objective standard.

Professor Scott has found by laboratory experimentation that words are capable of arousing aversion, quite like sounds, tastes, colors, and forms. "Rationally or irrationally," wrote Cardinal Newman, "I have an undying hatred to 'is being' (in such a connection as 'the house is being built'), whatever arguments are brought in its favor." Lowell speaks of that abominable word "reliable," and Professor Genung of the wretched word "enthuse." "My pet aversion," wrote Professor William James, "is postal card for post-card."

On the basis of two hundred and fifty tests, Professor Scott finds that a word is disliked first, because the sound is displeasing; second, because its printed appearance displeases; third, because it rouses unpleasing images, and fourth, because it is associated with unpleasant memories of childhood. The list of objectionable words is altogether too long to quote. But one word, "victuals," must be mentioned because it has the distinction of displeasing eighty-one out of 250 persons. "In ten cases the aversion is so great that the sound of the word at table takes away the subject's appetite." We hasten to recount the results of Professor Scott's experiment with a line of Tennyson. Students were asked to describe, impromptu, the images aroused by the word "pimpernel" in "The pimpernel dozed on the lea."

To four men the following sensations were brought up:

(1.) The word pimperl calls up in my mind the image of a pampered cur. He is a worthless brute who spends most of his time sleeping in the warm sunshine.

(2.) The pimperl seems to me to be a small animal resembling an eel. It has short, rounded ears, and bright, beadlike eyes. As I imagine it, the pimperl is lying half-asleep in the grass near the shore of a lake, ready to slip into the water at the slightest sound.

(3.) A pimperl seems to me to be a tramp or gypsy. He lies on the bank in the sun with an old, battered hat drawn over his face.

(4.) I do not know what the word means, but it instantly suggests to me a small lizard covered with pimples or warts. The image flashed upon my mind as soon as the word was spoken, and is still vivid and distinct. Although I never heard the word before, I seem always to have known it, and to have attached this meaning to it. I am absurdly confident that this is the true meaning.

Other students conceived of a pimperl as a frog, a small deer, a dragon-fly, or as a small tree or shrub like a prickly pear.

ET CETERA

Mr. Joseph Frey, of New York, president of the German Catholic Central Verein, has received a letter from Cardinal Falconio, in which that eminent prelate congratulates the society on celebrating the feast of St. Boniface, in accordance with his own suggestion, made while he was still Apostolic Delegate in Washington. "I am certain," adds His Eminence, "that our devotion to your patron St. Boniface will bring many blessings on the German people and upon your society in particular."

*

"Keep politics and religion separate," says the Paulist *Missionary*. Impossible, for the reason that, as Balmes has justly emphasized, every political is at bottom and essentially a religious question.

*

The Segno Success Club, of Los Angeles, Cal., makes us a "special offer" to reduce the regular membership fee to one dollar for two months and to send us in addition, free of cost, a copy of a most valuable booklet, "How to be

Happy tho' Married." A circular explains that "a Success Treatment is given by the Club to all members twice a day at a certain hour. Each member co-operates in the treatments and the mental vibrations that are created produce in each hope, courage, health and new life." An accompanying letter, signed "A. Victor Segno," concludes thus: "If we do not hear from you in reply to this letter we shall conclude that we have been misinformed as to your ambitions and desire to succeed."

We wonder how our name got on the "sucker list."

*

Le Collégien, of St. Hyacinth, Canada, in its No. 17 publishes Ferdinand Brunetière's baptismal certificate, from which it is evident that the great French litterateur and *soi-disant* "convert" received the sacrament of Baptism at Saint-Louis de Toulon on July 20, 1849,—the day of his birth. This fact modifies somewhat the conclusions set forth by L. Bienville in No. 6 of our current volume.

Congressman Knott once attended a Catholic celebration in a negro parish. On his way home he was asked by a colored boy how he liked the Catholic service. He answered that there was one thing about it he could not reconcile himself to, and that was that the priest did all his praying in Latin. Whereupon the boy threw himself down in the road and rolled over. "What's the matter with you?" asked Knott. The darky answered: "For God's sake, massa, don't you think de Lord can understand Latin as well as English? In de Catholic church de priest he prays to de Lord and not to de congregation."

*

Another new freak "order" is "The Sublime Order of Goats," which is recruiting members among real estate dealers. (Cfr. the Milwaukee *Sentinel*, daily edition, No. 27,961, June 22nd, 1912).

*

That other than spiritual means are occasionally employed by Protestant sects in their mission work was once again brought out in the Court of General Sessions at New York, May 31st, when, according to the *Evening Post* of the same date, a probation officer told the justices that one of Dr. Parkhurst's societies had given a youth named Charles H. Richter a dollar for every church service he attended "in the hope that he would become a better man." The plan proved to be a failure, and Richter's own mother asked the court to send her son to jail.

*

St. Francis Solanus College, Quincy, Ill., has issued a handsome Souvenir in commemoration of its golden jubilee. The old

college has made giant strides in everything that pertains to material equipment and growth. The spirit that governs its faculty is still the same as of old. The "Student Roster," on pp. 49 to 122, though incomplete, is a valuable feature of this souvenir volume. The historic sketch of the College is adorned with the likenesses of its former rectors and some of its professors. *Ad multos annos!*

*

Several of our esteemed contemporaries have been giving loud praise to the New York *Independent* for acknowledging that it was mistaken in upholding the authenticity of an alleged "Encyclical of Pope Leo XIII to the Priests of Chili," which Fr. C. A. Martin of the Cleveland Apostolate has shown to be a forgery. Is journalistic honesty really as rare in the sactum of the *Independent* as it unfortunately seems to be in the editorial offices of certain soidisant Catholic papers?

*

La France Antimaçonnique, of Paris, devotes the greater part of its No. 23 (June 6th), to a survey of the present condition of Freemasonry and certain semi-Masonic secret societies in the United States.

*

Position wanted by elderly lady teacher. Is proficient in both English and German. Has had many years' experience. Best recommendations. Would prefer a small parochial school in the country, A. B., care of FORTNIGHTLY REVIEW.

*

The new United States Census shows the number of males of voting age in the country to be 26,999,151, as compared with 21,134,299 in 1900.

LITERARY NOTES

—Vol. XIII of the *Catholic Encyclopedia* carries the alphabet from Revel to Simon and contains such important articles as Revelation (Joyce), Revelations, Private (Poulain), Revolution, French (Goyau), Right (Cathrein), Rites (by different contributors), Ritualists (Burton), Rome (Benigni), Rosary (Thurston), Sacraments (Kennedy), Sacrifice (Pohle), Scholasticism (Turner), etc., etc. The illustrations are mostly good and really illustrate the text, though it is difficult to see why such a comparatively unimportant man as Gen. Rosecrans should be portrayed in a Catholic cyclopedia in preference to a thousand others far greater as Catholics and more widely known in the English speaking world. Some of the articles are listed under wrong catch-words. For instance, who would look for information on the Diocese of St. Pölten (Austria) under "Sankt Pölten"? But on the whole this volume is fully up to the standard of its twelve predecessors and seems to offer less material to the flaw-picking critic. The *Catholic Encyclopedia* is to be completed this year. May it find the large sale which it deserves!—A. P.

—The *Sodality of Our Lady Studied in the Documents by Father Elder Mullan, S. J. Third Edition (First in English) Revised and Enlarged by the Author* (xxv & 180 & 326 pp. large 8vo. New York: P. J. Kenedy & Sons. 1912. \$2.75 net). This book was first published in Italian as an enlargement and rearrangement of P. Berlinger's *De Congregationibus Marianis*. It consists of two parts.

Part 1 is a historical treatise on the Sodality drawn from authentic documents. Part 2 contains the documents themselves, faithfully reproduced in the original language and accompanied by explanatory headings and rubrics. The *Civiltà Cattolica*, an authority in such matters, refers to Fr. Mullans work as "undoubtedly the most important of its kind." Besides its scientific it also has a practical value, explaining as it does all the details of erecting a branch sodality, conditions of membership, rules for meetings, etc., etc.—A. D.

—The second volume of Fr. Jos. Gredt's, O. P., *Elementa Philosophiae Aristotelico-Scholasticae* has now also appeared in a second revised edition. It comprises ontology and ethics (xix & 447 pp. 8vo. B. Herder. 1912. \$2.20 net). This manual is strictly and purely Thomistic and contains copious quotations from Aristotle and St. Thomas, which bring the student directly to the sources themselves. The style is easy, clear, and fluent.—A. P.

—The Volksvereinsverlag of München-Gladbach is issuing a series of handy, small-sized and neatly bound volumes containing the text of the different Gospels in a modern German translation together with explanatory notes. These notes invariably precede the text and are composed by the Rev. E. Dimmler. They are couched in popular language and contain a great deal of useful information very cleverly "boiled down." The two volumes so far published (Matthew and John)

sell at 1.20 M. a piece, that is, about thirty-five cents.—A. P.

—“*Erziehet eure Kinder in der Lehre und Zucht des Herrn!*” (iv & 104 pp. 12mo. Innsbruck: Feliz. Rauch; American agents: Fr. Pustet & Co. 1912. 60 cts.) These lectures on the Christian training of children, by an unnamed Franciscan Father, will seem rather “old-fashioned” and harsh to our pampered generation; but they apply the principles of the Gospel to a much-discussed problem, and there can be no doubt that if carried out in spirit and letter, they would produce a generation of true Christian men and women. We recommend them with all our heart.—X. Y. Z.

—The *Prayers at Mass for School Children* arranged by the Rev. E. P. Graham, will keep the children profitably engaged during the Holy Sacrifice and at the same time—a thing much to be desired—acquaint them with the liturgical prayers said by the priest at the altar. (New York: Christian Press Ass’n. 50 copies, \$1.50; 100 copies, \$2.75; 500 copies, \$12.50.)—B. O.

Books Received

[Every book or pamphlet received by the FORTNIGHTLY REVIEW is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another to call for special mention.]

LATIN

Breviarium Romanum... Editio Septima post Alteram Typicam. Continens Novum Psalterium. (The “Ratisbon Ideal Breviary,” in four volumes, 16mo., 4 × 6½ in., thickness ⅜ of an inch). Ratisbon, Rome, New York, and Cincinnati: Fr. Pustet & Co. 1912. French Morocco, gilt edges, net \$14.

Sancti Benedicti Regula Monachorum. Editionem Critico-Practicam adornavit D. Cuthbertus Butler, Ab-

bas Monasterii S. Gregorii M. de Downside. xxii & 212 pp. 16mo. Friburgi Brigoviae: B. Herder. 1912. \$1.10 net.

FRENCH

Les Sociétés Secrètes et les Juifs. Par Louis Dasté. 68 pp. 12mo. Paris: La Renaissance Française. 1912. 0.50 fr. (Wrapper).

ENGLISH

Christ's Teaching Concerning Divorce in the New Testament. An Exegetical Study. By the Rev. Francis E. Gigot, D.D. 282 pp. 12mo. New York, Cincinnati, Chicago: Benziger Brothers. 1912. \$1.50 net.

Prosperity Catholic and Protestant. By the Rev. Father Graham, M.A., Motherwell. With an Introduction by the Right Rev. John Vaughan, D.D., Bishop of Sebastopolis. xiv & 116 pp. 16mo. Edinburgh and London: Sands & Co.; St. Louis, Mo.: B. Herder. 1912. 15 cts. (Wrapper.)

The Pilgrim's Guide to Lourdes and the Chief Places en Route. By the Rev. G. H. Cobb. With a Preface by the Cardinal Archbishop of Westminster. viii & 64 pp. 32mo. Sands & Co. and B. Herder. 1912. 40 cts.

Where We Got the Bible. A Catholic Contribution to the Tercentenary Celebrations by the Rev. Father Graham, M.A., Motherwell, Sometime Parish Minister. Sands & Co. and B. Herder. Third Edition. 147 pp. 16mo. 1912. 15 cts. (Wrapper.)

The Life and the Religion of Mahommed the Prophet of Arabia. Compiled from the Best and the Most Trustworthy Authors by Rev. Fr. J. L. Menezes, Priest of the Diocese of Mangalore, India. With a Familiar and Friendly Talk at the End as an Appeal to Candour and Common Sense. vii & 194 pp. 12mo. London: Sands & Co. 1912. 60 cts. (American agent: B. Herder.)

The Sodality of Our Lady Studied in the Documents by Father Elder Mullan S. J. Third Edition (First in English) Revised and Enlarged by the Author. xxv & 180 & 326 pp. large 8vo. New York: P. J. Kenedy & Sons. 1912. \$2.75 net.

GERMAN

Das Zeugnis des 4. Evangelisten für die Taufe, Eucharistie und Geistes-sendung. Mit Entwürfen zu Predig-

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ten über die Eucharistie von Dr. Johannes Evang. Belser, o. Professor der Theologie an der Universität Tübingen. xii & 293 pp. 12mo. Freiburg and St. Louis: B. Herder. 1912. \$1.30 net.

Die Überlieferung der arabischen Übersetzung des Diatesseron. Von Dr. Sebastian Euringer. Mit einer Textbeilage: Die Beiruter Fragmente, herausgegeben und übersetzt von Dr. Georg Graf. (Biblische Studien, XVII, 2.) 71 pp. 8vo. B. Herder. 1912. 70 cts. net. (Wrapper.)

Pius V. und die deutschen Katholiken. Teilweise nach ungedruckten Quellen. Von Otto Braunsberger S. J. (108. Ergänzungsheft zu den "Stimmen aus Maria-Laach"). 122 pp. 8vo. B. Herder. 1912. 70 cts. net. (Wrapper.)

Leben der seligen Margareta Maria Alacoque aus dem Orden der Heimsuchung Mariä. Nach dem vom Kloster zu Paray-le-Monial herausgegebenen französischen Original. xi & 227 pp. 12mo. B. Herder. 1912. 85 cts. net.

Die Einheit im katholischen deutschen Kirchenliede. Eine kritische Würdigung der Lieder der heutigen Diözesan-Gesangbücher von Deutschland, Luxemburg, Österreich und der Schweiz, sowie des Militärgesangbuches Berlin. Erster Band: Advent-Weihnachten. Auf Grund der Handschriften und gedruckten Quellen bearbeitet von Gustav Erlemann, Direktor der Kirchenmusikschule Trier. xii & 188 pp. 8vo. Trier: Bantus-Verlag. 1911. M. 4. (Wrapper.)

Die Nachahmung der Heiligen in Theorie und Praxis. Von Max Huber, Priester der Gesellschaft Jesu. (Aszetische Bibliothek.) 2 vols. xx & 510, xiv & 583 pp. 16mo. B. Herder. 1912. \$2.60 net.

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TOPICS OF THE DAY

THE MINIMUM WAGE

The first step towards the establishment by law of a minimum wage in this country, according to *Collier's* (Vol. 49, No. 16), has been taken by the State of Massachusetts. The new measure is less drastic than the one defeated last year in Wisconsin. Though it was denounced as dangerous and revolutionary when first proposed, the Massachusetts bill was passed unanimously by the House and with but one dissenting vote by the Senate.

The new law creates a Minimum Wage Commission of three persons, whose duty it shall be to organize a wage board in any occupation in which it shall appear that the wages received by a substantial number of women employees are "insufficient to supply the necessary cost of living and to maintain them in health." The board is instructed to take into account the financial condition of the business affected. If the finding of the wage board is approved by the Commission, after a public hearing, the only penalty for an employer for not accepting the finding, is publication in at least four newspapers in each county of the State.

This substitution of publicity for the mandatory sanction provided for in England and Australia was secured against the wishes of those leading the movement, and, *pace Collier's*, we consider it extremely doubtful whether it will accomplish its purpose.

"SCHUNDLITERATUR"

The organ of the German newspaper publishers, *Der Zeitungsverlag*, records with satisfaction that in the year 1910-11 the trade in *Schundliteratur* (rubbishy literature) throughout Germany decreased to the amount of ten million marks. Wherever a firm stand was taken either by enlightened public opinion or by the authorities, the sales fell off materially. A considerable number of book-sellers refused to handle the trash that has so long disgraced the German book trade.

We imagine a considerable part of the credit for this attainment is due to the efforts of such men as our esteemed confrère Dr. Armin Kausen, of the Munich *Allgemeine Rundschau*; for no doubt much of the *Schundliteratur* in question was of the pornographic kind so relentlessly combatted by this eminent champion of Christian morality and public decency.

It is to be regretted that the *Zeitungsverlag* does not define the meaning of the term *Schundliteratur* more clearly. If merely trash, without moral filth, covers the case, the effect of a similar anti-*Schund* movement in America would be apt to play havoc with not a few of our "best sellers."

THE AUTOMATIC TRAIN STOP

Several recent railroad disasters—more particularly the rear-end collisions at Corning, N. Y., and Latrobe, Pa., where nearly one hundred people lost their lives—have elicited sharp criticisms in the newspapers. The railroad managers blame these accidents on the operatives, who, they say, are careless and without a proper sense of responsibility. (In one case the engineer is said to have been drunk.)

The *Scientific American* (Vol. CVII, No. 3) demands that all engineers be placed under control by the installation of the automatic stop, which is "as essential to a properly constructed block signal system as a trigger is to a gun." The device can be so arranged, according to the same authority, that when the semaphore arm is up, the trip will be up. The trip operates close to the throttle and throws the brakes. There should also be some self-locking recording arrangement whereby the locomotive, when it has been "tripped," carries back to the round-house a visible record of the fact that the engineer has run by a signal.

It will be asked: Why have not the railroads of America introduced this life-saving device on all important lines carrying mixed traffic? The answer is: Because the automatic stop is expensive to instal and costs something to maintain, and hence the railway managers look upon it with disfavor. But they will be compelled to instal the automatic stop as soon as we shall have a government that will do its duty by the people.

MEDICAL EDUCATION IN THE U. S.

The need of a radical reform in American medical education is thus forcibly stated by Dr. Henry S. Pritchett, the President of the Carnegie Foundation for the Advancement of Teaching:

It has remained for the United States and Canada to confer annually the degree of Doctor of Medicine upon, and to admit to practice, hundreds who have learned anatomy from quiz compends, and whose acquaintance with disease is derived, not from the study of the sick, but from the study of text-books. These scandalous conditions are, it is true, less widespread to-day than they were a decade ago; yet they are still to be found in almost all sections of the country, even in the most cultivated. The State of Massachusetts tolerates in the city of Boston, the State of New York tolerates in the city of New York,

the State of Illinois tolerates in the city of Chicago, the State of Missouri tolerates in the city of St. Louis, the State of California tolerates in the city of San Francisco, so-called medical schools that pretend to train doctors, despite the fact that they are almost totally without clinical facilities. In no European country is it possible to find an educational farce of this description. There every school has adequate clinical resources under complete control. If the lowest terms upon which medical schools can exist abroad were applied to America, three-fourths of our existing schools would be closed at once. And, let me add, the remaining one-fourth would be easily and entirely adequate to our need. Managers of feeble medical enterprises in our country pretend that they are making great sacrifices for the public good. This hypocritical pretense ought not to be permitted longer to damage the public interest. No medical school that lacks proper facilities has any other motive than the selfish advantage of those who carry it on; and no civilized country except America at this day allows such enterprises to impose upon the public.

This terrific arraignment is fully substantiated by the statistics and facts gathered together in the two much-discussed reports of Mr. Abraham Flexner, which can be had from the Carnegie Foundation for the asking. The more these reports stir up discussion, the more ground is there for the hope of reform.

GOV. MARSHALL A 33rd DEGREE FREEMASON

We read in the New York *Independent* (No. 3319) about Gov. Thomas Riley Marshall, of Indiana, candidate for vice-president on the Democratic ticket:

While he has been for a good many years a consistent Presbyterian, he has displayed as little narrowness in his religious convictions as he has shown in politics. All religious beliefs are respected by him, and in this liberality he has not discriminated against the Roman Catholic Church. In that body, indeed, he has found some of his warmest supporters. This has been exemplified in Father McEllering, the priest in charge of the parish at Columbia City. When Mr. Marshall's name was presented to the State convention in Indianapolis, he was there working for him with might and main. After the nomination he stumped the Catholic counties in the southwestern part of the State, and it was due in great measure to him that so large a plurality voted for him. Encouraged by his efforts at home, Father McEllering went to Baltimore—one of the earliest arrivals—not as an instructed delegate, of course, but as what is often a hundred times more efficient, a free lance. From the moment of his arrival he began his efforts on behalf of his friend, and this time had the satisfaction of seeing his nominee placed second upon the national Democratic ticket. The fact that Governor Marshall has been the greater part of his life a staunch Mason, it might appear, would serve to alienate the Catholic vote, but this has not been the case. He received the thirty-third degree on September 20, 1898, and has held the offices of Grand Master of the Grand Council of Indiana and Grand High Priest of the Grand Chapter, and other important posts, and still retained the good will of the Catholic Church, at home and abroad.

In view of the fact that the priest in charge at Columbia City is Fr. J. F. Kohl, and that there is no Father McEllering listed in the

Catholic Directory, the writer of the above quoted paragraph is evidently unreliable. Of course, no loyal Catholic would support a high-degree Freemason. If any priest had done what the mythical Fr. McEllering is credited with doing, in a well-regulated Diocese like Fort Wayne, he would no doubt have been duly admonished by his bishop, and it is not likely that he would have repeated the offence in an aggravated form.

Let Catholic Democrats inquire a little more carefully into Gov. Marshall's character and antecedents before shouting themselves hoarse in his political interests.

The Rousseau-Roosevelt Democracy

BY C. E. d'ARNOUX

The prophets of Jean Jacques Rousseau's day, who foretold that social and political chaos would spring out of his teaching, would little thank us for slighting the opportunity presented at this juncture to show that their forecasts were well founded.

Rousseau threw into the arena of political thought the proposition that power does not come from God, that "kings do not rule by God," but that all political power comes from the individual, and eventually from the aggregate of individuals,—the majority.

France took him seriously, and as the last conclusion from his premises there followed the Reign of Terror.

Rousseau's disciples Franklin and Jefferson, probably under the influence of such conservative men as Washington, Adams, and Hamilton, refused to go to that length; they formed a democracy, which ultimately, it is true, is based on majority rule, but was designed to have a centre of unbendable order, which the popular will should not be able to control, once it was established.

That inflexible centre was to be the higher judiciary, notably the Supreme Court.

Strictly speaking, therefore, Mr. Roosevelt is right in his effort to place also the judiciary under the popular will, if there can be no power except from the majority of individuals. His conclusion is logical, while the founders of this republic lacked logic in accepting the premises without drawing the ultimate conclusions.

As in everything that Rousseau said or wrote, his premises were erroneous, though startling and flattering to the masses. No organization can exist where the ultimate principles are not firmly guaranteed, but subject to the whim or even the conviction of the constituent parts.

I think it is pretty well admitted that republics are prone to "grabbing," "grafting," and "boodling." These features are very prominent in the France of to-day, the United States, Mexico, the Argentine, Brazil, etc. Why is this? Simply because there is no "power above" individual selfishness, and "honor" is not a sufficiently strong bridle to hold back the individual from the temptations of emolument. There is no ultimate responsibility to any concrete power; the only responsibility being to "everybody", which, in the concrete, is "nobody."

In my boyhood no one dared to offer a bribe to a French officer, —it meant prison. That was under a "power above." Under the republic every official has his price, not on the statute books, of course, but, as I saw it on several recent visits, in full actual practice.

There must be some stamen in every government to steady the flexible and mobile majority.

Rousseau's premise, therefore, is, as usual, wrong; and while Col. Roosevelt is logical in his deductions, his "progressiveness," in this respect at least, can only work mischief in the end.

An Historical Digest of the Colonial Newspaper Press

By L. S. L.

The files of colonial newspapers are becoming recognized more and more as important raw material for history. With few exceptions the early and rare historical books have been reprinted and originals or reprints are readily accessible in public libraries. Only a few libraries, however, possess extensive files of any colonial periodicals, and, in the case of the first ones at least, the student must visit several libraries in order to see complete series of any of our early newspapers. The most extensive files are those belonging to the New York Public Library and the New York Historical Society, Massachusetts Historical Society, Library of Congress, Historical Society of Pennsylvania, American Antiquarian Society, and Wisconsin Historical Society.

Now the Society of Americana of Boston is publishing, under the title of *An Historical Digest of the Provincial Press* a series of volumes in which will be reprinted all items relating to American affairs, personal references as well as historical events, in the newspapers of the several colonies down to the close of the Revolution in 1783.

The first series, which will be in twenty volumes, is to be made up of extracts from the newspapers of Massachusetts. It is edited by Lyman Horace Weeks and Edwin M. Bacon, and the first volume which has been issued to subscribers, promises well for the character of the work. It is an octavo of nearly six hundred pages (the exhaustive index filling 77 pages, double column), well printed on rag paper, with fifteen illustrations, including facsimiles of manuscripts, pages from early newspapers, portraits, and views.

In 1689 there was printed in Boston, by Samuel Green, a single-sheet broadside, with type page $6\frac{3}{4} \times 12$ inches, with a heading *The Present State of the New English Affairs*, and while there is no evidence that the publisher intended to issue additional numbers, this has been called the first Colonial newspaper. The honor, however, really belongs to a little sheet, *Publick Occurrences*, of which "Numb. 1," dated "Boston, Thursday, Sept. 25th, 1690," is preserved in the Public Record Office in London. That Benjamin Harris, the publisher, intended to continue it as a newspaper is shown by his announcement on the first page: "It is designed, that the Countrey shall be furnished once a month (or if any Glut of Occurrences happen, oftener,) with an Account of such considerable things as have arrived unto our Notice." But four days after the date of publication of this first number, the Governor and Council, finding that it "contained Reflections of a very high nature" and "sundry doubtful and uncertain Reports," declared their "high Resentment and Disallowance" of it, and ordered "that the same be Suppressed and called in," forbidding "any person or persons for the future to Set forth anything in Print without License."

The publication of *The Boston News-Letter*, actually the first Colonial newspaper, began in April, 1704. It was published by John Campbell, the postmaster of Boston, who for about a year before beginning his printed newspaper had prepared and distributed to a limited extent manuscript "news letters." The volume before us contains also all items bearing on American affairs from the existing copies of these manuscript letters. Then begins the series of extracts from the printed *News-Letter*, this first volume embracing from No. 1, April 24, 1704, to No. 167, June 30, 1707. Besides a reprint of all American items, a short digest is given of that portion of the paper which contained news of the rest of the world, mainly made up from English papers. The advertisements, often the most interesting section of the sheet, are reprinted in full. Where the same advertisement appears in more than one number it is printed from its first appearance and this entry is afterwards referred to.

The character of the material collected in these volumes is extremely varied. Besides historical events, legislative acts, etc., which are chronicled in the histories and colonial law books, there is a large mass of local and personal information, passenger arrivals and departures, real-estate transactions, wills, etc.

It is to be hoped that the enterprise will not fail of the necessary support, so that the compilers' scheme of covering the entire American colonial newspaper press can be carried out.

Was the Bible the First Printed Book?

BY THE REV. J. M. LENHART, O. M. CAP., VICTORIA, KAS.

IV

Mention of the Cisianus brings us to the popular books printed prior to 1450. The Cisianus is a sort of a calendar. "Mediaeval astronomy culminated in the doctrine of the calendar," says G. Grupp.⁶⁰ The practical application of these rules resulted in the composition of the kind of books and charts commonly called almanacs or calendars. One of the earliest calendars extant dates from about 1200 A.D.⁶¹ John of Gmünden (d. 1442) composed the first complete calendar in Germany.⁶² Numerous editions of different calendars were printed, but the first edition of them all was the Cisianus, published by Gutenberg sometime after 1445. It is a characteristic feature of the Middle Ages, especially of the latter half of the Middle Ages, to cast all didactic rules into verses or at least into rhythmical language, to facilitate learning them by heart. The poetical device for memorizing the elements of the Christian calendar is the so-called Cisianus.⁶³ The name is taken from the first two words "Cisio Janus," and is written Cisiojanus, abbreviated Cisianus (or Cysianus). At first, it was made up by twenty-four Latin hexameters, two for each month, giving the names of the different feasts abridged. The two verses for each month numbered just as many syllables as the month days, and the position of the first syllable of each name indicated the day of the month.⁶⁴ The Cisianus was a standing article on the book-market till the 18th century. Gutenberg could not fail to notice the popularity of this poetical church-calendar. He tried to satisfy

⁶⁰ *Kulturgesch. d. Mittelalters*, II, 273, Paderborn 1908.

⁶¹ Sig. Günther, *Gesch. d. mathematischen Unterrichts im Mittelalter*, Berlin 1887, pg. 187.

⁶² Günther, *op. cit.*, pg. 234.

⁶³ Günther, *op. cit.*, pg. 177 note; Kir-

chenlexikon, 2nd ed., Vol. III, Freiburg 1884, pg. 370.

⁶⁴ *Kirchenlexikon*, l. c., 370—372.

⁶⁵ Copinger, *Supplem.* II, I, pg. 223 n. 2166; Hessels, *op. cit.*, pg. 150, n. 4; Arthur Wyss, *Ein deutscher Cisianus für das Jahr 1444, gedruckt von Gutenberg*, Strassburg 1900.

the demand by printing an edition. No more than one single copy of this whole edition is extant in the University Library at Cambridge.⁶⁵ The calendar, like so many of its kind, consists of one single sheet in folio. The text is German; it is a German Cisianus or in its original spelling "Cisianus zu deutsche."⁶⁶ This precious piece of printing is variously dated. Wyss⁶⁷ places it in the year 1444. But this is an impossible date, since printing had not yet been invented at that time. Copinger⁶⁸ allots it to the fifties of the 15th century. H. W. Wallau⁶⁹ assigns the year 1448, whereas others⁷⁰ do not feel so sure about this date and conjecture the time "about 1448." At any rate, we are sure that it was printed prior to 1450⁷¹ and must be considered one of the earliest impressions made by Gutenberg.

Another piece of popular literature spread at an early date by the "new art" is the "Poem of the Judgment" (*Weltgerichtsgedicht*). It is a fragment and originally forms a part of the "German Book of Sibyls,"⁷² composed in the 14th century. The many manuscripts of this book in European libraries prove the great popularity it enjoyed during the Middle Ages.⁷³ The typographical editions of the 15th century enhanced its popularity. Gutenberg seized upon it and published an edition, of which there is one single sheet still extant, the rest being entirely lost. Like many other fragments of Gutenberg's prints, it was found in Mayence, where it is still preserved.⁷⁴ E. Schröder⁷⁵ establishes from typographical technicalities the fact that this edition must be regarded as the first book printed from movable types. And H. W. Wallau,⁷⁶ an equally competent judge, unhesitatingly adopts this same view when he writes: The oldest specimens of printing that have come down to us [are] the *Weltgerichtsgedicht*, and the Calendar for 1448."

Expert research, as we have seen, has pointed out several books antedating the printing of the Latin Bible. We know now that Gutenberg issued two Missals in 1450, two or three editions of Donatus, and two popular booklets. Later researches, probably, will add⁷⁷ a few items to this list. The first book ever printed, as far

⁶⁶ Burger, *Index*, pg. 504. A reprint in facsimile is to be found in Wyss's work: *Ein d. Cisianus*, noted above.

⁶⁷ *Op. cit.*

⁶⁸ *Op. cit.*

⁶⁹ *Cathol. Encycl.*, s. v. "Gutenberg," VII, pp. 90b, 91a.

⁷⁰ Herder's *Konversationslexikon*, s. v. "Gutenberg," III³, 1799.

⁷¹ Copinger's date is entirely too late. Cfr., in addition to the authors cited, P. Schwenke, *Die Donat- u. Kalender-type*, Mayence 1903.

⁷² *Deutsches Sibyllenbuch*.

⁷³ E. Schröder, *Das Mainzer Fragment vom Weltgericht*, Mayence 1908.

⁷⁴ Cfr. Heinr. W. Wallau, *Das Mainzer Fragment vom Weltgericht mit 1 Tafel*, Mayence 1904 and Schröder, *op. cit.*

⁷⁵ *Op. cit.*

⁷⁶ *Cathol. Encycl.* VII, 90b, 91a.

⁷⁷ *F. i.*, there is extant a single copy of an edition of the *Statuta Concilii Maguntinensis* the text of which

as evidence goes, was a German popular religious tract: "The Book of Sibyls."

Pius X and the Eucharistic Fast

BY THE REV. L. F. SCHLATHOELTER, TROY, MO.

In a letter dated June 7, the Rev. J. Lintelo, S. J., wrote to me: "His Holiness was approached on the subject of the modification of the Eucharistic Fast by His Em. Cardinal Gennari last year, but did not show himself favorable to a change of discipline on this point."

Some time ago I sent to the Holy Father a petition asking him to dispense from the Eucharistic fast my frequent and daily communicants for whom this fast is a great inconvenience. The Protonotary Apostolic, Msgr. A. de Waal, who presented my petition, wrote to me June 26th:

"In a private audience I have personally put before His Holiness your petition. He praised your intention and acknowledged the sacrifices which your good people make. He calmly read your letter over in my presence. Then he declared the granting of your petition to be impossible. He said that he could not grant such a request for one place without being obliged to grant it to others who would ask the same favor, and thus it would be only a short step towards doing away with the fast before holy Communion altogether. In such a case it might happen (and here he spoke excitedly) that people would approach the Blessed Sacrament *in crapula et ebrietate*. This fast, which has been a law of the Church from the remotest times, he continued, is such an important means to inspire the faithful with reverence towards the Holy Eucharist and to prevent profanation, that it can never be abolished.

If we consider the objections which the Holy Father makes to the abolishing of the Eucharistic fast, it seems to me that perhaps he might have granted a request for the permission of taking liquid food, excepting, of course, intoxicants.

The History of Arctic Exploration

By C. D. U.

Dr. Fridtjof Nansen's recently translated book, *In Northern Mists: Arctic Exploration in Early Times* (New York: Frederick A. Stokes Co. \$8) is really but an introduction, though a lengthy

makes no distinction between the *vetera* and the *nova statuta* of 1451; it must have been published before 1451 (Hartwig, *op. cit.*, pg. 22, note 17).

one (two large volumes!), to the real history of arctic exploration, of which the author purposes to write a complete account. It traces the history of westward and northward exploration from the earliest known times to the period of the discovery, or rather rediscovery, of North America by John Cabot and the Cortereal brothers.

The early history of northern voyages is full of illusions, not only illusions that acted as incentives, but illusions that were recorded as realities. To sift the real from the fanciful in what has been recorded centuries before is a difficult task, but one that Dr. Nansen has met with that same patience and perseverance that enabled him to wrest many of the secrets of the North itself.

It would be impossible within a limited space to give even a bare outline of the exhaustive work of Dr. Nansen. The world of early antiquity had nothing but a vague premonition of the North, what the ancients did not know they supplied by poetical and mystical conceptions; so there grew up a whole cycle of legend which laid the foundation of ideas of the polar regions for many centuries, far into the Middle Ages, and long after trustworthy knowledge had been won by the voyages of the Norsemen.

Among all the vague and fabulous ideas that prevailed in antiquity, the name of the Greek Pytheas stands out as the only one who gave reliable information of the North from personal observations made in a remarkable voyage in 325 B. C., and extended probably as far as northern Norway and the Midnight Sun. He set his mark more or less upon all that was known of the farthest North for the next thousand years or more. But on the other hand, there was an immense amount of misinformation which Dr. Nansen has patiently recorded and investigated, and he has reproduced many of the old maps, which form a sort of comic supplement to some of the wild ideas that prevailed about the regions of the North.

Even as regards the voyages of the Norsemen themselves, Dr. Nansen separates much chaff from wheat. While he does not doubt that the Norsemen discovered the North American continent and Greenland five centuries before Cabot, he brings strong proofs to prick the long cherished bubble of the discovery of Vinland or Wineland the Good. Wineland, according to Dr. Nansen, is but another name for the *Insulae Fortunatae*, the mythical Fortunate Islands that for so long haunted the minds of the ancients.

The School Before the Church

BY SACERDOS

In the course of a paper contributed to the *Catholic Educational Review* (May 1911) the Rev. J. A. Burns, C. S. B., says *inter alia*:

"The bishops or vicars appointed to the new sees [during the period from 1840 to 1860] were, without exception, men devoted to the cause of Catholic education. Trained themselves, generally speaking, under Catholic auspices, they were not less profoundly imbued with the idea of the necessity of the Catholic school than had been the great prelates of the preceding generation. And they gave abundant evidence of the educational faith that was in them."

Nowadays, unfortunately, there is a comparatively large percentage of priests who fail to see "the necessity of the Catholic school" and who take an unnatural pride in the godless public schools, whether common or high. Evidently, there is little "educational faith" in them.

"The maxim of Bishop Hughes, 'The school before the church,' " continues Fr. Burns, "was given many a practical exemplification in the pioneer towns and settlements that dotted the great prairies and wildernesses of the West. Most often however the accepted educational policy ran, 'The school alongside of the church.' As a matter of fact, both church and school were frequently begun about the same time, while, if there was but one building, it was usually made to serve the double purpose of church and school."

"There was no question raised as to the advisability of erecting distinctively Catholic schools. . . . The pioneer bishops and priests of the West during this period, like those of the East before them, were practical men—who were used to wrestling with rough conditions and had learned by hard practice how to reach practical results. It was largely their own experience that led them to the conviction of the absolute necessity of the Catholic school."

Our pioneer bishops and priests were prompted by faith. They possessed the confidence that springs from faith. They had the spirit of sacrifice that is born of faith. They were not worldly-wise, but disdained to hobnob with the fashionable world at the expense of even the least idea of Catholic faith and tradition. Their own abounding and enthusiastic faith naturally overflowed upon those under their charge. Nowadays it is safe to say that a large proportion of our Catholic people, at least in certain sections of the country, are indifferent to the Catholic school for the sole reason that the need of it has never been brought home to them by those who are in charge

of them. The need of Catholic training, like some other good things, is one of those topics that are worth harping upon *importune oportune*, until every parish in the land has its own parochial school.

Fundamental Questions of Christian Pedagogy

BY A CATHOLIC COLLEGE PROFESSOR

Pädagogische Grundfragen is the title of a stately volume of lectures, by the Rev. F. Krus, S. J., Professor at the University of Innsbruck, on certain fundamental questions of Christian pedagogy.¹ The chief merit of this excellent book lies in its brief but lucid treatment of those laws of sound pedagogy which no educator can set aside with impunity.

There are twenty-two lectures in all.

The first opens with a well-timed caution: "Study pedagogy, but do not neglect education." In this, the author shows himself to be possessed of that wise moderation which characterizes the successful theorizer. If anywhere, it is in matters of education that a blind faith in pet theories leads to disastrous consequences. Without underrating in the least the importance of his chosen field the author is well aware that a certain overindulgence in theoretical discussion is rather an unwholesome product of modern times. Ever since the dawn of Christianity, a countless host of teachers have devoted their lives to the arduous task of training Christ's little ones to an understanding and practical appreciation of the treasures hidden in their holy faith. Little did some of them theorize—, but animated as they were by a holy zeal in their cause and endowed with good common sense, they met with a large measure of success.

If in a given case theory and practice cannot both be had, then let you "theory" go by the board. No theory of pedagogy can be faultless unless it has grown out of a close familiarity with the actual working of its principles in the class-room. But true as all this may be, any one who has spent much of his time in the shadow of the school-house will do well to perfect his practice by a systematic study of those theoretical principles which underly success in teaching. Another fruit to be derived from such study will be the broadening of his general outlook on the field of education and the consequent desire to rise from the level of a menial drudge to the station of one conscious of his immense influence for good.

¹ *Pädagogische Grundfragen*. Von zian Rauch's Verlag (L. Pustet) 1911.
Dr. phil. et theol. Franz Krus, S. J. \$1.35. (American agents: Fr. Pustet
ix & 450 pp. 8vo. Innsbruck: Feli- & Co.)

Father Krus' volume will undoubtedly be hailed by priests and Catholic educators all over the world. The multifarious questions of pedagogy which nowadays come up for a share of the reader's attention, are here treated by one who is a practical teacher himself and is fully qualified to set forth the Catholic point of view. Part I treats of "Erziehungsfaktoren" and "Erziehungsformen": the definition of education, the limits to the field of education, the respective rights of those interested in the education of the young, and the great variety of educational institutions. Part II sets forth more particularly the Christian view of education, the laws of education, the training of the body, the awakening of the child's mental powers, the broadening of its intellectual horizon, the kindling and chastening of its imagination; and especially the development and strengthening of its will-power. All true education, as well as all sound pedagogy, hinges on this last-named point.

The book closes with a lecture on religious training.

Americans will be particularly pleased with the author's sane views on co-education.

FLOTSAM AND JETSAM

Ne Quid Nimis

Rev. Father L. F. Schlathoelter, of Troy, Mo., writes to us:

It seems to me that "Theologus" in No. 13 of the REVIEW makes the mistake of not distinguishing between frequent and daily Communion. The Decree "Sacra Tridentina Synodus" teaches plainly that frequent Communion is a divine law. The only difficulty seems to be, to know the exact meaning of the word frequently (*crebro*), which is omitted in all of our English translations. Does it mean three, four or five times per week? The explanation of Cardinal Gennari of his own words, if you will look at them carefully, apply to *daily Communion only*. Let us keep on discussing these matters, so that clearness may be the final result.

The Great Star Map

Professor H. H. Turner, of Oxford, in a volume entitled *The Great Star Map* (New York: E. P. Dutton & Co. \$1 net), gives a popular account of the huge scientific enterprise, organized a quarter of a century ago by sixty astronomers assembled at Paris, of photographing all important stars in the heavens, calculating and publishing their numerical positions, and issuing lithograph plates of the whole. Each of the eighteen observatories¹ originally enlisted in the work has taken from a thousand to fifteen hundred plates,

¹ Singularly the United States has never joined in this great international undertaking, although the high honor of taking the first photograph of a star fell to Bond at the Harvard Observatory in 1850, as Professor Turner relates.

each containing stars varying in number from less than a hundred in sparse areas to 5,000 in the rich regions of the Milky Way. After the exposure and development of the plates came the measurements, which required many millions of figures and "took a staff of four or five people at Oxford some ten years or so to complete; and the printing of them another four years."

Although the Great Star Map in all its sections and aspects is yet far from complete, Mr. Turner writes hopefully of its probable conclusion within the next few years, and points out how, even in its present unfinished stage, it has served as a means of detecting new and variable stars, and of verifying theories of stellar motion and distribution. Incidentally, too, a campaign was undertaken about ten years ago for getting the sun's parallax by measuring photographs of the asteroid Eros, and the result exhibits a remarkable degree of precision.

Mr. Turner goes critically into the estimated cost of the Great Star Map, and finds it to exceed \$2,500,000; and if the work were published in full completeness of chart and volume, the shelves of observatory libraries the world over would bend and burst with the costly mass. But every one who reads this story of the unique enterprise will find out just why it has been immensely worth while.

The Working-Girl's Prayer

The *Living Church* publishes a touching prayer offered three times a day by girls who are striking in the works of the Kalamazoo (Michigan) Corset Company.

O God our Father, you, who are generous, who said, "Ask and ye shall receive," we, your children, humbly beseech you to grant that we may receive enough wages to clothe and feed our bodies, and just a little leisure, O Lord, to give our souls a chance to grow.

Our employer, who has plenty, has denied our request. He has misused the law to help him crush us; but we appeal to you, our God and Father, and to your laws, which are stronger than the laws made by man.

O Christ, thou who waited through the long night in the Garden of Gethsemane for one of your followers who was to betray you, who in agony for us didst say to your disciples, "Will you not watch one hour with me?" give strength to those who are now on picket duty, not to feel too bitterly when those who promised to stand with us in our struggles betray us.

O God, we pray you to give to the fathers and mothers of our strikers a chance to bring up their helpless little ones.

You who let Lot and his family escape from the wicked city of Sodom, won't you please save the girls now on strike? Help us to get a living wage.

O Lord, who knowest the sparrow's fall, won't you help us to resist when the modern devil who has charge of our work takes advantage of our poverty to lead us astray? Sometimes, O Lord, it is hard. Hunger and cold are terrible things, and they make us weak. We want to do right. Help us to be strong.

O God, we have appealed to the ministers, we have appealed to the public, we have appealed to the press. But if all these fail us in our need we know that you will not fail us.

Grant that we may win this strike, and that the union may be strong, so that we may not need to cry so often, Lord, "Deliver us from temptation."

We ask this, Lord, for the sake of the little children, helpless and suffering; for the girls who may some day be mothers of children, and for those girls who dislike sin, but are forced into it through poverty.

O Christ, who didst die on the cross, we will try to ask you to forgive those who would crush us, for perhaps they do not know what they do.

All this we ask in the name of the lowly Carpenter's Son. Amen.

The Dietetic Rehabilitation of Pie

Pie has long held in popular estimation a chief place among the maleficent deities of the dyspepsia tribe. Yet, despite the dieteticians, it has become the national dish. The Yankee's pie is regarded as just as characteristic by the cartoonists as the German's beer or John Bull's stout or the Frenchman's *vin ordinaire*. In these circumstances the discovery that pie has for years been the victim of a malicious libel is an event of national importance. The facts are announced editorially by no less an authority than a well-known medical journal. The "unjust ridicule" heaped upon this "palatable and nutritious staple, requiring only proper mastication and insalivation to insure lack of discomfort after its ingestion," is entirely unwarranted, we are told. This, of course, is capable of scientific proof in the laboratory. Probably Professor Chittenden or other food experts have already carried out the necessary feeding tests, although no mention of them is made in the announcement. The folks from Missouri will ask for the proofs. There can be no doubt, however, that these will be forthcoming when needed. There are no "ifs" or "buts" in the journal's statement, so that the dietetic rehabilitation of pie may be accepted as a reality.

This announcement should bring gladness to the hearts of thousands of ex-pie-eaters, whose waning gastric vitality has led to the mistaken ostracism of pie; it should create a boom in pies, to the great advantage of the bakers, and it should silence the European critics of our national dish — obviously a notable trio of results for one small discovery to achieve.

Is Egyptian a Form of Semitic Speech?

At the 123d meeting of the American Oriental Society, which was held at Harvard University on April 19th and 20th, Dr. A. Ember of Johns Hopkins aroused a lively discussion on the Semitic character of the Egyptian speech.

Egyptologists have for a long time recognized that there are many Semitic elements in Egyptian, but they have been chary of drawing the conclusion that Egyptian belongs to the family of Semitic languages. The question is one of great scientific importance, but it is also a very complicated and intricate problem. Dr. Ember, who has been devoting his attention to this problem for some time, believes that he has found conclusive evidence to prove that Egyptian is a form of Semitic speech. This evidence is two-fold, lexicographical agreement as illustrated by the large number of words in Egyptian that he thinks are unquestionably Semitic, and the regularity of certain phonetic laws of consonantal interchange between Egyptian and Semitic.

Dr. Ember was strongly supported in his contention by Professor Haupt who declared that Professor Sethe, the eminent Egyptologist of the University of Göttingen, had also endorsed Dr. Ember's results.

On the other hand, Dr. M. G. Kyle of Philadelphia insisted that most of the Semitic words in Egyptian were loanwords, directly borrowed by the Egyptians from some Semitic speech, while Professor Bloomfield, speaking from the general linguistic point of view, was no less emphatic in expressing the defects in Dr. Ember's method of investiga-

tion. Lexicographical coincidences counted for little, especially when these coincidences were brought about through more or less arbitrary assumptions of consonantal changes and transpositions of letters. Professor Bloomfield was not convinced that definite phonetic laws applying to the Egyptian and Semitic languages had been

established. He held it possible that Egyptian might represent a border-speech between a Semitic and a non-Semitic form of speech, just as Lithuanian occupies a somewhat similar anomalous position in the Aryan group. The general impression left by the discussion was that the problem was not yet ripe for a definite solution.

ET CETERA

The Montessori method for the education of young children is now being tested in this country, and it may interest Catholic teachers to know that this method has been severely criticized by *La Sentinella Antimodernista* of Florence (1912, No. 6).

*

If the *Church Progress* and divers other American Catholic papers had an inkling of Greek, they would not refer to a certain class of ecclesiastical dignitaries as "prothonotaries."

*

According to a computation recently made by the War Department, the cost of the military occupation of the Philippines since Dec. 8, 1898, the date of the signing of the peace treaty with Spain, has reached the enormous figure of \$167,486,403. This is the price we have paid for Mr. McKinley's fearful error of judgment in taking over the islands—to say nothing of the waste of American and Filipino lives and the hurt that was done to religion.

*

From the orthodox Lutheran point of view the indiscriminate distribution of bibles by the British and American Bible societies is a thing of doubtful value, for

the reason that, in the words of the *Lutheraner*, there is little or no real Bible Christianity to be found among the great mass of modern Protestants.

*

"Members of — Parish Promote Church Interests" was the heading of a little article in a Catholic contemporary the other week, and we turned to it with interest. But we did not get beyond the first sentence: "For several months past energetic members of the parish of — have been holding lawn parties and entertainments for the purpose of augmenting the building fund." *Difficile est, satyram non scribere.*

*

The *Bookman* has a word for the hackwriters, "those pen-workers of a lower grade who are actually sweated." Nobody, it explains, who knows how encyclopædias are made or who has ever seen a Compendium of the World's Best Literature come into being [not to speak of the hack-writers of our periodical, especially the daily press] could blame the hack-writer for any sort of uprising or reprisal.

*

The recent Ohio Constitutional Convention voted to abolish capi-

tal punishment. Half a dozen or more of our States have already done away with this "relic of a cruel and barbarous age." But it is safe to predict that they will eventually return to it. With the bonds of religion constantly weakening, it will be impossible in the long run to enforce law and order without this stern sanction. Ask the Swiss cantons that re-introduced capital punishment after having abolished it for a time.

*

According to the *Scientific American* (Vol. CVI, No. 23) M. Koeveslighety (?), a trained physicist, who has long been working on the problem how to foresee earthquakes, now announces that he has partially solved it. The primal cause of an earthquake, he says, is excessive tension at some point. The essential thing, therefore, is to learn where such tension exists. This can be done by taking frequent measurement of earth waves. If they show a tendency to increase, seismic shocks are to be feared. The theory is quite logical but needs empirical attestation to be generally accepted.

*

Massachusetts has passed an act establishing a Minimum Wage Commission with power to organize wage boards in any industry in which it shall appear that the wages received by women are insufficient to supply the necessary cost of living and to support them in health. The law is based upon the report of a Commission which investigated the subject, and goes into effect July 1, 1913. Strange to say, it encountered little if any opposition on the part of the employing

class—which shows what rapid headway social reform ideas are making.

*

A National Library for the Blind has been established in Washington under the leadership of Thomas Nelson Page. Its object is to make a large collection of books printed for the use of the blind and to distribute them to institutions and individuals. This library will help the blind in two ways:—it will give employment to some of them in copying books and music, and it will supply all of them with literature at the lowest possible cost.

*

The following item appears in the *Missionary*: "The government is establishing an open air tuberculosis sanitarium at Fort Stanton, New Mexico. There is a large army colony, including many officers and a number of the enlisted men. Among the colonists there are quite a number of Catholics, but there is no priest. They are in dire need of one who will come and live among them, and the government will give him a good salary. Moreover, there is a fine opportunity to do a great deal of good. The Archbishop of Santa Fe will gladly extend the faculties of his diocese to any priest authorized by his Bishop for the work. If word is sent to Father Doyle, Apostolic Mission House, Brookland, D. C., with due credentials, the proper arrangements will be made."

*

Nothing is ever lost by telling the truth, so long as it is told without malice.

*

LITERARY NOTES

—Mrs. S. M. O'Malley in one of her syndicate letters to the Catholic press (we quote from the *Syracuse Catholic Sun*, Vol. 21, No. 1) praises the Catalogue of Books by Catholic authors in the Carnegie Library at Pittsburgh. She says *inter alia* that this Catalogue is remarkable for its accuracy, "only seven errors having been detected in all its 243 pages." Mrs. O'Malley's critical spectacles, if she has any, must be growing dull. The Carnegie Catalogue contains numerous errors and blunders. We pointed out several in our Vol. XVIII, No. 16. The Jesuit *America* (Vol. V, No. 10) criticized others. The FORTNIGHTLY REVIEW said (*ibid.*) that this Catalogue "is sure to mislead the majority of Catholic readers." *America* (*ibid.*) that it is regrettable that so much time and effort should be wasted on the compilation and publication of [such] catalogues whose value to Catholics may be seriously questioned." Why should Catholic newspaper writers, who have not the ability to form their own judgment of such productions, praise them profusely without even mentioning their defects? Why should the Catholic press assist in thus misleading the public?—A. P.

—In *Constitutionem "Divino Afflatu" Commentarium, auctore P. Piacenza*. (144 pp. B. Herder. 50 cts.) The constitution of Pius X concerning the new Breviary and Missal is the subject-matter of this commentary. The author treats of the method of reciting the Breviary according to the recent legislation, of the occurrence

and concurrence of feasts, of votive offices, patronal feasts, masses of Sundays and ferias, and conventual and Requiem masses. All of these points are entered into in detail, and the author's explanation is clear and sufficiently precise. The annotations on the Psalter will be found very helpful.—W. FANNING, S. J.

—*Das Zeugnis des 4. Evangelisten für die Taufe, Eucharistie und Geistessendung. Mit Entwürfen zu Predigten über die Eucharistie von Dr. Johannes Evang. Belser, o. Professor der Theologie an der Universität Tübingen* (xii & 293 pp. 12mo. B. Herder. 1912. \$1.30 net). In this valuable and interesting book the learned Tübingen exegete gives a connected explanation of the different Johannean passages referring to the sacraments of Baptism, the Holy Eucharist, and Confirmation. The difficulties raised by Spitta, Wellhausen, Schwartz, and other modern critics are briefly but effectively refuted. The "sketches" on the Eucharist (pp. 164 to 272) are really well-developed sermons full of meat and unction. The author says that this book "represents his testament." We trust it will not prove the last production of his able pen. The Belsers are all too rare in our Catholic institutions of learning.—A. P.

—We are indebted to Fr. Pusset & Co. for a copy of "The Ratisbon Ideal Breviary" in four volumes 16mo., bound in French morocco with gilt edges, price \$14 net. The publishers explain in an accompanying circular that they

have named this edition "Ideal Breviary" because of its compact size, its clear, legible print, and the fact of its having practically no references. It gives the most recent offices for the entire year in their proper places and other matters pertaining to the new Psalter in the body of each volume. A Latin leaflet titled "Lectori Editor" explains why it was impossible to overcome certain difficulties. As the publishers offer to send this Breviary to any priest on ten days' trial, no one need purchase it under a false impression. Typographically it certainly fulfils all reasonable demands.—A. P.

—Sands & Co. have published a new cheap edition of the Rev. Henry Grey Graham's effective book *Where We Got the Bible*, which was cordially recommended in this REVIEW upon its first appearance a year or two ago. This new edition is in paper covers and sells at fifteen cents the copy.

—Taking occasion of the plans published by Mr. James Loeb for an elaborate series of translations from the classic tongues, Mr. Joseph Jacobs, in the *American Hebrew*, puts in a plea for one whom he describes as "a neglected Jewish author," namely Flavius Josephus. Mr. Jacobs maintains that the reputation of Josephus as a historian has suffered by being confounded with his personality. Yet his History of the Jews fills a gap in the history of antiquity which no other source even touches. In addition, his works present "a body of Hellenistic Greek which is almost unequalled in bulk, except, strange

to say, by the works of another Jew, Philo of Alexandria." The only English translation of Josephus was made by Whiston in the eighteenth century, and is far from satisfactory. "The English is wooden and pompous in the extreme, and the text followed that of Havercamp, which, though creditable for its time, is now altogether superseded by the standard one of Niese." In the German language there is a good translation of the *Jewish Antiquities* by Dr. Fr. Kaulen, the third edition of which, published in 1892, has been revised with due regard to the critical recensions of Niese (Berlin 1888—92) and Naber (Leipsic 1888—89). It is published by J. P. Bachem, Cologne, and sells in this country for \$3.15 net.—A. P.

—An excellent little book is *For Frequent Communicants, Aids to Devotion*, with a Preface by W. Roche, S. J. Its aim is to prevent tedium and routine in the frequent reception of Holy Communion. An appendix contains devotions for Mass. (Benziger Bros. 5 cts. per copy, \$3.00 per hundred.)—A. B.

—The London *Catholic Book Notes*, always keen, fair, frank, and scholarly, concludes a notice of Father Vassall-Phillips' new book *The Mustard Tree*, upon which we bestowed a modicum of qualified praise in our No. 11 (p. 349), as follows (Vol. XVI, No. 172): "If we were asked whether the book would be likely to convince an intellectual, our uniform experience would oblige us to express a doubt. Such a man would probably regard it as he regards Liddon's Bampton Lectures, and hold it for a piece of special plead-

ing. Such works, whether they lay stress on the Scriptural arguments or on the character of our Lord or on the life of the Church, miss the only road to satisfy the demands of the Unitarian. The evidence must be set before such a man in its entirety and in its harmony. That, and that alone can be the solvent for his difficulties and convince him of the truth. No doubt it is more pleasant to deal with people less logical and more emotional. But so long as Hegelianism and Neo-Kantianism, together with destructive criticism and naturalist theories of Christian origins, prevail among educated Protestants, the Catholic apologist cannot rest satisfied with work that calms the nascent scepticism of lads and lasses. With all deference to Msgr. Benson, we would urge that it is not more popular but more scholastic and philosophical work that is needed."

—Benziger Brothers have published two more volumes of their well-known *Round the World* series (Vol. IX and X. \$1 each). They are neatly printed and richly illustrated and make good reading matter for the youngsters.—C. D. U.

Herder's Book List

[This list is furnished monthly by B. Herder, 17 South Broadway, St. Louis, Mo., who keeps the books in stock and to whom all orders should be sent. Postage extra on "net" books.]

God Made Man by P. M. Northcote. net 0.90.

Christ's Teaching Concerning Divorce in the New Testament. An Exegetical Study by Rev. F. Gigot. net \$1.50.

The Office with the New Psalter by Rev. J. T. Hedrick, S. J. net 0.10.

Introductory Philosophy. A Text-Book for Colleges and High Schools by C. Dubray, S. M. net \$2.60.

The Catholic Faith. A Compendium Authorized by H. H. Pope Pius X. net 0.40.

Politeness. A little Book prepared for the Children Taught by the Sisters of St. Joseph. Per dozen 30 cts.

The Reign of Jesus. Being an Abridgment of the Work of the Bl. Jean Eudes by Abbé Granger. Translated by K. Harding. net \$1.25.

The Mass. A Study of the Roman Liturgy by Adrian Fortescue. net \$1.80.

Faith Brandon. A Novel by H. D. Skinner. net \$1.30.

The Children of Alsace by René Bazin. net \$1.30.

The Dear St. Elizabeth. A Tragic Romance of True History, in 4 Acts by E. Lummis. net \$1.

On Piety by J. Guibert, S. S. net 0.50.

A Larger Catechism of Christian Doctrine for Advanced Classes. Translated from the French of Card. Goossens. net 0.25.

Round the World. Vol. IX. \$1.

Round the World. Vol. X. \$1.

The Sodality of Our Lady. Studied in the Documents by E. Mullan, S. J. net \$2.75.

The Romance of a Jesuit. Translated from the French of G. de Beugny d'Hagerue by Francesca Glacier. net \$1.10.

On the Exercises of Piety by Rev. J. Guibert. Cloth, net 0.50; Leather, net \$1.

Altar Servers' Manual. net 0.75.

The Penitent by René Bazin. net \$1.25.

Love, Peace, and Joy. A Month of the Sacred Heart according to St. Gertrude. From the French of the Rev. André Prévot. net 0.75.

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The Holy Mass according to The Greek Rite, being the Liturgy of St. John Chrysostom in Slavonic and English by A. J. Shipman. net 0.25.

God the Author of Nature and the Supernatural. A Dogmatic Treatise by Rev. J. Pohle, D.D. Authorized English Version by A. Preuss. net \$1.75.

The Dark Beyond by Rev. J. Haw.
Translated by Rev. J. Walcher. 0.15.

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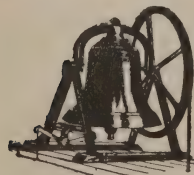
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Krembs, B., Lebensbilder aus der Geschichte der Sternkunde für die reifere Jugend. Freiburg 1902. (Like new.) 30 cts.

Schlegel, Dorothea von, Briefwechsel herausgegeben von Dr. J. M. Raich. Two volumes. Mainz 1881. 80 cts.

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M. Benger, C. S. S. R., Pastoraltheologie. In drei Bänden. Regensburg 1861. \$2.

H. Th. Simar, Lehrbuch der Moraltheologie. 2nd ed. Freiburg 1877. 50 cts.

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Treacy, J. J., Tributes of Protestant Writers to the Truth and Beauty of Catholicity. 4th ed. New York 1907. (Like new.) 50 cts.

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La Liberté Intellectuelle après l'Encyclique Pascendi. Lettre de Mgr. l'Evêque de Beauvais à un Député. Paris 1908. 10 cts. (Pamphlet).

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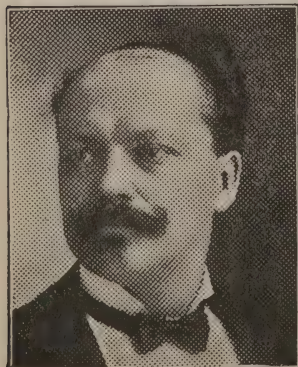
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TOPICS OF THE DAY

NO CHANGE IN THE MARRIAGE LAW

Certain sensational reports sent out from St. Louis July 27th led Archbishop Glennon to issue the following statement:

There are no changes whatever in the 'Ne Temere' decree concerning mixed marriages. Ante-nuptial promises will continue to be made. All announcements to the contrary are misleading and untrue, and particularly unfortunate, as they will render even more difficult the enforcement of the law.

The Archbishop's statement is fully borne out by the *Acta Apostolicae Sedis*. This official organ of the Holy See in its first July issue (Vol. IV, No. 12, pp. 442 to 444) contains three decrees of the Holy Office, which, so far from repealing the provisions of the *Ne temere* in regard to mixed marriages, reaffirm and strengthen them.

The first of these decrees declares that the dispensation for the impediment *disparitatis cultus* (difference of creed) MUST NEVER BE GIVEN UNLESS ALL THE REQUIRED CONDITIONS HAVE BEEN COMPLIED WITH. ("*Dispensationem super impedimento disparitatis cultus nunquam concedi, nisi expressis omnibus conditionibus seu cautelis.*")

The second ordains that when a mixed marriage has been contracted without the necessary promises, its nullity can be declared by the Ordinary without recourse to the Apostolic See.

The third decree abrogates § 3, n. IV of the *Ne temere* for certain localities (chiefly, it seems, in Austria-Hungary). In these localities, and under the same circumstances, if the contracting parties stubbornly refuse to comply with the prescribed conditions, the former praxis may continue, but with strict obedience to the conditions prescribed by Gregory XVI, *vis.*: that the parish priest can assist at such marriages by material presence only and without any ecclesiastical rite.

GOVERNOR MARSHALL

We have received several communications in reference to our note on the Democratic candidate for the vice-presidency in our No. 15. It appears:

(1) That Governor Marshall is a Freemason of high degree and long standing.

(2) That Father A. M. Ellering (not McEllering) of the Diocese of Fort Wayne, *did* take a strong and active interest in his nomination and election to the governorship.

(3) That this priest was later on appointed by Governor Marshall to the newly created and salaried office of chaplain of the Indiana State Penitentiary and was also made a member of the State Board of Supervisors of charitable institutions. (These appointments, we are told, were an act of justice towards the Catholics of Indiana, and Father Ellering in both official capacities rendered praiseworthy services to State and Church alike.)

(4) That Governor Marshall in general has shown himself eminently fair towards Catholics.

(5) That Father Ellering was to some extent instrumental in procuring for Governor Marshall his present position on the Democratic ticket.

We deem it our duty to state these facts for the benefit of those who have been misled by the *Independent's* article. The intelligent reader will make his own comments.

MAGAZINE CIRCULATION

Leslie's (No. 2968) informs us that the circulation of the *Saturday Evening Post*, of Philadelphia, which is published by the same company that issues the *Ladies' Home Journal*, has recently "crossed the two million mark." The *Saturday Evening Post* is made up chiefly of more or less sensational fiction and advertisements. No solid magazine, no matter how ably conducted, could achieve such an enormous circulation in America. In fact, it almost seems as if magazine and newspaper circulation grows in inverse proportion to excellence of reading-matter. What a *testimonium paupertatis* for our people!

CATHOLIC LABOR UNIONS

Those interested in the attitude of the Holy See towards the conflict at present raging in Germany between the Catholic labor unions and those organized on an inter-denominational basis, will find the documents which led to the recent acute outbreak of hostilities, together with an objective commentary thereon, in a little brochure published by the *Correspondance de Rome* as No. 15 of its "Cahiers Contemporains." The pamphlet is titled: *L'Organisation Professionnelle et les Catholiques Allemands*, and can be had for ten cents.

Evidently the Holy Father regards inter-denominational unions as dangerous to the faith and morals of Catholic laboring men, and vastly prefers purely Catholic organizations wherever they can be had. This fact ought to prove a powerful encouragement to the "Arbeiterwohl" organized several years ago in St. Louis under the patronage

of Archbishop Glennon and now flourishing in different parts of the western metropolis.

FATHER PHELAN'S PARISH SCHOOL

Mount Carmel parish, at Baden in North St. Louis, has repurchased its parochial school, which it had sold some forty years ago to the Board of Education, replaced the cross above it, and rededicated the building to its original purpose. The pastor, Rev. D. S. Phelan, who is also editor of the *Western Watchman*, in an address delivered at the rededication ceremony, said among other things: "Now you have a school where your children will come, and where they will receive, not only the rudiments of common education, not only the knowledge that will enable them to succeed in this world, but, above all, the rudiments of that education that fits them as crusaders, followers of the lowly Jesus, journeying on to their great eternity." (*Western Watchman*, Vol. XLVII, No. 14, p. 3.)

It is a signal victory for the cause of the Catholic parochial school that "*der pfarrschullose David Salomon*," as the late Father Enzlberger used facetiously to call him, has, after many bitter complaints about the waning spirit of religion in his own parish (*vide* his published sermons), finally restored to it the only factor that under present-day conditions in America can prevent the utter decay of the faith in the minds and hearts of the people,—the Catholic parochial school. May the Mount Carmel parish school live long and prosper!

A Valiant Catholic Journalist

BY THE REV. ALBERT MUNTSCH, S. J.

Under the title "Un champion de l'idée catholique" the *Action Sociale* of Quebec, for July 19, published a leading article on the splendid work of Msgr. Henri Delassus, editor of the *Semaine Religieuse* of Cambrai. The occasion of this well-merited eulogy is the 50th anniversary of his priesthood. Of the fifty years of his priestly life Msgr. Delassus has devoted forty to the service of Catholic journalism as editor of the official organ of the Diocese of Cambrai.

When Cardinal Régnier confided the direction of the *Semaine Religieuse* to Abbé Delassus, he wrote to him: "Serve the Church and the truth with a zeal which nothing can intimidate or discourage, but with a charity, which, according to the Apostle, never fails or becomes impatient."

The highest praise which can be bestowed upon Msgr. Delassus is to say that for forty years he has faithfully carried out this pro-

gram of Apostolic action. The editor of *L'Action Sociale* thinks that it should be "a joy and a lesson to every Catholic editor" to review this work of this Nestor of Catholic journalism.

In taking the editorship of the *Semaine Religieuse*, which he placed in the front ranks of Catholic journals, Msgr. Henri Delassus could make his own the beautiful words of the Abbé Barruel: "By virtue of my priestly ordination I am devoted to the service of the true God and to the defence of His holy truths; I can therefore count upon the help of Him who has taken me into His service."

Msgr. Delassus ever regarded his journalistic work as a mission for the salvation of souls. With Louis Veuillot he believed that if civilization decays, it is on account of inroads made upon the truth and that the least attacks upon the sacred deposit of Catholic tradition is a crime of *lèse-divinité*. The idea which guided him in his work may be summed up in these words: "Actual evil results from abandoning the principles of tradition; the remedy is found only in a return to those same principles, in the social as well as in the religious order."

The two principal works of Msgr. Delassus are *Le Problème de l'Heure Présente* and *La Conjuration Antichrétienne*, the former of which I reviewed in the FORTNIGHTLY REVIEW in 1905. These are two master works in Catholic literature and show with what penetration and breadth of view the author presents what may be called "the history of ideas during the last three centuries."

The Catholic press of Europe has not failed to take cognizance of this noteworthy event in the history of Catholic journalism. The *Correspondance de Rome* offers its congratulations "to the valiant champion for God and His Church, to the man who has not wearied in the fight of almost half a century—and what a century!—who has not quailed under attacks of all kinds levelled against him and his work; it sends it joyous greetings to him whom all honest adversaries must respect."

The same Roman journal prints an autograph letter sent to the venerable jubilarian by Pius X. The Holy Father congratulates him especially for his energetic warfare in the cause of Catholic truth through the medium of the printed word. May the high commendations bestowed upon this venerable French churchman and editor inspire all Catholic journalists with renewed vigor in their arduous and sacred apostolate!

Quebec, Canada.

Was the Bible the First Printed Book?

BY THE REV. J. M. LENHART, O. M. CAP., VICTORIA, KAS.

(CONCLUSION)

The question now confronts us as to the precise time when this first book was issued. We have shown in a series of previous articles that the invention of printing was perfect in 1448. The years 1445, 1446, and 1447 are a total blank in the biography of Gutenberg.⁷⁸ The technical examination of the earliest Gutenberg productions luckily furnishes the means of filling up that gap to a certain extent. Kapp,⁷⁹ in 1886, calculated 1450 as the year of Gutenberg's first publication; Stein,⁸⁰ in 1897, conjectured the year 1449; Labande,⁸¹ in 1900, supposed the year 1450.⁸² We know better now. E. Schröder⁸³ proved, in 1908, that the "Poem of the Last Judgment" is the earliest printed work connected with the name of Gutenberg and that this work was printed shortly after 1444. H. W. Wallau⁸⁴ has since adopted this view. The memorable year, therefore, that witnessed the publication of the first printed book is the year 1445. The latest bibliographer of Gutenberg's printed works, Seym. de Ricci,⁸⁵ takes the year 1445 as his starting point in accordance with the recent researches; therein deviating from his predecessors, who had not ventured to go beyond 1450.⁸⁶

Gutenberg's printing press had been in operation for fully five years when he undertook the gigantic task of issuing an entire Latin Bible. The date of this memorable event is certain. It is the year 1450.⁸⁷ The afore-mentioned Cologne chronicler positively avers that the Latin Bible was printed in 1450. He quotes the Cologne printer Ulric Zell as his oral authority. Zell had been trained in Mayence and learnt his trade in the rival printing-office of Fust and Schöffer previous to the year 1462. He had been working in Mayence during

⁷⁸ Linde, *op. cit.*, III, pg. 804; Hartwig, *op. cit.*, pp. 12, 15; Schorbach, *op. cit.*, pg. 190.

⁷⁹ *Op. cit.*, pg. 41.

⁸⁰ *Manuel de Bibliographie Générale*, Paris 1897, pg. 596.

⁸¹ *Festschrift*, pg. 348.

⁸² The dates 1442, 1440, 1430, 1426, etc. are the result of "a modern research which might drive a man to despair" (Linde, *op. cit.*, I, pg. 147).

⁸³ *Mainzer Fragment v. Weltgericht*, Mayence 1908.

⁸⁴ *Cath. Encycl.*, VII, 90b.

⁸⁵ *Catalogue Raisonné des Premières Impressions de Mayence*, Mayence 1911.

⁸⁶ F. i. Gottfr. Reichhart, O. S. B., *Beiträge zur Incunabelkunde*, Leipsic 1895, pg. 279; Burger, *Printers of the XV. Century*, London 1902, pg. 504. A typical case how gross errors are embodied in otherwise reliable histories, is the chapter on the invention of printing in the *Weltgeschichte* of J. B. Weiss, 5th ed., Vol. VII, Graz 1904, pp. 743 sqq.; the abecedaria, prayerbooks, confessionalia, Donats printed by Gutenberg prior to 1450 from wooden types (p. 746 sq.) must be relegated to the domain of fiction.

⁸⁷ The printing was commenced in 1450, but not terminated till a later period.

the lifetime of Gutenberg in the printing-office of the latter's former partner. The history of the quarrels between Gutenberg and Fust were still fresh. The edition of the Bible was too deeply involved in those quarrels to allow the date of its publication to lapse from memory, especially since the year of its commencement had coincided with the Golden Year of Jubilee. In 1499, when the Cologne Chronicle was first issued, Zell was still living. We must, therefore, consider his statement as reliable, since it possesses all the qualities of true history.⁸⁸

The chronicler's additional statement that the first book printed was the Latin Bible is, as we have shown, incorrect. Nevertheless, it contains a grain of truth. In 1878, A. v. d. Linde⁸⁹ undertook a critical examination of the famous chapter of the Cologne Chronicle. He explained the true meaning of the unhistorical statement that the Bible had been the first printed book, thereby putting an end to a controversy of longer than a century's standing.⁹⁰ The date of the practical use of this "subtle art,"⁹¹ in the eyes of this enthusiast for the printer's art, is truly a "golden" year⁹²: not only on account of the Year of Jubilee, but evidently also on account of the rise of the new art which had, just then, entered upon the execution of its first chef-d'oeuvre. This masterpiece eclipses the previous experiments so that they vanish from the mental vision of the chronicler: he extols the acme of perfection, he celebrates the final triumph, *viz.*, the highest test to which the invention had just been put by accomplishing the gigantic work of printing the Latin Bible. This truly, is *the* book, is the *first* book Gutenberg had printed.⁹³ This is the only true interpretation of the Chronicle in the light of history. The chronicler did not intend to give a bibliographical list of all of Gutenberg's prints.⁹⁴ He merely singled out the first masterpiece of the immortal inventor, passing his earlier and later productions over in silence. Later historians, not knowing the historic setting, interpreted the Cologne Chronicle in a wrong sense. The Latin Bible was not the first book printed, but it was the first big book printed; it is morally, not chronologically, the first book ever printed from movable types.

This exposition, moreover, decides the question as to the date when the anniversary of the invention of printing must be celebrated.

⁸⁸ Linde, *op. cit.*, I, pp. 332, 334; III, pp. 818, 819.

⁸⁹ *Gutenberg: Geschichte u. Erdichtung*, Stuttg. 1878, pp. 262—268.

⁹⁰ Linde, *Gesch. d. Erf. d. Buchdr.*, III, pp. 818.

⁹¹ This is the name given by the chronicler to printing.

⁹² "In den jaren..1450, do was ein gulden jair ind was dat eirste boich, dat men druckde, die bibel zo latein." (Linde, *op. cit.*, III, 818.)

⁹³ Linde, *op. cit.*, III, 819.

⁹⁴ Linde, *op. cit.*, I, pp. 332; III, pp. 819.

There has never yet been any truly national or international celebration of Gutenberg's invention.⁹⁵ And even the different local celebrations did not as a rule honor the real inventor but some mythical inventor (Koster, Mentel, Faust, Castaldi).⁹⁶ There have only been three celebrations of the anniversary of the invention of printing where Gutenberg was extolled as the inventor (1740, 1836, 1840), and all three selected a wrong date. In fact, all celebrations of this kind up to our time have made a mistake in the date.⁹⁷ We know that printing was invented in 1445. "But since we do not intend," writes A. v. d. Linde,⁹⁸ "to celebrate the first experiments but the perfected invention, 1450 is the true historic date, and 1950 will be the legitimate year of the next celebration of the first half of the millennium of the invention of typography." The anniversary of the invention of printing, such is the opinion of *the*⁹⁹ historian of the invention, is the anniversary of the printing of the Latin Bible.

The Catholic Menace

BY C. F. d'ARNOUX

The *Literary Digest* (No. 1157) quotes an article from the New York *Independent*, in which that paper assumes a novel attitude both towards the anti-Catholic publication *The Menace* and the Catholic Church. Of the former it says that the "shiver" it means to create is not dissimilar from that of Knownothingism, and that it is uncalled-for, as the Catholic Church in America is potentially a negligible quantity.

Among the salient points of the *Independent's* article we note the following:

Indeed that Church [Catholic] is worrying a good deal more about the menace of Protestantism. By a liberal calculation, counting all who have ever been baptized, no matter how utterly they have given up their faith, Catholicism claims fourteen millions of people. Their numbers should forbid their being a menace except in certain large cities where they congregate, but in not one of which they have overthrown a single one of our cherished institutions.... They are much afraid that their people will run away from them, and

by Koster at Haarlem, and was forced to emigrate to Germany, where he died at Wiesbaden, in 1897. His numerous works on the history of the invention of printing, both Dutch and German, were crowned by his *Gesch. d. Erf. d. Buchdr.* (Berlin 1886), 3 vols. fol. It is the standard work and cannot be surpassed as a whole: the list of works consulted amounts to 1100.

⁹⁵ Linde, *op. cit.*, III, pg. 805.

⁹⁶ Linde, *op. cit.*, pg. 806.

⁹⁷ Linde, *l. c.*

⁹⁸ *Op. cit.*, pg. 805.

⁹⁹ Anthony van der Linde, born 1833 at Haarlem, a minister of the Dutch Reformed Church 1859—1861, refuted the popular belief of his fellow-citizens that printing had been invented

they tell each other that if they could have held their own children they would now be twenty or thirty millions. . . . The only anxiety any one need feel is from the claim of their clergy that the State should support their parochial schools. But we do not believe the laity desire it. . . . It is not strange that a president or a senator has political votes in mind. The negro vote, the temperance vote, the saloon vote. Roosevelt and Taft have been very good to the Catholic Church in the Philippines and Cuba. . . . But it [America] is not quite a fair field, for the Catholics are not only in the minority but they are handicapped by the fetters put upon them by Rome. They must all speak one voice, and that a voice imposed.

Catholics are not afraid of Protestantism, as no Catholic ever becomes a Protestant (except priests and nuns who fall away from their religion, and are put under the ban; these of course must make a living, and Protestants often are gullible enough to accept their doubtful services for money). What the Church fears is atheism which results by the undermining of all religion by Protestantism with its private interpretation of the Bible. A Catholic who falls away from his faith becomes an infidel, an agnostic, an atheist, scarcely ever a Protestant.

Yes, the Church *is afraid* that "her people will run away from her." Poor humanity seeks the spot of least resistance. With the open door of personal interpretation, personal freedom, personal irresponsibility,—passion and appetite held in check only by private opinion, is it a wonder that the Church feels anxious for her flock under such distressing circumstances? But who is responsible for the removal of the bolt of conscience on the door of libertinism?

Catholics pay their school taxes as well as other citizens; and if they chose to send their children to the public schools the State would have to shoulder a tremendous extra expense. But no Catholic ever asked the State to support the parochial schools, and the clergy are certainly the last to ask for that support for reasons far more patent to them, probably, than to most of the laity. No more of that, *Independent*; the facts are easily reached; and there is no excuse for ignorance on that head.

Neither is it true that American Catholics "are handicapped by the fetters put upon them by Rome."

The Church is not a secret society. Every one who will look can see that she always confines her bulls, rescripts, and encyclicals etc., to spiritual matters and busies herself with temporal affairs only in as far as they may have a direct influence upon the spiritual. Catholics do not not "speak one voice." In fact it has often been remarked that there is so little agreement among them. If there is a chance of speaking "in different voices," except in matters of religion, American

Catholics usually speak in nearly as many as there are mouths. There are Catholic Republicans and Democrats, Catholic scientists in all branches with as many divergent opinions as are customary in science anywhere. There are Catholic physicians of all schools, homeopaths, allopaths, hydropaths, osteologists. If there are no Catholic "Christian Scientists," it is only because "Christian Science," wrongly so called, is heterodox.

Important orders from Rome within my experience have been on such subjects as the early first Communion of children, the fee collected from non-pewholders at the entrance to churches, the reform of church music, divorce, Modernism in theology, secret societies, daily Communion on the part of all the faithful, and Socialism.

These are the fetters put upon us by Rome.

I must however take issue with the *Independent* on the existence of a menace. There is a menace, though that paper does not see it, which threatens certain favored "institutions" of this land; and it comes from Rome.

Rome menaces the American institution of divorce by trying to keep her flock away from the divorce courts, by creating "prejudice" against the evil. Rome menaces "graft," "boodling," and other dishonest practices. Rome menaces the keeping of ill-gotten goods, and forces the unlawful possessor to return them to their lawful owner, contrary to the institution of "emolument," such as it exists among us. Rome menaces the quasi-American institution of prohibition. Not that she is blind to the drink evil. But she combats it by the virtue of temperance in all things.

But the chief menace arises from the different plane upon which the American Catholic stands. The Church teaches us to obey for God's sake, not only the law of God, but the law of the land. She exhorts us to obey the Church, and through her God, without cavil, whether our own "reading" coincides or does not coincide with that of the tribunal of definition and application. One thus instructed is more likely to obey the laws of the land without cavil than one who has been taught to cavil even about the law of God. The organization of the Church includes a rigid divine law, and a supreme court to make its application to all possible contingencies; the United States are organized with inflexible law applied and defined by a supreme court, whose decision is ultimately binding. The Catholic then is urged by his Church to act alike with regard to his Church and his country.

This is the most serious "menace" to our institutions from Catholicity. The Church labors incessantly to do away with purely outward

obedience to law, and to place its foundation in conscience; to uphold the authority of law and court against private "reading," private opinion, which is the principle, as the *Independent* would have it, of six-seventh of our population.

Why eternally slander the Church by suppressing the truth or by distorting it? The facts are within easy reach. Or are we to suppose that writers of that stamp are "like a president or a senate who have political votes in mind"?

Symptoms of a Reaction in Poetry

BY OTTO FREUND, SPRINGFIELD, ILL.

A wide-spread tendency towards reaction in all fields of human endeavor has manifested itself in a number of prominent quarters. Notable among these is the open declaration of the heads of Princeton and Amherst Universities against the elective system in our higher institutions of learning. The pernicious influence of allowing students to select courses of study with almost unlimited freedom has been denounced by the President of Princeton in no uncertain terms, and President Meiklejohn of Amherst has taken actual steps to lead his institution back to the old system of a prescribed curriculum. More significant as an omen of general upheaval is the expression of some of our most profound thinkers against those schools of materialistic thought built on the unstable foundations of Darwinism. Even in France, where the teachings of Darwin were accepted with eagerness on their first appearance, there has been an unmistakable inclination to revolt.

And now we read of an impending reaction in literature. A writer in the London *Academy* has daringly ventured his opinion that the sordid realism of "a Masefield or an Arnold Bennett may...drive us into the arms of an Ella Wheeler Wilcox or a Mrs. Barclay." Though we justly pray for deliverance from such a calamity, it still remains that the contortions of modern realists who see beauty in meanness and depravity, might find relief in poetry of higher ideals. It is hardly necessary to revert to "prettiness" to obtain this relief. The poetry of purling brooks and warbling songsters is happily a thing of the past. It has lived the short span of life allotted to all things superficial and merely pleasing. What some thoughtful persons are looking forward to as an antidote, however, is a return to earlier and more classical models, to the simplicity of diction and elevation of thought that characterize the works of Wordsworth and Newman.

Poetry, it may be argued, should be the expression of the age in which the poet lives, and the turbulent complexity of modern life can not be properly interpreted with the instruments of the older poets. In reply we ask, can the expression of any age be called truly poetic, if the spirit of that age be selfish and ignoble? It is the poet's business to proclaim the truth, and truth is ever the same and eternal. If the spirit of his time be out of accord with that truth, it is to him that we turn for counsel and remedy. The materialism, the money-madness, the ugly realities of life should be subjects for invective and not for glorification. Wordsworth was perhaps the greatest poet of the Revolutionary Era; yet, no period has ever been more severely censured than that era was censured by him. Surely, if truth is everlasting and immutable, if the truth proclaimed a hundred years ago is the truth of today, it must follow that the trumpet wielded by a Milton or a Wordsworth can be used as effectively for the same purpose in our own time.

Indeed, simplicity of expression and sincerity of thought are not likely to win much popular esteem. The neglect which many of our most admirable poets are suffering, and the avidity with which such lines as Kipling's "a rag, a bone, and a hank of hair" have been seized upon and eulogized throughout the English-speaking world, are strong arguments for this assertion. It is not likely to subtract from the praise of Kipling's work in particular. The above line is quoted merely as an example of what the sensation-loving public will catch at and extol as a lyric of rare inspiration. We acclaim with enthusiasm the glamour, the abandon, even the blasphemy of a Kipling, a Masfield, or an Ezra Pound, while poets of delicacy, tenderness, and genuine power are neglected and comparatively unknown.

However, the poet's bid should be for permanence, not for popularity. What if he is compelled to labor in obscurity? Oblivion should be more welcome to him, at any rate, than applause at the sacrifice of his ideals. When the poet plays to the galleries, if he does not descend at once from poetry to prose, his work at least becomes permeated by an odious tone of self-consciousness, as even a random perusal of Swinburne, for instance, will demonstrate.

Perhaps, as the anonymous writer in the *Academy* suggests, the very singers who beg for a hearing today, will be the laureates of tomorrow. "Those who are merely lookers on at art and literature," he says, "are so anxious to be original that they are afraid of criticizing anything that is new. The truth is, we are all uneasily afraid of making fools of ourselves before posterity. How terrible if posterity should acclaim what we had rashly condemned! We are more like to be laughed at for the facility of our applause. Our fore-

fathers were less timid. They mocked at what was new, and cared nothing if with their mockery they broke the heart of a Keats. We, going to the opposite extreme, hail a poem as immortal almost before it has seen the light of day. Keats has come into his own in spite of mockery. Let us hope that our modern authors may as triumphantly emerge from the severer ordeal of praise."

FLOTSAM AND JETSAM

The Guardians of Liberty

The *Independent* (No. 3319) analyzes an official circular sent out by the "Guardians of Liberty," the new secret society we have read so much about of late and confirms the impression current in Catholic circles that this organization is a revival of know-nothingism. The circular is guarded in its statements, but our esteemed New York contemporary rightly concludes that if its declaration of principles means anything, it means war upon the Catholic Church, and is just enough to add:

We hold that such an organization is a menace to our political peace. It greatly magnifies the danger it sees. It is proscriptive and un-American. The former political anti-Catholic organizations had a brief and dishonorable history and past away. Protestantism and liberty do not need such defenders. We want to live in the fullest harmony with our Catholic fellow citizens, and we shall find them earnest patriots, lovers of the country's liberty, and guardians of our public schools, even against ecclesiastical interference. We have relics of union of Church and State yet left, particularly in the aid given to denominational charities, but their correction does not need the raising of the banner of religious warfare.

The full circular can be had from the Chief Recorder, Dr. Barnett, 50 West Twenty-fourth street, New York City.

The Railroads and Temperance

The battle between the temperance societies and the "personal liberty" advocates had been going on for generations when the railroads began to intervene. They gave orders, and if drinking did not stop altogether, certainly there was no repeating of the usual arguments, no heated protests against "sumptuary legislation." Now the Lackawanna has put its foot down upon what might be considered a mere personal matter, but which will doubtless be quietly accepted by its employees and applauded by its patrons. Its men are not to use intoxicants even when they are not on duty, and, furthermore, "are prohibited from using their time while off duty in a manner that may unfit them for the safe, prompt, and efficient performance of their respective duties for the company. They are strictly enjoined and required to use their time while off duty primarily for obtaining rest." Even the frequenting of places where liquor is sold is made sufficient cause for dismissal.

"These are sweeping regulations," observes the *N. Y. Evening Post*, "but they are based directly upon the investigation of the recent disastrous wreck at Corning. Perhaps the consideration that should be put first in the innova-

tion is that it will benefit no one so much as those who are subject to the new rules, along with their families."

Andrew Lang

Andrew Lang died suddenly of heart disease at Banchory, Scotland. Poet, critic, historian, even a novelist jointly with Rider Haggard, translator of Homer, Grecian, antiquarian, so prolific a writer for periodicals that the canard was once set going that he was a syndicate, Lang has been a conspicuous figure in the English reading literary world for more than a quarter of a century. Many perhaps, remember him best as sharing with Austin Dobson the graceful accomplishment of making English word-music out of elaborate French lyric forms—ballade, rondeau, villanelle. To others—in spite of "Ballades in Blue China" and Aucassin and Nicolette—he is rather the scholar of the prose version of the "Odyssey," the labor of which he shared with Samuel Henry Butcher, and of the "Iliad," in which he was assisted by Walter Leaf and Meyers. To others again Mr. Lang is the author of "Letters to Dead Authors;" to still others he is the illuminator of the careers of Mary, Queen of Scots, and John Knox; to others the acute ethnologist and anthropologist crossing swords with men like Max Müller and P. Wm. Schmidt, S. V. D.; to others yet again a curious collector of ghost stories. And so on; it depends upon your taste. Lang had something for almost everybody. His productivity was immense. The bibliography in C. M. Falconer's catalogue, printed privately in Dundee as far back as 1897, gives a list

of books written by Lang or associated with his name which counts up to 495 titles, embracing 568 volumes. Since that catalogue was made, fifteen active years of Lang's life have elapsed, and before he died he must have added enormously to that already astounding total.

Lang was less prejudiced against the Church than most Protestants, in fact his view-point was very often Catholic or nearly so.

Excavating a Statesman

There is a form of archæology which is pursued with great vigor in the heat of political campaigns and parliamentary battles. It consists in the digging up of a public man's past. This exercise differs from the science of archæology proper in several respects. In the first place, the work is always carried on by a man's enemies, whereas Troy and Tiryns and Cnossus have all been dug up by lovers of antiquity. In the second place, the object is different. The scientific archæologist sets out with the purpose of ascertaining the bond of unity between the past and the present. The political archæologist always searches into the past in order to prove the present a liar. Like Schliemann and Flinders Petrie, he loves to lay bare one level below the other in a great career. From this stratum he unearths a letter written in a moment of indiscreet confidence. Deeper down he discloses a damaging roll-call. Deeper still he finds a youthful literary work giving voice to sentiments quite opposite to those displayed on the topmost stratum of the public man's career. And the more violent the contrasts between the va-

rious culture levels, the greater is the satisfaction of the man with the spade. The mute evidences of catastrophic change which make the historian ponder over the vicissitudes of civilization are hailed with joy by the partisan investigator of political records of the past.

It is a business that can be sadly overdone. In theory there is no better way of confuting a man than by the words of his own mouth. In practice, it depends on how deep down into a man's past one has gone to work his confusion. It also depends on the nature of the clash between a public man's present and his past. Between the turncoat and the statesman who has moved with the times there are many gradations. Before accusing a man of having changed his mind, there should be at least *prima facie* evidence that the earlier state of mind was the right one. It has become an effective mode of debate for a man

to acknowledge that he has changed, and that he is glad of it. Bismarck made classic use of the argument nearly thirty years ago:

"It does not in the least affect the intrinsic merit of the proposition from the point of view of imperial interests, if the gentleman should show that my present position is inconsistent with views formerly expressed.... As a matter of fact, there is no such inconsistency, as I shall show. But even if there were, what does it prove? I can only reply that there are a great many people who during an entire lifetime have given birth to just one idea, with which they have never fallen into contradiction. I do not belong to that class. I learn from life, I learn as long as I live, I am learning to-day."

An effective rejoinder, and one that has been made a thousand times, though it may be pointed out that to use it with full effect one must be Bismarck.

ET CETERA

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*

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*

The *Catholic Universe* agrees with the *Church Progress* that this year's meeting of the Catholic editors, at Louisville, Ky., should "develop policies, not 'pi.'"

The Columbus meeting last

year "developed" little else besides "hot air." If the Louisville "confab" will "develop policies," we don't see that we shall be any farther than we are now.

*

The *Cleveland Catholic Universe* (No. 2441) in a spirited polemic against the *Iowa Catholic Messenger* solemnly declares: "We favor the non-political participation of Catholics in our political affairs." Our esteemed contemporary probably meant the *non-partisan* participation of Catholics in political affairs, but it cer-

tainly owes its less acute readers an explanation.

*

St. Augustine, Fla., is not the oldest city in the world," says the *Pittsburg Observer* (Vol. 14, No. 7).

Who ever said or thought it was?

*

The "Catholic suffragettes," whose advent at Buffalo and other cities is proudly hailed by the Catholic press, will, we trust, not attempt to gain their object by window-smashing.

*

The time has again come when the newspapers sell much space to candidates for political office. There is no objection to printing political advertisements, but they should be plainly designated as such and not appear in the guise of news notes or editorial articles. Catholic papers especially cannot afford to practice dishonesty. If they do, they ought to be sharply taken to task by their readers.

*

The press receives an envelope every week from the Boy Scout headquarters on Fifth Avenue, New York, containing articles about the movement. "It takes thousands of dollars to maintain headquarters on Fifth Avenue and send out literature as this Boy Scout bureau is doing," observes an Iowa contemporary. Who is paying for this propaganda, and why?

*

The Byzantinistic tone of certain of our Catholic contemporaries has become so pronounced of late as to be almost insufferable. Byzantinism has never been Catholic, and the Church is severely injured by it in these democratic days of ours. Let us view men

and things, both in Church and State, as becomes true Catholics, *sub specie aeternitatis*.—"Sive sit episcopus, sive cardinalis," says an ancient Church hymn, "*reus condemnabitur, nec quaeretur qualis*."

*

The *Catholic Union and Times* says (Vol. 41, No. 15):

The FORTNIGHTLY REVIEW of St. Louis doubts the correctness of the statement that 30,000 converts were received into the Church last year. The Apostolic Mission House keeps pretty close watch of conversions. The published figures are much more than an estimate.

We still believe they are merely an estimate, and we shall be chary of accepting this seemingly exaggerated estimate until we are allowed to see the reports on which it is based.

*

It is seriously proposed by the *Medical Times* (New York, July) that laws be passed by the various State legislatures making it a crime to assert publicly that a medicine will positively "cure" any disease. Such assertion our contemporary rightly considers *prima facie* evidence of fraud.

*

Bishop Canevin, of Pittsburgh, is reported by one of our contemporaries as saying:

The one great source of loss is mixed marriages. To this all the other causes that tend to weaken and destroy faith seem to converge and contribute. Mixed marriages would not be as frequent as they are, if it were not for the facility with which dispensations are obtained, and the want of vigilance, earnestness, and uniformity of practice in striving to prevent the too often unhallowed and disastrous unions.

This true, frank, and timely episcopal dictum ought to be blazoned in every chancery office the country over.

It seems we are now in for an income tax and shall see it enacted soon in one form or another. Both parties are for it—or, at least, unwilling longer to oppose it—President Taft is supposed to be for it, Gov. Wilson has strongly urged it, and it is one of the cardinal doctrines of the third party. Whether we like it or not, therefore, and think it wise or foolish, we must prepare our minds for its coming.

*

Speaking of the insignificance of the Catholic periodical press in Austria-Hungary, the *Korrespondenzblatt für den kath. Klerus Österreichs* says (Vol. XXXI, No. 10, Beilage):

“We have not yet progressed much beyond 1848. A free and independent newspaper is an abomination to many good people in high station. This is the reason why our Catholic press cannot get the circulation which it ought to have.”

Is this not also true, in a measure, of America? We have no free and independent Catholic newspapers, consequently the Catholic press does not influence the masses of our people.

*

Down in Oklahoma there is a Methodist preacher who is not only slow, but long-winded. A stranger happened into the church about the middle of the service. He listened to the pastor's discourse until he began to think something was wrong, but there was no sign of a conclusion. Finally he reached over and asked the man in front: “How long has that fellow been preaching?” “About ten years,” was the reply. “Oh, well,” he said resignedly, “in that case I suppose

I'll stay. He'll surely be through in a little while.”

*

Demonstration of a new electrical instrument to facilitate the teaching of the deaf to talk was given recently at the New York Institution for the Improved Instruction of the Deaf, at Lexington Avenue and 67th Street. The instrument, invented by Charles W. Harper of Boston, is an apparatus consisting of an accumulator and several ear-pieces which the deaf pupils hold to their ears. The sound produced may be modified or amplified at the will of the operator. Harris Taylor, principal of the school, who conducted the experiments under the direction of the inventor, believes the device will revolutionize the teaching of the deaf.

*

Judge James H. Blount, in his recently published book *The American Occupation of the Philippines*, insists that while we have done creditable work in the islands we are nevertheless “running a superfluous kindergarten for adults out there.” He asserts that the Philippines have already cost us more than \$300,000,000, that it costs us \$14,000,000 a year to garrison them, and that the War Department concedes the garrison must always be wholly inadequate, in the absence of a large standing army, in the event of war with any first-class power. The remedy offered is to give the Filipinos the right, the means, and a motive to defend their own country, by promising them independence in 1921, we to guarantee such independence after it is granted, as we now do Cuba's independence, until neutralization treaties can be negotiated with the other powers.

The *Sacred Heart Review* announces the forthcoming publication of another "new and revised edition of Jenkins' *Handbook of British and American Literature*. We trust the manual has at last been thoroughly revised and brought up to date. But why

can't we have a first-class modern scientific textbook of English and American literature instead of this antiquated work of Fr. Jenkins', which was at best a poor makeshift even at the time it first appeared away back in the seventies.

LITERARY NOTES

—*De Pastore Animarum, Auctore A. M. Micheletti.* (xxxii & 708 pp. B. Herder, St. Louis, and Fr. Pustet & Co., New York and Cincinnati. \$3.50.) Dr. Micheletti is a strenuous maker of books, and it must be added, of good ones. He is one of the very few canonists who clothe the dry bones of precept with the flesh of counsel and the fat of unction. His latest work is no exception to this rule. *De Pastore Animarum* is both a book of Canon Law and an ascetic and pastoral treatise. It discusses very thoroughly everything connected with the life-work of a parish priest. In the first part, the author considers the person of the pastor and his general obligations. There are articles on the special virtues requisite for parish priests, particular attention being given to prudence and justice. In the second part, Dr. Micheletti treats of the work and peculiar obligations of the pastor: his relations with his superiors, ecclesiastical equals, inferiors and domestics. Zeal in the administration of the sacraments and care in the temporal concerns of the parish are considered in detail. The part to be taken by parish priests in societies and social movements, their solicitude for emigrants, their attitude toward labor troubles, and a thousand and one de-

tails of the cure of souls find adequate treatment. The book is a veritable storehouse and armory for zealous administrators of parishes. It cannot be too highly recommended. The print is clear and the binding serviceable.—W. FANNING, S. J.

—*The Reason Why*, by the Rev. Bernard Otten, S. J., of St. Louis University, is, in the words of the author, "a common sense contribution to Christian and Catholic apologetics." From the nature of the subject, *The Reason Why* is not be classed as light reading. It is an earnest appeal to the serious inquirer into the credentials of the Catholic religion. Perhaps it might have been well to enhance the value of the book by giving the contents of each *paragraph* in a series of well-chosen and pithy titles, whether marginal or indented. Father Otten's style is notable for its clearness and precision. The vast material is conveniently grouped under four headings: Religion in General; Supernatural Religion; Divinity of Christ; Religion of Christ. It is difficult to see how any serious reader can escape the force of the argument developed under the caption: "If Christ was good, Christ is God." (B. Herder. \$1.25.)—C. C. P.

—*The Negro Year Book*, just published under the auspices of Tuskegee Institute, furnishes information in regard to the history, progress, and present status of the negro race. Among the subjects treated are: "A Review of the Negro in 1911," "The Economic Progress of the Negro," "The Negro in the Religious Field," "Negro Education," "Negro Soldiers and Heroes," "A Chronological History of the Negro in America." It contains directories of negro banks, negro towns, business leagues, hospitals, newspapers, and national and fraternal organizations. There are also classified lists of books and articles relating to the negro. The Year Book is bound in paper, has 229 pages, and sells for 25 cents (postage, 5 cents). Address, Negro Year Book Company, Tuskegee Institute, Alabama.—F. R. G.

—*Praedicate Evangelium*, by Kurt Udeis (2nd ed., Fr. Pustet & Co. 1912. 75 cts.), is a manual of practical instruction in the noble art of preaching the word of God. The first part contains theoretical precepts, the second, practical specimens of what the author regards as good, effective sermons. The volume repays careful perusal.—P. R.

—*Leben der seligen Margareta Maria Alacoque aus dem Orden der Heimsuchung Maria* (x & 227 pp. 12mo. B. Herder. 1912. 85 cts. net). This is a bald translation of what may in a sense be called the "official" French life, published by the Sisters of Paray-le-Monial. No doubt it serves its pious purpose well. But we should prefer a critical life of the Bless-

ed Margaret Mary, with an unprejudiced discussion of the famous Promises. Bainvel's work, reviewed some years ago in this magazine, is much more satisfactory.—A. P.

—A concise, yet clear and interesting account of the nature and activity of the Jesuit Order is furnished by a recent volume from the pen of Fr. Moritz Meschler, S. J., *Die Gesellschaft Jesu, Ihre Satzungen und ihre Erfolge* (307 pp. Herder. 55 cts. net). More comprehensive than Fr. Coppens' late sketch, it carries special weight and value by reason of the exceptional qualities and experience of its author. Fr. Meschler, as the Foreword of the book tells us, having seen sixty years of service in the Society of Jesus, has during that time held every office and dignity in the gift of the Order, save that of General. Though the book is written mainly as a defence of the Order against ever recurring attacks, especially in Germany, the method of presenting the subject is that of a simple, objective exposition, following the principle that a true and lucid explanation is the best refutation. Fr. Meschler concludes his very instructive and well written volume with a solid refutation of the liberalist objection that the Jesuit Order,—like other religious orders of the Church,—is an effete and antiquated institution. Considering the neat and durable binding, the price of the book is exceptionally moderate.—JAMES PREUSS, S. J.

—Under the title *The Dark Beyond*, the Rev. James Walcher has published an English trans-

lation of a popular treatise on hell, written by the Rev. John Haw of Treves, Germany. Its avowed object is to inspire the sinner and the just with the holy "fear of God, which is the beginning of wisdom." The little brochure accomplishes this purpose very well indeed. Fr. Walcher's translation is smooth and idiomatic. (vii & 102 pp. 16mo. B. Herder. 1912. 15 cts.)—C. D. U.

—*Simple Instructions on the Holy Eucharist as Sacrament and Sacrifice by the Very Rev. Geo. Edw. Canon Howe*, is a very entertaining book on a subject that is never out of date. In our day, especially, the old interest in the Holy Eucharist has been fanned into a flame by the recent enactments of Pope Pius X. The value of the *Simple Instructions*, as far as I can see, is twofold. First, it is an ideal book to be put into the hands of inquiring outsiders, or recent converts, to whom it offers such general information and instruction as they might naturally desire to have on so important a subject. Besides, the reverend clergy will find in it a real mine of beautiful thoughts on this great Sacrament of the Eucharist. In a future edition "simple" before *Instructions* might be omitted as likely to depreciate the book in the eyes of superficial prospective buyers. (London: Washbourne; St. Louis, Mo.: B. Herder. \$1.25.)—C. C. P.

—A useful work, especially for young priests and seminarists, is Father Andrew B. Meehan's *Practical Guide to the Divine Office* (132 pp. 16mo. Published by the author at St. Bernard's Seminary, Rochester, N. Y. 60 cts.).

It contains an explanation of the different parts of the Roman Breviary, together with explicit directions for its daily use. The author writes clearly and succinctly, and his little manual will no doubt be highly appreciated by those for whom it was written.—F. R. G.

—Next to our Lord Jesus Christ Himself we are to imitate His saints. But how far and in what? There are many things reported of the saints which common sense tells us we may admire but not imitate. Nor have we hitherto had a safe work to guide us in this important sphere of the spiritual life. The need is now admirably supplied by the Rev. Max Huber, S. J., an octogenarian ascete and expert in matters ascetical. (*Die Nachahmung der Heiligen*. 2 vols. xxxiv & 1094 pp. 12mo. B. Herder. \$2.60 net.) In the first volume the author sets forth the theory of the veneration of the saints, with some critical and timely observations on the way in which their lives ought to be written. The second volume gives practical rules for the guidance of the ordinary Christian striving after perfection (and who does not belong to this category?) in the imitation of the saints. We are glad the author has not neglected to insist that our first duty is to imitate our Lord Himself, and that His example is more worthy of imitation and more imitable, so to speak, than that of any saint. Fr. Huber's treatise appeals to us as one of the best ascetical works published of late years, and we have no doubt that it will comfort many souls and do much good.—A. P.

Books Received

[Every book or pamphlet received by the FORTNIGHTLY REVIEW is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another to call for special mention.]

ENGLISH

God the Author of Nature and the Supernatural (De Deo Creante et Elevante). A Dogmatic Treatise by the Reverend Joseph Pohle, Ph.D., D.D. Formerly Professor of Fundamental Theology in the Catholic University of America, Now Professor of Dogma in the University of Breslau. Authorized English Version, Based on the Fifth German Edition, With Some Abridgment and Many Additional References by Arthur Preuss. V & 365 pp. 12mo. B. Herder. 1912. \$1.75 net.

The Catholic Church From Without. By Rev. James A. Carey. 137 pp. 16mo. Chicago: The Catholic Church Extension Society. \$5 per 100. (Wrapper.)

A Practical Guide to the Divine Office. By Andrew B. Meehan, St. Bernard's Seminary, Rochester, N. Y. 132 pp. 16mo. Rochester, N. Y.: J. P. Smith Printing Co. 1912. 60 cts.

Politeness. A Little Book Prepared for the Children Taught by the Sisters of St. Joseph. 16 pp. 32 mo. B. Herder. 1912. 5 cts.

The Dark Beyond. By Rev. John Haw of Treves, Germany. Translated by Rev. James Walcher. vii & 112 pp. 16mo. B. Herder. 1912. 15 cts. (Wrapper.)

The History of the Royal Family of England. By Frederic G. Bagshawe, Barrister-at-Law. In Two Volumes. vii & vi & 704 pp. 8vo. London: Sands & Co. St. Louis: B. Herder. 1912. \$6 net.

LATIN

Decreta Synodi Dioecesanæ Kansanopolitanae Secundæ. Die IX Mensis Aprilis 1912 in Ecclesia Cathedrali Kansanopoli Habitæ ab Illmo ac Revmo Ioanne Hogan, D.D., Episcopo

Kansanopolitano, et ab Illmo ac Revmo Thoma Francisco Lillis, D.D., Episcopo Coadiutore. xxiii & 121 pp. 8vo. Atchison, Kansas: Abbey Student Press. 1912.

P. Livarius Oliger, O.F.M.: De Origine Regularium Ordinis S. Claræ. Extractum ex Periodico Archivum Franciscanum Historicum, Tom. V. Fasc. II et III. An. 1912. Quaracchi presso Firenze: Typ. Collegii S. Bonaventuræ. 1912. 64 pp. 8vo. (Wrapper.)

FRENCH

La Synthèse du Modernisme. Par l'Abbé J. Fontaine. 132 pp. 12mo. Paris: P. Lethielleux, 10, Rue Cassette. 1912.

Roger Duguet: Le Pape a-t-il eu Tort de Rejeter les Cultuelles? Deux Récents Arrêts de la Cour de Cassation. Extrait de la Critique du Libéralisme, 1er et 15 Mai 1912. 23 pp. Paris and Lille: Société Saint-Augustin, Desclée, De Brouwer & Cie.

Foi et Science. Par Arbousse-Bastide. 2e éd. 28 pp. Paris: 33, Rue des Saints-Pères.

Le Miracle et les Lois de la Nature. 2e éd. 24 pp. Paris, 33, Rue des Saints-Pères.

Regardant à Jésus. 4e éd. 12 pp. Paris, 33, Rue des Saints-Pères.

Le Secret de la Force. Nouvelle édition. 15 pp. Paris, 33, Rue des Saints-Pères.

Le Paroissien Romain. 2e éd. 12 pp. Paris, 33, Rue des Saints-Pères.

Le Diction du Peuple: Quand on est mort, on est bien mort, et la Réponse de Jésus-Christ. 4e éd. Paris, 33, Rue des Saints-Pères.

GERMAN

Praedicate Evangelium. Anleitung für die Kanzel moderner Anforderung entsprechend mit einem Anhang von Predigtsskizzen von Kurt Udeis. Zweite Auflage. 213 pp. 12mo. Ratisbon, Rome, and New York: Fr. Pustet & Co. 1912. 75 cts.

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Versuch zu einer psychologischen Grundlegung der Moralthologie. Erster Teil: Psychologische Vorschule zur Moralthologie. Von Georg Hoin-ka. VII & 254 pp. 8vo. Paderborn: F. Schöningh. 1912. \$1.50.

Die deutschen Wanderarbeitsstätten von P. Dr. Ephrem Ricking O.F.M. 146 pp. 8vo. M. Gladbach: Volksvereinsverlag. 1912. M. 2.50. (Wrapper.)

Waldschulen und Erholungsstätten für Stadtkinder, ihre Bedeutung, ihr Bau, ihre praktische Einrichtung und Leitung dargestellt..... von Arnold Hirtz, Rektor a.D. in Köln. 54 pp. 8vo. M. Gladbach: Volksvereinsverlag. 1912. M. 1. (Wrapper.)

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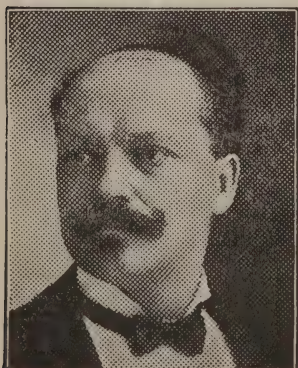
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TOPICS OF THE DAY

A DANGEROUS PLANK IN THE THIRD PARTY PLATFORM

The platform of the new Progressive Party is a very shrewd document and contains much that must appeal to the enlightened social reformer. But some of its demands and promises are distinctly radical and dangerous. Such is *e. g.* the pledge "to provide a more easy and expeditious method of amending the Federal Constitution." As the *N. Y. Independent* rightly observes (No. 3324), an easy and expeditious method of amending the Constitution is precisely what we do *not* want. "The very purpose of a constitution is to prevent radical changes of legislation without deliberate consideration. We might as well have no constitution as one that can be changed at a day's or a year's notice."

At present it takes four or five years to pass a constitutional amendment, but that is by no means too long a time. "Under this new proposal fiat money might have been put into the Constitution in a year, or, in the Knownothing days, immigrants or Catholics might have been excluded from office"—or worse than that.

Catholics especially, who are naturally conservative and in a minority which may at any time be antagonized by a hostile majority, will agree with this sane view of our New York contemporary and cordially subscribe to the declaration that "It is bad enough to play fast and loose with laws; constitutions should be held sacred and they can be amended where there is need."

THE BUBONIC PLAGUE

Those who rely upon anti-bubonic serums as a protection against the "black plague," which has been threatening us of late, will be disagreeably surprised to learn, from an article contributed to No. 3324 of the *N. Y. Independent* by Dr. L. Keene Hirshberg, of Johns Hopkins, that immunity produced by Yersin's serum "lasts no longer than two weeks," while Haffkin's prophylactic fluid protects one at the most for a few months.

Haffkin's fluid, moreover, has two serious disadvantages: during a few days following inoculation it makes the patient more instead of less susceptible to infection; and, for another thing, if it is employed after a person has become infected, but before the symptoms of the disease have developed, it is apt to produce a serious, perhaps fatal attack.

Despite the popular idea to the contrary, the bubonic plague is not a malady peculiar to the tropics. If it is most common in tropical regions, the reason is presumably because the people there live with least regard for hygienic safety.

SECESSION AMONG THE "OWLS"

The "local nest" of the Order of Owls at Grand Rapids, Mich., went out of existence August 9, according to the daily *Herald* of that city, and started a new organization called Order of Ancient Oaks.

The reasons given for the secession are: The Order of Owls is governed by one John W. Talbot and four associates, at South Bend, Ind., who run things to suit themselves and give no account of the moneys received. The Order has no legal standing anywhere in the U. S. and is careless in admitting new members. These facts came out in an investigation made by the Grand Rapids "nest."

It is said that "in the several years that the order has been going, there have been forty secessions, the revolvers taking various names."

This incident throws a lurid flash-light on the history of secret societies in the U. S.

THE INTERNATIONAL EUGENICS CONGRESS

The International Eugenics Congress (see this REVIEW, Vol. XIX, No. 7, pp. 195 sq.) has come and gone and distinctly failed to realize the extravagant hopes of its projectors. It has shown, in the words of a London correspondent of the *N. Y. Evening Post* (Aug. 12), "in what a rudimentary stage the so-called science of eugenics finds itself at present.

With all his glowing forecasts of the results of the Congress, this correspondent continues, Dr. Tredgold had to admit two weighty objections 'first, that our knowledge regarding the diseases which are transmissible and likely to produce racial deterioration is as yet incomplete, and, secondly, that we do not know enough about people's family histories.' In his candid and critical speech at the dinner Mr. Balfour reminded his hearers that 'probably there is more difference of opinion at this moment among many scientific men with regard to certain fundamental principles lying at the root of heredity than there was, for example, in the seventies or eighties of the last century.' And in one of the discussions Prince Kropotkin declared bluntly that eugenics, so far from being a science, was simply a few ideas, generalities, and desires that had been expressed by a certain number of people.

The congress has illustrated the need of extreme caution in accepting eugenist theories, even when they appear to be buttressed by careful researches. "On the whole, while the Congress has served a useful end by bringing students of the subject together, as its prospectus suggested, 'for the purpose of exchange of views and mutual instruction,' it can have contributed little to a further object specified in the programme—that they 'should agree upon a concerted scheme of action.' The science of eugenics must evidently advance far beyond its present rudimentary stage before its friends can unite on a definite 'platform'. Still further time must be allowed before eugenists can expect to exercise much influence in moulding public opinion, to say nothing of determining legislative action."

Disadvantages of the Separation System

BY ARTHUR PREUSS

The American system of government, in which Church and State are absolutely separate, is the outcome of peculiar circumstances, and while, under existing conditions, (in the words of Pope Leo XIII), "there is no reason to take exception" to it, let us beware of exalting it as "ideal." The Catholic ideal, as every one knows, spells not separation but union and harmonious co-operation between the two divinely constituted powers.

A recent German visitor, Wilhelm von Polenz, points out in his book *Das Land der Zukunft*, that the American system of government, ignoring as it does (at least theoretically) the Church and religion in general, is subversive of all positive religious belief and tends to breed a race of "neo-pagans who do not deny the Godman merely for the reason that they know nothing about Him." (p. 343.)

Many immigrants who in Europe were wont to regard the Church as an integral part of the State, dropped their religious affiliations in this free country—partly because they had been lukewarm before and served God only under compulsion, partly because, not having been trained to give generously for religious purposes, they were carried away by the crazy chase after the Almighty Dollar and ceased to contribute when their tithe was no longer exacted by the secular arm.

Cut off from the State, the Church in America found herself constrained to provide the necessary wherewithal by means of her own organs, and the voluntary sacrifices of the faithful have reared magnificent temples, schools, and charitable institutions of every kind. Honor to whom honor is due! But we must not make the mistake

of guaging the progress of the Church by these material tokens. Priests and bishops, from the beginning, were unable to devote themselves entirely to the cure of souls. They were compelled to be at the same time financial agents. This for numerous reasons is an undesirable condition of affairs. The spiritual shepherd who is forced constantly to appear in the rôle of tax collector is apt to prove obnoxious especially to weak-kneed Catholics. Even though he himself claim but a very moderate remuneration, even though his whole life be one of incessant sacrifices, religion suffers, and the dissatisfaction in our own ranks, whether well-founded or unreasonable, nourished by Protestants, infidels, and Socialists, who never weary of accusing the Catholic clergy of leading a life of luxury at the expense of their poor, hard-working parishioners.

The trustee system was expected to do away with these difficulties, by placing the burthen of gathering the funds into the hands of select laymen. But while it has worked satisfactorily in not a few congregations, in others it has given rise to bickerings and disputes. The editor of the *St. Paul Wanderer* (No. 2280) is probably right when he says that the numerous schisms among the Catholic Poles must be attributed, on the whole, to monetary and disciplinary dissensions rather than to the absence of Polish bishops.

The same able writer also points out, and justly I think, that it was not always the laity who were at fault. "A priest may be an able theologian and at the same time a very poor financier, or again he may woefully overrate the financial ability of his parish."

Finally it must be observed that the immense sums which Catholics in this country contribute towards the erection and upkeep of churches, schools, seminaries, charitable institutions, for the support of bishops, priests, and religious, etc., make it difficult if not impossible for them to keep abreast, in other lines of cultural activity, with non-church-going Protestants and infidels—who make no sacrifices for religious purposes and who consequently are able to outdistance us in purely social and humanitarian work and often lure lukewarm Catholics away from the Church.

Hence, in rejoicing at the liberty which the "free Church" enjoys in this "free" country, let us not overlook or dissimulate the fact that the system of separation also has its very serious drawbacks and is in no small measure responsible for the losses which Catholicity has suffered and still continues to suffer in America.

Providing for Catholic Immigrants in Canada

BY THE REV. ALBERT MUNTSCH, S. J.

THE FORTNIGHTLY REVIEW has often spoken of the great losses to the Church in this country resulting from lack of attention to the spiritual needs of our brethren from foreign lands. During recent years immigration into the United States and Canada has been chiefly from South-eastern Europe. The Italians could be to some extent provided for, as quite a number of American priests have acquired their language. But the Poles and Ruthenians, the Hungarians and Slovaks, were woefully neglected. They came here in ever increasing numbers, most of them hardy sons of toil, but alas! they were left to famish spiritually, because there were few or none to preach to them the words of life.

What to do for these foreign brethren and how to help them, has been a problem to ecclesiastical authorities both in the United States and Canada. The latter country has recently inaugurated a splendid work for Catholic immigrants, under the charge of a zealous and enthusiastic director, which should prove an inspiration and a good example to the priests in the States.

The Catholic Immigration Association of Canada has been founded with headquarters at Quebec. Last April the Abbé P. H. D. Casgrain, Secretary of the Society, was appointed by His Grace the Archbishop of Quebec to receive and help the Catholic immigrants who land at that city *en route* for Western Canada.

It is needless to say how many opportunities for Christian charity and for social service present themselves to the workers in such an association. One instance which came to the writer's notice may be mentioned. A man from Galicia, speaking only his native tongue, had bought a ticket straight to his destination in Canada. Owing to some error in the European office the ticket was not properly made out, and he arrived at Quebec with no ticket to carry him farther to the West, as the one he had started out with had been taken up by the officials on board ship. He found himself penniless in a strange city. The Abbé Casgrain, who had acquired a knowledge of Slavic languages, investigated the case and secured from the steamship officials a promise to rectify the matter. Had the poor Gallician not found such a helper in the time of need he would have been promptly deported.

In a letter written to the editor of the *Tablet* (London) and published in the issue for Saturday, July 20, 1912, the Abbé Casgrain tells of the aim and work of the association. "As a rule," he says, "the immigrants stay at Quebec a few hours only, to undergo the

medical and civil inspection prescribed by the law; but during these few hours much can be done for their future welfare in this country. In the first place, it is possible to ascertain their number, nationality and destination, in order to notify, if necessary, the priest of the place they are going to or the nearest priest, of their arrival.

"Secondly, there is time enough to distribute to them literature in the form of pamphlets and containing much valuable advice, both of a spiritual and a temporal nature. Judging by the grateful way this literature was received and the eagerness with which it was read there is reason to believe that it will produce very good results."

This is a feature of immigrant-work which could very easily be undertaken, and with much hope of good results in cities like St. Louis, Chicago, New York, and Philadelphia—centers for the receiving of great crowds of immigrants. The writer hopes to initiate such work in the city of St. Louis, under the auspices of the lately organized Catholic Social Service Committee.

As to the vast number of immigrants flocking to our shores from Southern Europe, it suffices to state that from April 28 last to June 1, the number of Catholic Ruthenians from Galicia alone, coming to Quebec, was 6,559. What a vast field for the exercise of missionary activity!

"We send missionaries to Africa," said Abbé Casgrain to the writer, "and fail to realize the great spiritual needs of the Bohemians, for instance, who are falling away from the faith of their fathers in this country."

The Director finds employment for those who care to stay at Quebec. To settlers and others who are not going to join Catholic friends he gives a card, reading as follows:—

To the resident priest at.....

I recommend to your pastoral care the bearer of this card, who landed here today and is bound for

.....

(Signed) P. H. D. Casgrain,

Priest, Catholic Immigration Chaplain.

This is a splendid "follow-up" system which may well be imitated by many a city pastor.

In answer to the question "How is the Church in Canada to minister to a Catholic population increasing at such an abnormally high rate, and especially to the Ruthenians, Poles, Bohemians and Hungarians, whose languages very, very few priests understand?" Rev. Fr. Casgrain proposes that the religious orders follow the example of the Redemptorist Fathers, who have been training priests

for immigrant work by sending them abroad to learn the Slavic languages.

In connection with his immigrant work the Abbé Casgrain has opened a Sailors' Institute, where the crews of ocean liners may spend their evenings when in port. During the latter part of July and the early part of August the two large steamships, *Empress of Britain* and *Empress of Ireland* happened to be in the port of Quebec. The crew—a large number of them English or Irish Catholics—were invited to come for social diversion to a large hall fitted up by friends of Father Casgrain. It would have been an inspiring sight to any Catholic social worker to see these two hundred men assembled in the evening at that hall. A chapel is found on the second floor of the building. The men, whether Catholics or Protestants, recognize in the priest their friend, to whom they may turn for help or advice. And the priest, in turn, has, by means of this social work, secured a wholesome influence over men who before the opening of the Institute, had been almost entirely neglected. This is certainly an illustration of the importance of social work by the clergy and of the aid it may give them in their spiritual ministrations.

Quebec, Canada.

Concerning the Modification of the Eucharistic Fast

BY SARAH C. BURNETT, SAN FRANCISCO, CAL.

Father Schlathoelter's article on "Pius X and the Eucharistic Fast," in Vol. XIX, No. 15, of this magazine, at first sight, is rather discouraging to advocates of a modification of the fast. And that Father Schlathoelter, being a strong enough advocate to take the important step that he did, should put these apparently disheartening facts before the public, would be rather surprising to those not realizing that he evinces the sublimest faith in the potency of his cause by fearlessly showing every phase of it to all who care to look.

A close study of the case as he puts it is, however, no particular source of discouragement. He states, it may be observed, that the dispensations asked for were for persons merely *inconvenienced* by the Eucharistic fast,—not *debarred from the Sacrament* thereby. Had it been shown that these persons were compelled to abstain from Holy Communion by actual or practical impossibility of observing the fast, the Pope might have taken a different view of the case.

That the Holy Father will not hear of a total abolition of the fast is no discouragement for those who seek only dispensation in cases of necessity.

In the lack of details concerning Cardinal Gennari's interview with the Pope, we cannot form a correct idea as to why the Pontiff did not show himself favorable to a change of discipline on this point of the Eucharistic fast. But, in any case, should those whose hearts are with the poor lambs shut out from the pastures of life,—for causes which they cannot overcome—continue to solicit the attention of the Shepherd of souls to their pitiable condition, no doubt the Holy Father will in time yield.

While no doubt Father Schlathoelter has good reason to believe that a petition for dispensation on the basis of liquid food might be immediately successful, I think that such a dispensation would be practically useless for the classes in whom we are at present interested. Invalids may be able to subsist on such diet from midnight until the time of Communion. But persons in ordinary health and employed at their usual vocations must have the proper food to keep up their strength; and, if the question be one of domestic or financial difficulty, they would only increase the difficulty by having to take a liquid breakfast before Mass and a solid meal just after. However, it is a Scriptural teaching that what enters the mouth defileth not the man; and, in due course of time it may be easy to convince the Holy Father that an adherence to liquid-food conditions would render leniency of no practical value to those who need leniency the most,—working people and little children.

The exclusion of intoxicants from diet taken before Holy Communion is an excellent idea, and certainly would entirely do away with any fear of the abuses to which the Holy Father alludes. In this country, nobody would suffer even a material inconvenience from such an enactment, excepting, possibly, such invalids as might be compelled to take stimulants under orders from their physician,—and, in their case, the drink might be justly and safely classed as medicine. I do not forget that, in some countries in Europe a hardship might be inflicted on many to whom alcoholic liquors in moderation are as necessary as is coffee to Americans,—and just as harmless. But, as the Lenten regulations are varied to suit different climates and peoples, could not the same be done with Eucharistic fast regulations? And, supposing that this cannot be done, would these temperate drinkers be any worse off if they were compelled to abstain from wine before Communion, than we all are under a discipline that compels abstinence from every form of food and drink, whether necessary or otherwise?

Having transgressed my limits, I must now close. Should no one wiser or more experienced than I come forward, I hope in a future

article to be able to throw a little more light on the possible reasons of the Holy Father's reluctance to change the existing discipline of the Church, even for the furtherance of his own most cherished desires. In the meantime, I say again to those who have kindly encouraged and helped me in my work: "Don't be discouraged. Keep on in the way you are doing. And above all—Pray—'Ask and you shall receive.'"

Medical Education in the United States

BY THE V. REV. F. HEIERMANN, S. J., PRESIDENT OF ST. XAVIER'S COLLEGE, CINCINNATI, O.

The seeming endorsement by the FORTNIGHTLY REVIEW of the report of the Carnegie Foundation for the Advancement of Teaching regarding medical education in the United States (Vol. XIX, No. 15) causes great surprise. Whilst we all favor thoroughness in education, including medical education, we must bear in mind the following:

1. The Carnegie Foundation has set itself up as a money-supported arbiter and ruler who by the weight of millions of dollars wants to dictate to all educators.

2. Mr. Pritchett's dictatorial statements and demands are so well known that every unbiassed reader ought to be on his guard. The FORTNIGHTLY REVIEW, two years ago (Vol. XVII, No. 21), had a short analysis of Mr. Pritchett's article, entitled "The Spirit of State Universities," the perusal of which should make every thoughtful person cautious when reading any contribution from Mr. Pritchett.

3. The investigation of medical schools conducted by Mr. Abraham Flexner, is notoriously unfair in many instances. The language adopted in that report concerning certain institutions smacks of Prussian autocracy.

4. It ought to be well known, especially in Catholic circles, that the Carnegie Foundation is the most gigantic educational trust established by money-men, and threatens to destroy liberty of education and to make our Catholic and other denominational colleges impossible. It has been often pointed out in this REVIEW that the Catholics in this land of liberty ought to do all in their power to develop their educational institutions, including university branches. But by advocating the principles of the Carnegie Foundation—all institutions conducted by religious orders are excluded from the schools benefited by the Carnegie Foundation—we turn our back on our own Catholic institutions. Let me quote from the REVIEW (l. c.):

We can not be too grateful for utterances like those of Mr. Pritchett, Ex-President Eliot, and President Hadley about the spirit of religion and faith

cultivated in our secular universities. In the light of this teaching we may now understand the meaning of the warning given some years ago by Archbishop Corrigan to Catholic parents who, by sending their sons and daughters to the secular universities, expose their precious faith to the greatest dangers. We realize the meaning of the warning given out so forcibly by Bishop McFaul last year against the infidelity of the secular universities. In the light of Mr. Pritchett's teaching we admire the wise forethought and foresight of the Fathers of the Third Plenary Council of Baltimore. The words of the Fathers were embodied in the resolution of the American Federation of Catholic Societies in their national convention at Indianapolis, 1907. The resolution was as follows: "Endorsing the wise conclusions arrived at by the Congress of Catholic Educators in their late meeting in Milwaukee, and viewing with profound regret that many of our young men and women are attending non-Catholic academies, colleges and universities, where the danger to their faith and morals is even greater than it is in elementary schools, the Federation reiterates what it declared at its Buffalo convention, that it is the sacred duty of Catholics to encourage and support Catholic education in colleges and universities, as they have so nobly done in building up and supporting parochial schools.

The Federation would urge, in the words of the Fathers of the Third Council of Baltimore (Decreta, t. VI, c. II: "De Superioribus Scholis Catholicis," no. 209, p. III): We admonish and beseech in the Lord our faithful with united efforts to hasten the happy condition in which Catholic academies, colleges and universities will be so numerous and excellent that Catholic youths without exception will find in Catholic schools whatever they want to learn, either by the will of their parents or of their own choice."

It would therefore be desirable that Pritchett's clamor about "*this hypocritical pretense*" would be clearly applied to his ultimate aim, viz. to de-Christianize all education, to secularize and paganize all university teaching, especially medical instruction, and to accomplish this by putting out of existence nearly one hundred weaklings, to retain only thirty strong institutions. Rest assured, in these thirty institutions no Catholic medical school is to be included if Mr. Pritchett, Mr. Flexner and the Carnegie Foundation will have their way. If it depends on them the thirty great institutions will not recognize Fordham University, Creighton, Marquette, Loyola, St. Louis University. If you will consult the latest report of the Carnegie Foundation on medical schools in St. Louis, you will find that St. Louis University Medical Department is not mentioned, because—this is the thought of the St. Louis people who know—it would have to be mentioned under "A"—first class medical schools. The other Catholic medical schools are classed under "B".

A similar autocratic condemnation of law schools and other departments may be expected unless public opinion is strongly influenced in the direction of liberty of education.

Procession with the Blessed Sacrament

BY THE REV. L. F. SCHLATHOELTER, TROY, MO.

The central attraction as well as the main object of the Eucharistic Congresses seems to be the solemn procession with the Blessed Sacrament. There are rumors in the papers that the next Eucharistic Congress, in 1913, will probably take place somewhere in the United States. We shall then no doubt see a grand display of splendor in this public procession, of which there is little or nothing known in this country outside of the confines of our churches. In Catholic countries, and even in some countries with a majority of Protestants, e. g. Germany, these Processions are very popular. There are places in this country with a large population of Catholics, where such processions are forbidden by the ecclesiastical authorities because of a well-founded fear that the Holy Eucharist may not be sufficiently safeguarded against profanation from unbelievers.

However, it seems that Mother Church intends these processions primarily not so much to honor our Lord as to make a public display of our faith before unbelievers. The Council of Trent (Sess. XIII, Cap. V.) after approving of these processions in "public places" says: "And thus should conquering truth triumph over lie and heresy, in order that its adversaries, through the spectacle of such great splendor and joy of the whole Church, may either be humbled and overcome, or do penance in shame and confusion."

If we want to work in earnest for the conversion of our glorious country, we should not neglect this important means of holding public Corpus Christi processions.

The Boy Scouts

By F. R. G.

The London *Tablet* urges the formation of Catholic Boy Scout troops.

"The advantages," says our contemporary (No. 3764), "are many and great... But attention should be called to a question which must at once be faced. If we wanted to keep all Catholic boys out of the movement, could we do so? It is very doubtful. And if we tried and failed, would not our failure be just in those cases in which success would be most desirable? Happily there is no need to try. But there is very great need for the establishment of many Catholic troops, that Catholic boys may not be tempted to join others. 'Scouting' with the Catholic faith behind it may be made to render invaluable aid in the

development of character on the right lines; it may quite possibly go far towards solving the everlasting problem of how to keep hold of lads when they leave school. Without the faith it *may* be harmless and even in some ways useful; but there are infinite possibilities of harm to Catholic boys in non-Catholic troops, owing to the odd and distorted notions of religion and morality current among those who undertake philanthropic and educational work without the Church to guide them."

Some Catholic papers in this country take a similar view. They say the Boy Scout movement has "come to stay," that Catholic boys will join it, and that the only way to avert great harm is to band them together in Catholic troops within the new organization.

This looks prudent. But is it quite in conformity with the principles and practices of our holy Church?

There are those among us who have their legitimate doubts on this head, especially in view of the revelations made by the *Correspondance de Rome* and other reliable Catholic journals in regard to the true character and aims of the Boy Scout movement in Continental Europe.

Let us not be too eager to adopt every new fad. *Latet anguis in herba.*

Frequent Communion a Divine Law

BY THE REV. L. F. SCHLATHOELTER, TROY, MO.

Since the two decrees on daily and first Communion we have had to change our way of thinking and teaching concerning daily as well as first Communion. To the true Catholic the plainspoken word of the Pope, the infallible teacher, supersedes all authority, no matter how weighty it may appear to be. We have learned from Pius X's two great decrees that children who have come to the use of reason are bound to receive first Communion as soon as possible, that all the faithful must be asked to communicate daily, and that every Catholic who has attained to the use of reason, if he is without mortal sin and has a right intention, has a right to receive daily.

There is a third truth, which has been set forth rather cautiously by some writers. It is this: Frequent Communion is a divine law.

The decree on Daily Communion ("Sacra Tridentina Synodus") in the official *Acta Apostolicae Sedis* is titled: "A Decree of the S. C. of Dec. 20, 1905, on the Daily Reception of the Most Holy Eucharist." Hence it is not a decree on frequent Communion, as some tell us, but a decree on daily Communion. The first part expounds

the teaching of the Church regarding the daily reception of the Holy Eucharist. It starts in by saying that the Council of Trent wishes that all the faithful who assist at the Holy Sacrifice of the Mass, should also go to Communion. How from this statement some writers can draw the conclusion that the Council of Trent wishes all Catholics to go to Communion every Sunday is hard to understand. The Council does not say that Catholics should communicate at the Mass at which they are bound to assist, but at every (*singulis*) Mass, which can mean nothing else than the daily Mass which they may attend.

The decree goes on to say that this wish of the Tridentine Fathers coincides with the desire of our Lord Himself, and continues: "For He Himself more than once and in no ambiguous terms pointed out the "necessity" of "frequently eating His Flesh and drinking His Blood ..." The word "frequently" (*crebro*) in this passage is unfortunately omitted in all our English translations, even the so-called official one of the Fathers of the Blessed Sacrament. To say, as some do, that it was omitted because it is of little or no importance, sounds suspiciously like a slur at the Pope, who surely knows best what words to use and what words to omit in his official decrees. All of us knew long ago that Communion is necessary, but we did not know that "frequent" Communion has been declared "necessary" by God Himself. This is the all important truth taught us by this remarkable decree of Pius X. That the "necessity" of "frequent" Communion, thus divinely declared, implies on our part an obligation to receive Communion frequently, seems to me so self-evident as to require no proof.

In the next paragraph the decree tells us that the first Christians understood the will of God in this respect so well that they flocked daily to the holy table. All of our English translations in this passage render the word *voluntas* (will) by "desire." This changes the meaning. The first Christians understood the will of God concerning the "necessity" of "frequent" Communion so well that they communicated daily. This seems to be the clear meaning of the passage.

In the second part of the decree are laid down the conditions for both frequent and daily Communion; no distinction is made between the two, because the conditions for the reception of both are the same.

We have a strong proof for the assertion that frequent Communion is a divine law in other official utterances of His Holiness. From his letter to Cardinal Fischer we learn that it is a divine law to have the children to make their first Communion "as soon as possible"

after they attain to the use of reason (see this REVIEW, Vol. XVIII, No. 10, p. 296). Now, can any one give a reason why a child should be obliged by divine law, when it comes to the use of reason at about Christmas, to go to Communion as soon as possible, while a grown up person may wait until Easter time? No, nor is this the case. It is because "frequent" Communion is a divine law that any one having the use of reason is obliged to receive as soon as possible after any given date. It is for the same reason that one who has neglected his Easter duty must receive as soon as possible thereafter. Heretofore we used to say that daily Communion is very much to be desired, but the Easter Communion alone is necessary. Many of us could not see the comparison or rather its strength. It was hard to understand why the Church should insist so strenuously upon daily Communion, if it was necessary to communicate only once a year at Easter time. But since we know that frequent Communion is necessary, we can easily see why the Church so ardently desires daily Communion. In the decree "*Quam Singulari*," No. VI, we read that children should be made to go very frequently (*saepius*) and daily, if possible. The English translations render *saepius* simply by "frequently."

The only difficulty which may be raised in this matter is derived from the word *crebro* (frequently) in the daily Communion decree. We may perhaps draw a reasonable conclusion as to its meaning from the word "as soon as possible" (*quam primum*) in the letter of His Holiness to Cardinal Fischer. In Canon Law "*quam primum*" means "within three days." It seems to be certain, then, that "frequently" does not mean once a week, nor even twice a week. It would be a great relief to all of us if the Sacred Congregation would give an official decision as to the exact meaning of the word "*crebro*" in the Decree "*Sacra Tridantina Synodus*."

FLOTSAM AND JETSAM

Protonotary or Prothonotary?

We have received the subjoined communication from a scholarly friend in Montreal.

I am a little bit surprised that you, who are usually so circumspect, have, through hastiness, made a mistake about "prothonotaries" (C. F. R., Vol. 19, No. 15, p. 448, col. 1). Both Stor-

month (one of the best English authorities) and the Standard approve of *proth*. The former gives nothing else, the latter adds, after definition, etc., *protonotary* as a variant. The reason is that the word has come down to us, not from the Greek—there is no such word as *protonotarios* in the latest edition of Liddell and Scott—but from Old French *prothonotaire*, of which Littré gives an example occurring in the fifteenth century. The office of "prothonotary" is a very important one in

the Montreal Court House, and the English-speaking lawyers, whose English compares favorably with the best in the U. S., would laugh at anyone who should call it "protonotary". They pronounce the *th* as in *thin*.

Protonotary, according to the best authorities, comes from the Latin *protonotarius*, which again is derived from the Greek form *protonotarios*. The Oxford English Dictionary, our very highest authority, gives *protonotary*, with *prothonothary* as a variant, and says that it is derived, ultimately, from the Greek *protonotarios* (this word occurs in the writings of Sophronius, about A. D. 634).

In regard to the pronunciation, Dr. Murray (*A New English Dictionary*, Vol. VII, s. v.) says:

The pronunciation *proto-notary* is old in Eng., the absence of stress on -notary being shown by the 16th c. spelling -natary, -natory.... It may have originated in the med. L. *proto:nota:rius* and F. *proto:nota:ire*, with the English gradual change of the (accidental) secondary into primary stress. The analytical spelling *proto-notary*, and pronunciation *proto-no-tary* are also evidenced from 16th c. Both pronunciations, with the variants *proto-* and *protho-* are now in official use in different quarters.

"Protonotary" is no doubt the preferable, because the more correct form, though usage sanctions the other. *We* should no more write prothonorary than we should write prothoplasm or prothohippus. Our leading American authority on ecclesiastical dignitaries, Rev. Dr. Baart, employs the form *protonotary* throughout his book *The Roman Court* (Pustet & Co.).

The Question of a Catholic Daily Press

Mr. Hamilton Holt, of the N. Y. *Independent*, submitted to the

First National Newspaper Conference recently held at Madison, Wis., a plan for an endowed journal. We will not now discuss the question whether this plan is feasible or not. We simply wish to call attention to one point in Mr. Holt's address. He says:

If some great capitalist, or some group of public-spirited citizens want to endow a paper that will have the greatest influence throughout the entire nation, it cannot be a daily. The country is too large. A daily will not be read more than a few hundred miles from its seat of publication. No man in Chicago, for instance, will read a New York daily, no matter how good, if he can get substantially the same news twenty-four hours ahead in a Chicago paper. In a small country like England or Holland of course the case is different.

This fact is sometimes overlooked by enthusiastic advocates of "a Catholic daily." It is impossible in the nature of things that we should have "an American *Univers*." But we should and ought to have a strong Catholic daily newspaper in every large city of the country. Then and not until then shall we be able to exercise that power in public life to which our numbers entitle us.

The Single Tax and Church Property

We read in the *Sacred Heart Review*, Boston, Vol. 48, No. 8:

Municipalities in the province of British Columbia have adopted the single tax on land values. All the churches are subject to this tax on land. That this works a hardship on struggling city parishes is argued by the B. C. *Western Catholic*. Where the shoe pinches particularly is in the unjust system of appraising the value of Church property. Our esteemed contemporary puts it

this way: "Business men insist that the Church property must be valued for taxation, not from an actual revenue point of view, but on the basis of the value it would have if the property were devoted to business. They insist on valuing all city property in terms of business. In feudal times all social relations had to be expressed in terms of land. It was a time when the landlord was supreme. To-day it is the business man that rules. His measure of value is the only one the city council will consent to use. For Church use, or for educational, artistic or philanthropic use, a given site may be worth say, ten thousand dollars. The business man says: 'If I had that site it would be worth a hundred thousand to me.' And the city council takes the business man's measure of value, and ignores all other measures. It makes us pay for the Church as

if the Church were a big profitable business."

Pius X and the Pronunciation of Latin

A letter addressed by Pius X to the Archbishop of Bourges, under date of July 10, proves that the reform of Church music continues to be an object of keen solicitude to the venerable Pontiff. He says that the pronunciation of Latin is intimately bound up with the restoration of the Gregorian Chant, which has been "the constant object of his thoughts and recommendations since the beginning of his pontificate," and heartily approves the movement in favor of supplanting the unsatisfactory pronunciation now current in France by that employed at the present time in Rome. This is the so-called modern Italian, not the ancient Roman or restored pronunciation, which is the only scientifically correct one.

ET CETERA

Father Francis J. Finn, S. J., in the *Bulletin* of the Federation of Catholic Societies (Vol. 6, No. 6), warns the Catholic public against the *Cosmopolitan* magazine. "The *Cosmopolitan*," he says, and we believe he is right, "is debasing, is vulgar; it appeals to the lecherous and the unreligious. It should not enter Christian homes."

The same warning applies to several other popular magazines.

*

The FORTNIGHTLY REVIEW has lost a friend and long-time subscriber through the death of Bishop P. A. Ludden, of Syracuse, N. Y. The dead prelate would not

thank us for post-mortem praise. In the words of the *Catholic Sun*, he was "plain and blunt" and despised flattery. We fancy that is why he liked the REVIEW. More than once he wrote us that he loved its devotion to the truth and its fearless, manly tone. Bishop Ludden was a tower of strength to every good cause. Would that there were more of his stamp!

*

"The Church never can come into her own," says an American prelate, quoted in the *Montreal Tribune* (Vol. II, No. 51), "until there are more Catholics in Congress." Two or three hundred more of the kind we have been

having would not help the Catholic cause much. What we need is a band of staunch, loyal, educated, and devoted Catholics in Congress. Half a dozen Catholic representatives of the Windthorst type could accomplish wonders in parliament and press.

*

The late Cardinal Fischer of Cologne was for many years a careful and an interested reader of the FORTNIGHTLY REVIEW, and we received more than one token of his sympathy and good will. Through his noteworthy pastoral letter on First Communion, which it was our privilege to reprint in an English translation last November, he exerted a salutary influence also in America. No doubt many of our readers will make a memento for the repose of his soul.

*

The unbecoming fashion of female dress (to use a mild term) which prevails at present, and which is in evidence sometimes even in our churches, leads a writer in *St. Anthony's Messenger* to propose that female wardens should be chosen in every parish, "whose duty would consist in being provided with a sufficient number of towels, sleeves, and sheets, with which they might supply, at least for the time of divine service, all the deficiencies in dress that come under their observation." We suspect this suggestion is made in a Pickwickian sense.

*

Attention has recently again been called to the fact that "not a few of our great [?] American daily journals are either owned or edited by Catholics." The Milwaukee *Citizen* has even discov-

ered one daily newspaper proprietor who is serving on the building committee of a cathedral. It considers this "a sufficient guaranty of Mr. Murphy's Catholicity." This particular Mr. Murphy happens to be the editor and owner of the *Minneapolis Tribune*. Has the *Tribune* ever shown forth even the slightest trace of genuine Catholicity? Is a publisher who wears his Catholicity only on Sundays and gala occasions, but conducts his newspaper along secular and commercial lines,—is such a publisher and editor, we ask, to be regarded as a loyal, not to say a "representative," Catholic?

*

Mr. Victor L. Berger is the head of the Social-Democratic party in Wisconsin and the only representative in Socialism in Congress. He says of the presidential candidate of the Socialist party, Eugene V. Debs, in a signed article in the *Social-Democratic Herald* (Milwaukee, No. 732): "As for Eugene V. Debs . . . many intelligent Socialists have long known that Gene suffers from an unduly exaggerated ego." The article from which this sentence is quoted deals with the Barnes case. It is significant that Mr. Berger, like most of the other leaders of the Socialist Party, sides with the malodorous Barnes as against Mr. Carr and other decent Socialists, who are opposed to "free love" in theory and practice.

*

A Mr. Seltin, in an address delivered before the Los Angeles Federation of Catholic Societies, suggested that the religious orders of America should form a Federation and create a Catholic daily

press. The Bulletin of the Federation has given wide publicity to this suggestion. Surely the national execution is not ready to identify itself with such a futile and fantastic plan!?

*

The Woolworth Building in New York City, the highest building in the world unless we except the Eiffel Tower at Paris, has been finished, so far as the steel work is concerned. It is 750 feet high, including the tower, which is 366 feet higher than the main there are fifty-five stories in the structure.

*

Unfortunately some of our anti-socialist speakers and writers continue to identify themselves with the capitalistic system and by their imprudent and foolish utterances furnish welcome ammunition to the enemy. It is to be hoped that, as the Social Reform Bureau of the Catholic Central Society extends its salutary operations, these mistaken tactics will give way to a rational and effective method of waging war;—else the Church would once more, in the long run, have to suffer grievously for the blunders of her children. Our watchcry must be: Christian Social Reform! The war against Socialism is simply an incidental and by no means the most important feature of the programme outlined by Leo XIII, Bishop von Ketteler, and other Catholic leaders.

*

Evidently tobacco has come to be "a necessity of civilization." For, according to a bulletin of the Census Bureau, the tobacco industry was, in value of products, the eleventh in rank in the census year. The total number of establishments was 15,822. The total

number of persons engaged was 197,637. The capital invested was \$245,660,484.

*

The *Nation* thinks that Professor Metchnikoff would please his generation more by isolating the bacillus of energy rather than the bacillus of long life. "Most of us would not know what to do with a hundred years' time on our hands. Most of us feel no enthusiasm at the prospect of a world of centenarians. A world in which people were so slow to die would heap up the expenditure on old-age pensions and cut heavily into the inheritance tax. In times like ours, when the duration of social philosophies and artistic theories is measured by single years and months almost, to live a hundred years would be to follow up forty years of excitement with sixty years of headache. The world to-day is not interested in the prolongation of life. It would not be willing to pay the price if the thing were absolutely to be had. A small, old-fashioned minority there may be to whom a protracted healthy old-age will appeal. From them, Professor Metchnikoff's glycobacters and lactic bacillus will receive respectful consideration." But even with them the mere biological specific will not suffice. Before men will attain their centenaries in considerable numbers, some scientist will have to inoculate them with the bacillus of a lively faith in God's providence, of patient labor, of simple ideas, and of placid emotions.

*

It will be something of a shock to some readers to learn that Delaware is now the only State in the Union without an organized Socialist movement.

LITERARY NOTES

—Though there is no dearth of books on reading, the one by P. Bernard Arens, S. J., *Die Lektüre* (138 pp. Herder. 55 cts.), should nevertheless find a ready welcome, because of the clear and searching way it discusses the fundamental questions involved. The refutation of the most specious objections pleading for unbridled license in reading, is timely and to the point. The author proves and illustrates chiefly by quotations: the practice strikes us as carried to excess. — JAMES PREUSS, S. J.

—The *Catholic Encyclopedia* is rapidly nearing completion. We are to have the fifteenth and final volume in October, and the index volume, we understand, is already in preparation. Vol. XIV, which has just reached our desk, runs from Simony to Tour and embraces such important articles as Slavs (Shipman), Socialism (Toke, Campbell), Secret Societies (Fanning), Society of Jesus (Pollen), Spain (Ford), Spiritism (Pace), State and Church (Macksey), States of the Church (Schnürer), Statistics (Krose), Stigmata (Poulain), Supernatural Order (Sollier), Syllabus (Haag), Symbolism (Thurston), Synoptics (Gigot), Talmud (Schühlein), Temperance (Liese, Keating, Shanley), Old Testament (Merk), New Testament (Durand), Theology (Pohle, Maas, Lehmkuhl, Drum, Mutz, Poulain), St. Thomas (Kennedy), Toleration (Pohle), Totemism (Driscoll). Typographical errors are still a little more numerous than we care to see them, especially in the bibliographies. Father Lehmkuhl's name e. g. is famous enough, one would think, to insure its being

correctly spelled. The article on Moral Theology is signed "Aug. Lemkuhl." For the rest, the specimen articles we have mentioned with the names of their respective authors in brackets, show that the majority of the subjects are treated by authorities subjects are treated by authorities of rank. Even a cursory reading of the one or other of these articles will satisfy the careful critic as to their general reliability and relative completeness.—A. P.

—*Sancti Benedicti Regula Monachorum. Editionem Critico-Practicam adornavit D. Cuthbertus Butler* (B. Herder. \$1.10 net). Chiefly valuable and interesting because it is the first and only version that gives the sources whence St. Benedict drew his inspiration. Though the learned editor claims that in this edition he reproduces the exact words used by the Patriarch of the Monks of the West, he will find few converts to accept such changes as "*Conversatio morum*," when all copies now in use give "*conversio morum*." The *Medulla Doctrinae S. Benedicti* added as a supplement will be of use for novices. — ABBOT CHARLES MOHR, O.S.B., ST. LEO, FLA.

—Mr. Joseph Henzel, of Albany, N. Y., has had the kindness to call our attention to an error in No. 15, p. 451, of the REVIEW. There are several other English translations of the works of Flavius Josephus besides that of Whiston.

—The Rev. P. Erich Wassmann's FORTNIGHTLY REVIEW articles in reply to Father Simon FitzSimons' criticism of his attitude on evolution have been re-

printed in a 48 page brochure under the title *The Rev. Simon FitzSimons' Ideas on Evolution*, which can be had from B. Herder, St. Louis, Mo., for fifteen cents.

—No. 8 of the "Freiburger Theologische Studien," entitled *Samson*, is devoted to a historical investigation of the historicity of Judges XIII—XVI. The author (Rev. Edmund Kalt) treats in three sections of the intrinsic and extrinsic criteria of authenticity and at the end gives a critical survey of the various theories ex-cogitated in modern times to explain the Old Testament story of Samson. The last section is the most interesting and valuable of the three. The book will interest every student of Bible history. (xv & 102 pp. 8vo. B. Herder. 75 cts. net. Wrapper.)—A. P.

—Under the caption *Praxis: Übungen für die Festtage und Festzeiten des Kirchenjahres*, Pustet publishes a collection of short, pious reflections for the whole of the ecclesiastical year, from the pen of Caroline Freiin von Andrian-Werburg (pp. 339. 80 cts.). The wide scope of these reflections, their brevity, and their practical bearing on every-day life, as

also the copious Scriptural excerpts scattered throughout should make the volume useful and wholesome reading. — JAMES PREUSS, S. J.

Herder's Book List

[This list is furnished monthly by B. Herder, 17 South Broadway, St. Louis, Mo., who keeps the books in stock and to whom all orders should be sent. Postage extra on "net" books.]

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For Our Non-Catholic Friends. The Fairest Argument by Rev. J. Noll. Paper, 0.25 net; cloth, net \$1.

Little Nellie of Holy God. Story of the Life of a Saintly Irish Child. net 5 cts.

From a Garden Jungle. By an Unpaid Secretary. net 0.50.

Historical Ballad Poetry of Ireland. Arranged by M. J. Brown. net \$1.25.

How to Get Married by Rev. J. Schmitt. net 0.10.

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Roscoe, W., *The Life and Pontificate of Leo X*. Four vols. quarto. Liverpool 1805. \$2.50.

Sadlier's *History of the United States*. New York 1896. 25 cts.

Abbott, J. C., *Chevalier de la Salle*. New York 1898. 50 cts.

French Grammar, *Conversational Lessons, Lexicon, and Reader*. (I. C. S. Method.) Four volumes 8vo. Scranton, Penn., s. a. (Good as new.) \$2.

Tingle, E. W. S., *Germany's Claims upon German-Americans in Germany*. Philadelphia 1903. (Like new.) 50 cts.

Feeney, Rev. B., *The Catholic Sunday School*. St. Louis 1907. 50 cts.

Hosmer, James K., *Short History of German Literature*. St. Louis 1879. 75 cts.

Scharf, Col. J. Thos., *The Chronicles of Baltimore*. Baltimore 1874. \$1.

J. D. Steele, *A Brief History of the United States*. New York s. a. 35 cts.

F. V. Holman, Dr. John McLoughlin, the Father of Oregon. With Portraits. Cleveland, O. 1907. (Practically new.) \$1.25.

A. E. Sanford, *Pastoral Medicine*. New York 1904. 80 cts.

Bliss, W. D. P., *Encyclopedia of Social Reforms*. 2nd ed. New York 1898. \$1.

M. Riordan, *Catholicity and Progress in Ireland*. London 1905. (Like new.) \$1.

P. N. Waggett, (Prot.), *The Scientific Temper in Religion*. London 1905. 75 cts.

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A. H. Mathew, *Ecclesia: The Church of Christ*. London 1906. 40 cts.

H. Formby, *Monotheism the Primitive Religion of the City of Rome*. London s. a. (Like new.) \$1.

Blair, Hugh, *Lectures on Rhetoric and Belles-Lettres*. University Ed. Philadelphia s. a. (Slightly damaged.) 35 cts.

Mallock, W. H., *Is Life Worth Living?* Chicago 1889. 25 cts.

Burnand, F. C., *The [English] Catholic Who's Who*. London 1908. 25 cts.

GERMAN

Bonomelli, G., *Die Kirche*. Freiburg 1903. (Like new.) 50 cts.

Deimel, Th., *Citaten-Apologie für die gebildete Welt*. Freiburg 1902. (Like new.) 25 cts.

Deimel, Th., *Zeugnisse deutscher Klassiker für das Christentum*. Freiburg 1904. (Like new.) 25 cts.

Gietmann, G. (S. J.), *Die Aussprache des Englischen*. Freiburg 1892. 25 cts.

Stürenberg und Steiger, *Auskunft und Rat für Deutsch-Amerikaner*. New York 1888. 30 cts.

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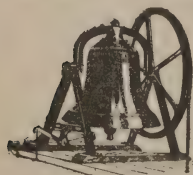
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TOPICS OF THE DAY

ELEVATING THE STAGE

The *Catholic Opinion*, of Lewiston, Me. (Vol. 8, No. 2), advertises "The Original Four Texas Tommy Dancers," producing the "Turkey Trot" and the "Grizzly Bear." In the subsequent number (Vol. 8, No. 3) the same journal defends, against *America*, the immodest styles of women's dress now in vogue. Thus do some of our Catholic newspapers assist in 'elevating the stage' and purifying public morals!?

AMERICAN DIVORCE LAWS

An unnamed lawyer has put into a handy little volume an excellent survey of the statutes of the several States relating to the dissolution of marriage contracts, together with a very clear statement of the manner in which these statutes are administered. The book is entitled, *The Laws of American Divorce*, and published by Mitchell Kennerly. (Price \$1.)

GERMAN IMMIGRATION

F. C. Theo. Kruger, of New York, points out that the figures regarding German immigration given out by our government are misleading. He claims that tens of thousands from the domains of Austria, Russia, and the lower Danube principalities, though they may never have seen Germany, upon arriving here simply state that they are Germans, and the officials on Ellis Island put them down as such. In one year the figures were 17,000 Germans emigrated to America (United States), while our own figures had 71,000 German immigrants.

It has always seemed to us as if the German born population of the U. S. could not be nearly as large as our immigration statistics appeared to indicate.

THE MORAL TONE OF CERTAIN FAMILY PAPERS

The *St. Louis Republic* claims to be a family newspaper. But the tone of some of the articles it publishes is anything but moral. Thus in the daily edition of August 29th, under the caption "Mysterious Love Affairs," the adulterous relations between Marian Evans (better known by her pen-name of George Eliot) and George Henry

Lewes (whom the writer persistently calls Lewis) are alluringly described in this fashion:

All the latent possibilities of George Eliot's nature sprang to life when she met George Lewis, who at that time held a much higher place in the literary world than she had ever dreamed of attaining. His love for her was as sudden and as intense as hers for him, but between them rose a barrier of a technicality of the English law, which refused him the right to divorce his wife, though she had deserted him and was then living with another man. This technicality came about because upon an earlier desertion Lewis had forgiven his wife and taken her back. His former generosity had shut the gate upon future freedom for himself.

When the test came to George Eliot she followed what she considered the right course, though to her conservative nature the pain was very bitter at times.

She went to Lewis, and together they faced the world openly and without shame. If they could have married they would have done so, but since a slight technicality of the law was all that stood between them and their great love they felt that they were justified in defying it and living together as man and wife.

She was known everywhere as Mrs. Lewis, and there is no reason to believe that there was ever a second of regret to mar the wonder of their days together. Lewis surrounded her to the day of his death with an unfaltering devotion. She became a different woman under the stimulating power of his love. He awakened all the latent possibilities in her deep nature and it was by his suggestion that she attempted her first work in fiction.

It is probable that it is only from the association of these two that the world owes that wonderful group of novels, beginning with "Adam Bede" and ending with "Daniel Deronda," novels which have placed this woman in the ranks of the greatest English novelists.

What must be the influence of such writing, especially on the minds of the young?

INTERNATIONAL MASONIC RELATIONS

The Albuquerque (N. M.) *Morning Journal* (Aug. 22nd) and other southwestern newspapers have been publishing reports lately on the movements of one José Castellot, of Chiapas, Mexico, President of the Mexican Senate, and Grand Commander of the Supreme Council of the Scottish Rite in Mexico. At a banquet given in his honor at Santa Fe, August 20th, which was attended by sixty persons, all of them prominent Freemasons, according to the newspaper quoted, Senator Castellot "as the supreme head of the Scottish Rite in Mexico, appealed to the Scottish Rite consistories of the Southwest to use every possible effort through any possible good offices, moral suasion and the like, to stop the bloody strife which has set Mexico back years in progress and development."

In his mission, we are told further on, Señor Castellot has visited the consistories of the Scottish Rite Masonry in Dallas, El Paso,

Tucson, and Los Angeles, and will visit others at Trinidad, Denver, etc.

Which proves: (1) that the Masons are now in power in Mexico and refused to be dislodged, (2) that they desire their Masonic brethren of the American Southwest to exert some sort of influence on the revolutionists.

The whole incident, whatever may be its deeper significance, again shows that, to say the least, friendly relations exist between the Masons of Latin America and those of the United States.

THE DREAM OF A UNIVERSAL LANGUAGE

The death of the inventor of Volapük, far from coinciding with the triumph of his dream of a universal language, merely reminds the public that he was the first, at all events in our time, to have such a dream. There were not a few who promptly had the same vision, but most of them, sooner or later, while still agreeing with him as to the desirability and the possibility of a common tongue, concluded that it could not be Volapük. The result has been a series of universal languages, each of which has been successful in establishing its supremacy over all other tongues. The idea has so much to recommend it that it is impossible for an enthusiast to understand how it is that the world does not take a day off to master the new language, particularly since it will teach itself to you if you will only give it a chance. But most persons do not easily pick up a strange tongue, and in this country, with its immense stretch from ocean to ocean, occupied by a population speaking a common language already, a proposal for a universal language strikes all but a very few as superfluous.

THE LUTHERANS AND SOCIALISM

The concerted movement of the Lutheran ministers of Chicago to expose the anti-Christian character of Socialism is not surprising. What is surprising is rather, in the words of the *Inter-Ocean* (August 13th), "that the Protestant churchmen of this country have been so slow to see that Socialism is the enemy of Christianity—so slow in defense of their faith."

The hostility of Socialism to Christianity is inevitable, because of the fact that Socialism is not merely a political method or an economic theory, but a philosophy of life, whose assumptions and aims are materialistic,—directed solely to the attainment of ideals of "comfort" as life's greatest good.

Have not some of our modern Protestant Churches pretty much the same ideals? Is there any real Christianity left in them?

The Mystic Play of Memory

BY ARTHUR PREUSS

Sir Walter Scott notes in his diary, that once, as he was sitting at dinner, after a hard day's work, he was strangely haunted by what he was disposed to call a sense of pre-existence by "a confused idea that nothing that passed was said for the first time—that the same topics had been discussed and the same persons had stated the same opinions on them." The sensation was so strong as to make him feel gloomy and out of spirits.

The present writer has repeatedly had the same uncanny experience accompanied by the same sensations of gloom. This has led him to study the subject somewhat more closely. A brief paper on it will no doubt interest many readers.

Fifteen years before writing his diary, Sir Walter had made artistic use of the idea in *Guy Mannering*, where Bertram, returning to what (although he was not then aware of the fact) was the place of his birth, is made to say: "Why is it that some scenes awaken thoughts which belong, as it were, to dreams of early and shadowy recollections, such as my old Brahmin Moonshee would have ascribed to a state of pre-existence? How often do we find ourselves in society which we have never before met, and yet feel impressed with a mysterious and ill-defined consciousness that neither the scene, the speakers, nor the subject are entirely new, nay, feel as if we could anticipate that part of the conversation which has not taken place." —

From the time of Plato downwards philosophers have remarked upon this strange, obscure, evanescent feeling, and doubtless many persons, with no pretensions to philosophy, have occasionally been perplexed by an occurrence of the somewhat uncanny experience. Tennyson makes effective use of it as a simile in one of his poems:

"As when with downcast eyes we muse and brood,
And ebb into a former life, or seem
To lapse far back in a confused dream
To states of mystical similitude,
If one but speaks or hems, or stirs his chair,
Ever the wonder waxeth more and more,
So that we say, 'All this hath been before;
All this had been, I know not when or where.'"

Such writers as Glanvil, Henry More, and the Cambridge Platonists have instanced it, together with certain other obscure mental phenomena, as an indication of the soul's pre-existence. Wordsworth, too, in his great Ode included these "shadowy recollections" among the instincts of early childhood which he held to be intimations of immortality.

Regarding this explanation, there is, of course, room for doubt. But of the existence, and even prevalence, of the feeling, there is abundant evidence. Rousseau relates, in his *Confessions*, that at a fête champêtre, in the company of Madame de Warens, at a place which he had not previously seen, "all that we said and did that day, all the objects which struck me, recalled to me a kind of dream which I had at Annecy seven or eight years before. . . . The relations were so striking that in thinking of them I could not refrain from tears."

Many recent cases of this peculiar affection—to which modern psychologists have given the name of paremnesia¹—have come under the notice of medical men. M. Lalande quotes a patient who described his unpleasant experience of it as follows: "While reading a novel in the train, I was suddenly seized with the idea that I had already read it, and at the same instant there arose in my mind such a whirlwind of memories and images that I thought I was going mad. This endured for five minutes, during which I suffered horribly." Another French writer gives an instance of a student undergoing the oral examination for his bachelor's degree, who stated that it suddenly seemed to him that he had heard the same questions propounded by the same professor, speaking in the same room and in the same voice. His own answers also appeared to him to have been previously uttered, and, in fact, everything appeared to have already happened before.

A similar, though much worse case, was recorded by Dr. Pick in 1876. A young man, thirty-two years of age, developed paremnesia in so surprising a degree that "if he was present at a social gathering, if he visited any place whatever, if he met a stranger, the incident, with all the attendant circumstances, appeared so familiar that he was convinced of having had the same impression before, of having been surrounded by the same persons or the same objects, under the same sky, and in the same state of the weather. If he undertook any new occupation, he seemed to have gone through with it at some previous time and under the same conditions."

Dr. Wigan, who wrote an ingenious book to prove what he called "the duality of the mind," in 1844, supplies an instance from his own experience. He had obtained permission to be present at the funeral of the Princess Charlotte as one of the Lord Chamberlain's staff. Several disturbed nights immediately previous to the ceremony, had made him irritable and hysterical, he says, and the impossibility of getting any food in Windsor on the day added to his nervous exhaustion. He stood for four hours, and as the coffin was being

¹ Vide Bessmer, S. J.: *Störungen im Seelenleben*. (Herder 1904.) pp. 40 sqq.

lowered into the grave, he had what he describes as no meer impression, but an instant conviction that he had seen the whole scene before, had heard the same music, and even the very words that were addressed to him by Sir George Naylor. He accounts for the phenomenon according to his pet theory that we have two brains, or at least that each of the two hemispheres of the brain has its distinct power and action, and sometimes acts independently of the other.

"I believe the explanation to be this," he says. "Only one brain has been used in the immediately preceding part of the scene, the other brain has been asleep or in an analogous state nearly approaching it. When the attention of both brains is roused to the topic, there is the same vague consciousness that the ideas have passed through the mind before, which takes place on reperusing the page which we have read while thinking on some other subject. The ideas have passed through the brain before, and as there was not sufficient consciousness to fix them in the memory without a renewal, we have no means of knowing the length of time that had elapsed between the faint impression received by the double brain. It may seem to have been many years." (Quoted in the *N. Y. Nation*.)

Modern psychologists have, we believe, quite unanimously rejected Dr. Wigan's theory, but as yet they have themselves failed to supply anything like a satisfactory explanation of the phenomena of paremnnesia. Father Bessmer in the excellent book quoted treats it only in relation to insanity.

From all we know it seems probable that no impression made on the brain is ever absolutely lost. What we lose is the power of recollecting it. Many a man in danger of drowning, for instance, has afterwards declared that in the few minutes which elapsed before his rescue, he "saw the whole of his forgotten past life," and doubtless any impression made in the earliest days of childhood might be more or less distinctly revived by the application of the appropriate stimulus.

A story of the prevision of a city in a dream, which was related some years ago by a correspondent of *Notes and Queries*, appears to be capable of this simple explanation. A gentleman of high intellectual attainments dreamed of being in a strange city so vividly that he remembered the streets, houses, and public buildings as distinctly as those of any place he had ever visited. A few weeks afterwards he was startled by seeing the city of which he had dreamed. The likeness was perfect, except that one additional church was there which he had not seen in his vision. He was so struck by the circumstance that he spoke to the hotel keeper, assuming for the purpose the air of a traveler acquainted with the place, and was informed that the church was of recent erection.

The probable explanation of this curious experience appears to be that in this youth the gentleman had seen a picture of the city in question, in which, of course, the church of recent erection did not appear. He had doubtless entirely forgotten the existence of any such picture, but, some weeks before his projected tour, his mind would naturally be occupied with anticipations of the strange places that he was going to see and the association of ideas would have revived in his dream (as it might conceivably have done while he was awake) the obliterated image of the pictured city.

The present writer as a boy, when he had scarcely yet begun to read books, one night dreamed vividly of reading a story entitled, *Grantley Manor* by Lady Georgiana Fullerton. Next day he mentioned the dream to his father, asking whether there was an authoress of that name and whether she had written such a book. The father was very much surprised, and still more when, after answering the boy's queries, the latter began to tell him the plot of the story as far as he had been able to proceed with his reading in dreamland. It turned out that everything was quite correct. Now, I did not remember then, and do not remember now, ever having seen a copy of *Grantley Manor* previous to that dream, and the conditions under which I grew up until my eleventh or twelfth year make it unlikely that a copy of that book should have come under my notice and that if it had perchance come under my notice that I should have perused even half a dozen of its initial chapters. Still I can explain the phenomenon on no other theory than that the unlikely must in this case have happened and slipped my memory completely.

Dr. K. Krogh-Tonning, the eminent Norwegian convert, says in his *Reminiscences* (*Erinnerungen eines Konvertiten*, p. 56):

"I was often visited by and suffered from a mystical feeling which I considered peculiar to myself, but which I afterwards discovered quite a number of people have experience of—I mean the obscure, though at times distinct sensation of having previously experienced a certain situation. This sensation annoyed me often and strongly, and filled me not only with surprise but also with that sentiment of fear which usually accompanies mystical experiences. Yet I did not dare to communicate my experience to any one else, because I believed that the phenomenon itself and the fear which accompanied it were something peculiar to me, or at least shared only by very few people."

Dr. Krogh-Tonning sought an explanation of his curious experience in the light of Is. 63, 17. "This passage," he says, "contains a prophecy of a new world and a new order of things, in which the re-

collections of the present world with all its conditions will be expunged from the memory of men. This reference to a re-awakening of our present existence suggested to me the possibility that the latter might be the re-awakening of a former life, in which we have spent a generation corresponding to the present, but which is expunged from our general consciousness, leaving only a few weak and shadowy reminiscences in a limited number of individuals. I imagined this process to be one of progressive purification and perfection, until absolute perfection would be reached. Thus I was about to become a believer in the doctrine of pre-existence and later found my childish reflections somewhat confirmed by Plato's eschatology. However, I finally found this psychological explanation of the phenomenon in question. There are physical conditions in which a double image of surrounding objects is formed in the eye. Similarly, there are probably psychic conditions in which the mind perceives certain situations in a double image, one of them clear and distinct, the other obscure and indefinite. The latter image, because of a certain indefinite similarity, is apt to take the shape in our consciousness of a reminiscence reaching back into the distant past."

Was St. Thomas the Apostle in India?

BY THE REV. ALBERT MUNTSCHE, S. J., OF ST. LOUIS UNIVERSITY

In an excellent monograph¹ written with a great wealth of erudition in the fields of classical history, Indian archeology, and Patristic literature, the well-known Indologist, Rev. Joseph Dahlmann, S. J., of Tokyo, discusses this question. He had already touched on the historicity of the stay of St. Thomas in India in his *Indische Fahrten*, published four years ago. In the meantime new material has accumulated, and this he has used to great advantage to confirm his theory proposed in the former work on the earliest relations of Christianity with the Far East.

To ascertain just how much weight may be given to the old legend that St. Thomas preached the Gospel in India, is a task that calls for all the qualities of a sound critical historian. Father Dahlmann is fully aware of the difficulty of his task, for he writes: "The only way to answer the question [concerning the historical value of the legend] is pointed out to us in the principles of the historical criticism of legends." In his application of these principles he follows

¹ *Die Thomas-Legende und die ältesten historischen Beziehungen des Christentums zum fernen Osten im Lichte der indischen Altertumskunde.*

(107. *Ergänzungsheft zu den "Stimmen aus Maria-Laach"*). iv & 174 pp. 8vo. B. Herder. 85 cts. (Wrapper.)

Bernheim, in whose *Lehrbuch der Historischen Methode* he has found a guiding thread for his researches. We believe they have led him to conclusions, which, if not fully established, deserve at least the same credence which is generally given to many other points of ancient history.

Dahlmann divides his discussion into eight theses, of which the first states that the tradition, according to which Thomas reached India by sea, is in full harmony with the accounts of the lively commerce that throve between the Roman Empire and India during the first decades of the reign of the Roman emperors. The succeeding theses confirm and add new facts to this proposition, which may be regarded as the "point de départ" of his whole discussion, until in the last he states that the recollections of the Indian apostolate of St. Thomas, handed down by the Syrian Church of South India, gives valuable testimony to the *historic character*² of the tradition concerning the sojourn of the Apostle in North India.

It is especially in his fourth and fifth theses that Dahlmann dwells more fully on points already touched upon in the *Indische Fahrten*, and which bear very closely upon the question of the mission of St. Thomas to India. They are the interesting facts on the intimate relationship existing between the so-called Gandhara art in Northwest India and the classic art-types of Greece and Rome. Dahlmann drew important conclusions as to the earlier relationship between Christianity and Buddhism from this remarkable similarity in the sculpture of the West with that of one particular region of India. He now bases equally significant conclusions on the same fact, concerning the historicity of the stay of the Apostle in India.

Let us quote his fourth thesis: "In the boundary Province of Gandhara, subject to Parthic-Hindu princes, Greek art exerted a very decided influence and led to the development of a school, which became known as 'the art of Gandhara,' whose centre was Purashpura, the Peshwar of to-day." Now the name of the king who is said to have invited Thomas to India was Gundaphar. But "the art of Gandhara" presents in its features a branch of the cosmopolitan art of the Romans and is connected in its beginnings with the name of the Partho-Indian king Gundaphar, who is mentioned in the legend of Thomas.

Father Dahlmann finds that the tradition concerning St. Thomas, in so far as it is based upon the latter's relation with Gundaphar, is borne out by the data of Indian archeology. For already in the first century of the Christian era there was a Parthian dynasty upon the

² Italics mine. A. M.

throne of India, and its most distinguished representative, King Gundaphar, was a contemporary of St. Thomas.

Summarizing his conclusions at the end of his last "thesis" Dahlmann states that "three facts are assured." These are

1. Saint Thomas is connected with precisely that part of India in which Buddhism underwent an extraordinary change, which was clearly due to foreign influences. This is most clearly evidenced by specimens of art upon which had been exerted a classic (Greek and Roman) influence.

2. Saint Thomas arrived in the region which became the home of a new Buddhism, at the same time that this strange transformation took place in the native art.

3. Saint Thomas is connected with the region and the time which geographically and chronologically determine the historic fact of the afore-mentioned change by the name of that king, who was more closely related than others to this movement in the domain of art, and who opened the doors wide to Roman influence.

It must be said, however, that these theories of the learned writer are based upon data which have led other investigators to quite different conclusions. After Dahlmann had presented his theories of the influence upon Buddhism by Christianity in his *Indische Fahrten*, Dr. Otto Wecker subjected them to a searching criticism in the *Theologische Quartalschrift* of Tübingen (92ter Jahrg., 3tes and 4tes Heft). The objections which Dr. Wecker brought to bear upon the theories advanced in Fr. Dahlmann's earlier work, tell with equal force against the latter's position upon the historicity of the sojourn of St. Thomas in India. We regret that Fr. Dahlmann did not reply to the arguments of the Tübingen scholar. He would have found him an adversary worthy of his steel.

Dr. Wecker is willing to admit that on account of recent archæologic discoveries many scholars (Philipps, Smith, Sylvain, Levi, Fleet, Grierson, Hunter, and others) regard the kernel of the Thomas legend as authentic and consider it possible that Christianity was brought by the Apostle to Northwestern India, where King Gundaphar ruled. Yet his final statement seems to show that he is not willing to join company with these scholars. He writes: "As long as we can explain the Mahayana [one of the sacred books of the Buddhists] without resorting to Christian influence—[and he believes this may be done]—so long we should not to be too confident in attempting to show the historic character of the tradition about the stay of St. Thomas in India, nor to use it to an undue extent for the confirmation of real or apparent paradoxes."

Yet in spite of this contention there are, we believe, few who, after a careful study of Father Dahlmann's presentation of the facts in his latest monograph, will not incline to his opinion that "in the sculptures and coins of Gandhara the recollection of the Apostle's voyage to India receives historical, chronological, and geographical justification and confirmation." Dahlmann's essay will interest the student of ancient Christian missions and it will also appeal to those who are interested in ancient art and history.

The Revised Order of Corporate Re-Union

BY D. J. SCANNELL O'NEILL

London, just now, seems to have more than her due share of bishops. Of course the only real bishop there is he who sits in S. Augustine's chair at Westminster, holding authority from the Chief Bishop of Christendom. But unfortunately, certain men refuse him obedience and set up rival altars, despite the anathema levelled against such practice by S. Cyprian and the other Fathers of the Church.

Of these hireling shepherds we have the Protestant Bishop of London, Dr. Mathew (of whom we wrote in a former article); Dr. Herford, consecrated by the Jacobites; Dr. Marsh-Edwards, consecrated by Vilatte; Dr. Whitebrook, consecrated by the infamous Miraglia, and the two bishops, Howarth and Beale (Catholic priests of the diocese of Nottingham), lately consecrated by Mathew. Egerton, another of Mathew's bishops, a few weeks since informed the *Tablet* that he was on the point of making his submission to the Holy See.

Dr. Mathew, after starting out on a kind of No Popery crusade, and finding it would not work, and that his offers of the episcopate to Father Paul of Graymoor, and the Rev. Spencer Jones, were indignantly rejected, has now decided to revive the Order of Corporate Reunion, made notorious by Dr. Frederick George Lee and Dr. Mossman, both of whom, however, submitted to Rome on their deathbed.

To foster interest in his reunion work, Dr. Mathew publishes a monthly magazine which he styles the *Torch*. Like everything else that Mathew attempts (save bishoping) the *Torch* is admirable after a fashion. In a late number we read the following concerning the purpose and plans of the revised society.

Since the extinction of the Order of Corporate Re-Union by the death of its three Bishops, the Rt. Rev. Frederick George Lee, of All Saints, Lambeth, the Rt. Rev. Thomas W. Mossman, of Torrington, and the Rt. Rev. Dr. Seccombe, who were all of them consecrated to the episcopate by the Most Eminent Lord Cardinal Archbishop of Milan in his domestic chapel, no definite step has been taken in the direction of Corporate Reunion with the Holy See.

The letter of *Sacerdos Hibernicus* in the *Torch Monthly Review*, of May 15, created a profound interest and brought together a body of persons who decided to revive the old Order of Corporate Reunion.

Facing the facts, that the Roman Church has repeatedly denied the validity of Anglican Orders, and that the ordinations of the Church of England are not recognized by any church claiming to be Catholic, the promoters of the Revived Order felt that all doubt must be set at rest so far as the Orders of clerical members were concerned, and they appealed to Archbishop Mathew, of the Old Roman Catholic Church, asking if he would accept the position of Honorary Prelate of the Order, and in that capacity give conditional ordination to such members as had received Anglican Ordination. His Grace replied expressing his willingness to become the Honorary Prelate of the Order and conditionally ordain such members as are clergy of the Established Church and who, having received conditional Baptism and the Sacrament of Confirmation, sign a profession of the Catholic Faith.

The Archbishop stipulated that it must be made perfectly clear to all concerned that his services, in connection with this delicate and important matter, will be given on the express condition that no fee, stipend or reward of any description whatever should be offered to or will be accepted by him.

The Order has now started on its way and seeks to enroll members. Mere Ritualists are not invited, but earnest-minded Catholics who sincerely desire to help forward the work of Corporate Reunion with the Holy See will be cordially welcomed.

The most charitable construction to be placed on this latest move of Dr. Mathew is that he is not mentally sound. Being an Irishman, it is strange that he has not sufficient humor to see the absurdity of falling away from the Catholic Church in order to assist others to unite with the Holy See.

Hope for France

M. René Bazin, one of the most distinguished of modern Frenchmen of letters and a member of the French Academy, whose work we reviewed four years ago in the FORTNIGHTLY REVIEW under the title: "A Representative of Sane Realism in French Fiction," lately came to this country as a member of the delegation which brought the greetings of the French people on the occasion of the dedication of a monument to Champlain. He also attended the "Congress of the French Language" held at Quebec towards the end of June. On the 13th of May he delivered an address at Montreal on the Religious Renaissance in France. We quote from a report of this lecture in the *Revue Canadienne* for July, 1912.

In all the French provinces a new life seems to have been infused into the younger generation. They listen gladly to religious instruction. What may we not expect from this awakening if furthered by many zealous apostles? Men seem to be disgusted with a morality *sans* God. They admit that science cannot regulate society and that the need of faith is imperative.

M. Bazin supports his opinion by references. Abel Bonnard, in the *Figaro*, takes Liberalism to task because it is powerless to repress strikes. Paul Brulat speaks of men who called themselves anarchists and who formed the vanguard of progress, suddenly facing about to the past and returning to tradition.

Are these isolated facts? No. It is a movement which is gaining ground, a state of mind which is ripening and which has elements of stability. The names of great converts (Huysmans, Coppée, Brunetière, etc.) are known, and their stories have almost become commonplace. People are also becoming restless about the system of education. A lawyer, M. Henri Robert, investigates the causes of increasing juvenile crime. An eminent professor, M. Maurice Vernes, asks that the Bible be re-introduced into the schools. He writes: "A split is working its way through the scaffolding of science in every direction." How many witnesses could be cited of this *renaissance de l'idéalisme*, lately described by Ferdinand Brunetière! Listen also to the creator of popular universities, Georges Deherme: "For thirty years," he tells us, "we have built upon sand." In a recent book, M. Sabatier acknowledges the progress "*de l'idée religieuse*" in the higher classes. Science, so proud some years ago, has become more modest and sober under the pen of a Poincaré. M. Maurice Vernes grants that the "*orientation nouvelle*" is favorable to the Catholic Church.

All these are signs from without. How about Catholics themselves? Intelligent and believing young men have abandoned all false shame. A young poet, who had fearlessly proclaimed his faith, received a word of congratulation from M. Bazin, to which he replied: "It is true, today we no longer know human respect." The *Cahiers de l'Amitié de France* for March, 1912, contain these statements: "We proclaim and we stand for the full and unabridged Catholic faith (*un Catholicisme intégral*). For us Christ is not an inaccessible ideal but a living personality." It speaks well for this combat, adds M. Bazin, when the trumpets sound so joyfully.

The lecturer then comes to the heart of his subject: religious life itself. All the good works still remain, except those supported by the Congregations. For two or three years students for the priesthood have been becoming more numerous. The distress of God's cause arouses generosity. The clergy is being recruited. Extinction no longer threatens it. Trial and persecution have even brought forth a new type of missionary priests, who go about the neglected quarters and gather in astonishing harvests. Often souls are brought back by their zeal that had become completely estranged from the faith. They again find God and with Him a living hope. And M. Bazin tells,

as only he can, of the death of a poor woman, converted to the Catholic faith, who wished to write some verses, poor in form, but rich in sentiment and magnificent in conception, upon the joy of her return to the faith of her childhood.

In the churches the crowds increase. An article in the *Journal des Débats* on "Holy Week and the Churches" comments on the fact that the number of men assisting at the religious ceremonies was larger than in preceding years. The work of conversion seems to go ceaselessly on. Even downright anarchists are often touched. One of them told M. Bazin how he had learnt to "evangelise" his former comrades.

"I wish to leave you," concluded M. Bazin, "with a word of hope. Optimism has a power for illusion, but the optimism which I entertain is well founded. All that I have told you concerns '*la France croyante*,' which people believed dead and which is being born again. Pray that the hour may come in which will be realized the words of Pius X: 'God looks upon France with eyes of love.'"

The Supreme Need of the Hour

BY A CATHOLIC COLLEGE PROFESSOR

Father Rickaby¹ is not the first Catholic writer to point out the supreme need of religious training as the foundation of all true education. This truth is as old as the Church. But he has the knack of presenting a pithy and substantial argument in a nutshell.

Religion is not simply a lesson, not merely another "R" to be added to the well-known three. When will some of our "good" Catholics, those especially whom the Lord has blessed with earthly goods, begin to realize the proper place of religion in the education of their children? When will they tear away from the leading strings of the world and stop sacrificing the best interests of their offspring to the damnable fashion of attending non-Catholic schools?

It is pathetic in the extreme that little children should meet with such cruelty at the hands of those whom their natural instincts teach them to love best in this world, and that the rich promises which they one and all hold out of a sturdy and splendid Catholicity, should be rudely nipped in the bud by their very progenitors. Religion is a discipline of the whole man. This is why religion may not with impunity be divorced from politics, or any other legitimate activity, whether public or private. A good Catholic schooling is undoubtedly among the most indispensable requisites for a useful public career.

¹ *Four Square*, p. 67.

Catholics are sometimes cautioned against becoming "politicians." In the sense in which this caution is generally uttered, it is excellent. But we would rather say: Become a politician if you wish, but let the leaven of Catholic principles so permeate your activity that, when the world deals with you, it feels that it is dealing with a four-square Catholic.

The simple fact is that neither the pulpit nor the press in this country is sufficiently enlisted in the services of an all-round Catholic education. Let us preach the need of the Catholic school, both primary and secondary, *opportune importune*, especially to the would-be fashionable set, because they are as a rule the most flagrant offenders. To fight for the Catholic school is to fight for the victory of the Church.

It is astonishing what "excuses" the children of this world will sometimes dig up to soothe their tender consciences in preferring secular institutions. This is not the place to show these excuses up in their ugly nakedness. One of the most absurd is the plea of inability. People with means enough to dress in costly style and who do not hesitate to pay a thousand dollars for an automobile, will refuse to send their boy to a Catholic college instead of the local public high school, because, forsooth, they "can't afford it." How far such parents are from realizing the duties which they owe to their children! They love the bodies, but not the souls of those whom they have brought into this world. Here the Catholic conscience needs to be stirred up, here is where toleration on the part of the clergy—a thing not altogether unheard of—shades over into evil co-operation.

A sermon on religion as "the discipline of the whole man" is always timely.

FLOTSAM AND JETSAM

The Futurists

Writing on the Futurists in the current *Dublin Review*, Father Thomas J. Gerrard says: "If the Futurists were really true to themselves, each would put himself into a category by himself. One would be a cross between a decadent kangaroo and a recessive split infinitive. Another would be Friday afternoon developing into a pair of trousers. A third might be the shiver left behind after the impact between a snark and a phe-

nomenon. And so on." This is a very fine characterization of "the dislocation between every idea and its corresponding reality," which is the explicit aim of this crazy school of painters. Their fundamental fallacy, as Fr. Gerrard well points out, is "that which troubles every lunatic in the asylums and out of them, namely, that things are something different from what they normally appear to be. If the human mind cannot penetrate appearance and come to realities,

then is there nothing left for it to feed upon but merely subjective sensations."

A very fine study in modern painting and painters ("*Moderne Malerei von gestern und heute*"), by J. Kreitmaier, S. J., is at present running in that most scholarly Catholic review the *Stimmen aus Maria-Laach* (Herder. \$3.25 net *per annum*).

Cardinal Gibbons on High Living

Cardinal Gibbons made some sensible remarks recently on the high cost of living. His Eminence believes that one reason why the people of years ago lived more cheaply than do their children of today was because they had not many of the luxuries enjoyed by the people of today, and because they were more thrifty. "People cannot live luxuriously," said the Cardinal, "without paying for it. In making a comparison of the way we live to-day and the way our ancestors lived in years gone by, we must realize that we cannot expect to participate in the comforts of life without paying dearly for them. There is one thing that we should be mindful of, and that is that we owe a grateful recognition to Divine Providence, which gives us an opportunity to participate in these domestic comforts. I do think, however, that some of the people of to-day could follow the example of thrift set them by their fore-fathers. Thrift is not incompatible with real enjoyment. The spend-thrift is not the happiest of men. Nature, content with a little, teaches us a lesson: man wants but little here below, nor wants that little long. Thrift and economy give the best hope of a green old age. There are not many things

in life which are needed to make us happy and contented. If we make use of these few things in a sensible way we will live wisely and well."

Overloading the Curriculum

A danger that must be guarded against in our schools, convents, and colleges is the temptation to overload the curriculum with a multiplicity of subjects. The common plea is that a school or college graduate is nowadays expected to know a little of everything. In the good old days when the majority of convent girls and college boys acquired without effort a large stock of general up-to-date information from the conversation of their parents, elderly relatives and friends at home, there was no such temptation to overload the school curriculum. But now that so many parents are too ignorant or too busy or too lazy to impart home training, there seems to be some excuse for making the school an "omnium gatherum" of scraps of knowledge. The result is disastrous. Instead of turning out youths so well trained in mental and moral gymnastics that they are ready and able to think logically and therefore to succeed in any line of study they may choose, the average non-Catholic schools and colleges produce graduates who have a smattering of ill-digested information on many questions—most of it wrong, but who are quite unable to grapple alone with any intellectual or moral problem. That the capacity of the human mind, not having visibly increased in the course of centuries, cannot keep pace with the immense multiplication and subdivision of scientific studies, is admitted by every serious thinker of our time.

It is no longer possible, as it was in the days of Aristotle, for one man to assimilate all departments of knowledge. All that the greatest minds can now achieve is to know a little of each of the larger divisions of science and to know much of one particular subject encyclopedic information in a youth? The proper course would be to train his mind, so that he will readily seize the strong point in every subject he tackles, and unhesitatingly reject unimportant details, and to train his will so that he will be prompt to do what he ought to do when he ought to do it, whether he likes it or not.—Rev. Lewis Drummond, S. J., in the *Canadian Messenger*, Vol. XXII, No. 9.

The Elective System

The elective system, according to which a boy of seventeen is invited to choose any one out of twenty, and, in some institutions, a hundred courses, such as classical, mathematical, linguistic, economic, historic, physical, chemical, electric, or philosophical, may be useful after graduation when a man of well trained mind wishes to cultivate a special talent, but it is extremely perplexing to an immature brain, and, as a general rule, dissipates instead of strengthening the youthful mind. No course of higher training has yet been

devised that can at all compare in efficiency with the time-tested Catholic course of classics and philosophy. This it is which has trained our vast army of Catholic priests so effectively that they are continually, all over the world, exploding the ever-recurrent bubbles of so-called modern thinkers. The peculiar glory of Catholic education is that its main ideas come to it from above, just as the particular weakness of non-Catholic education arises from the fact that it is greatly influenced by the clamor from below. All our lay teachers take their cue from highly trained priests, and this is as reasonable as is the common custom of consulting the best experts in plumbing and ventilation. Outside of the Church the low-grade teacher clamors against his high-grade colleague and wrings from him harmful concessions, the high school strives to drag down the university to its own level, and the university, yielding to popular clamor, lowers the value of its degrees by making them accessible through a hundred different courses, the easiest and least educative of which ranks with the hardest and most formative.—Rev. LEWIS DRUMMOND, S. J., in the *Canadian Messenger*, Vol. XXII, No. 9.

ET CETERA

David Goldstein, the converted Socialist, is pouring some hot shot into the "Appeal to Reason" fortress at Girard, Kans. It is safe to wager that A. M. Simons & Co. will not accept Goldstein's challenge to a joint debate on the

teaching of the Catholic Church vs. that of Socialism on religion and the family.

*

In his address to the convention of Catholic editors Father Deppen of the *Louisville Record* called at-

tention to the fact that the *Catholic Telegraph* of Cincinnati, as early as 1853, strongly insisted on the need and advocated the establishment of a Catholic daily press. Since that time the Germans, the Poles, the Bohemians, and the French-Canadians have established Catholic dailies in different parts of the country, several of which are still flourishing. The great body of English speaking Catholics has been content with the secular newspapers. Why?

*

Rev. Fr. Markert, S. V. D., in the Sept. number of the *Amerikanisches Familienblatt*, which he edits with such fine ability, discourses entertainingly on the superstitious prayers, especially the so-called "chain" prayers, so widely current among American Catholics. He rightly traces their popularity to ignorance and fear, and recommends as the most effective antidote the "Pater noster," taught us by Christ Himself, and the admirable prayers contained in the Roman Missal. We have often wondered why the Missal is not more liberally exploited by the authors of our popular prayer books, who admit so much inferior stuff into their compilations.

*

It appears from a letter by one Thomas Clancy in No. 734 of the *Milwaukee Social-Democratic Herald*, and similar communications to the Socialist press, that not a few American Catholics allow themselves to be deceived by the stale and deceitful claim that Socialism considers and promises to treat religion as "a private matter." Such poor deluded Catholics should be given a copy each

of the late Father Ming's books on the religion and morality of Socialism. If their eyes are not opened by these volumes, they must be either simpletons or insincere in professing the Catholic faith.

*

The "Order of Eagles" at its recent national convention, elected a chaplain among its officials. This chaplain is a layman.

"It is remarkable," comments the *Newark Monitor* (Vol. XIII, No. 37), "the number of Irish names among its national officers. And we have no doubt that most of these officials are Catholics. Is this a new religious allegiance these Catholics are forming? Can they accept a chaplain with authority from any institution but the Church founded by Christ? Or is the chaplaincy simply a travesty? Is it not time for these folks to think what lies behind that seemingly inoffensive chaplaincy?"

*

We wonder on what authority H. W., in the *N. Y. America* (Vol. VII, No. 20) bases the assertion that "the juvenile court . . . brings about an increase of crime." This may be true where the young malefactors haled before the court are treated according to the "false principles" described by the writer. But until evidence is forthcoming to the contrary, we refuse to believe that such is generally the case, and much less that the juvenile court, as a social institution is radically wrong.

*

The *Paris Temps* is delighted with the "Moose salute." For the benefit of its uninitiated readers, it gives the following description of the Progressives' habitual greet-

ing to their leader: "Stretch out the neck. Roll the eyes. Open your hands. Put your thumbs in your ears, and, that done, waggle your hands up and down, while with the left foot you paw the ground furiously." No danger of confusing this with any secret-society "sign." *

Under amendments varying widely in terms, ten States now have the initiative and referendum. These are: South Dakota (1898), Oregon (1902), Montana (1906), Oklahoma (1907), Maine (1908), Missouri (1908), Arkansas (1910), Colorado (1910), Arizona (1911), and California (1911). Two States have the referendum only: Nevada (1905) and New Mexico (1911). Utah established the principle of initiative and referendum in 1900, but no practical results have followed, because successive legislatures have steadily refused to enact details to be "provided by law." Michigan (1908) has a constitutional initiative only. *

Msgr. Delamaire, Coadjutor-archbishop of Cambrai, has begun the preliminary preparations for the celebration of the second centenary of the death of his illustrious predecessor in the See of Cambrai, Fenélon—"The Swan of Cambrai." This illustrious prelate, preacher, and man of letters, died January 7, 1715, and so it will not be until the same day in 1915, that the literary and religious exercises in commemoration of the event can take place. But two committees have already been selected to draw up a preliminary programme. "Even at this early date," says the *Semaine Religieuse* of Cambrai, "there is every promise that these exercises will draw large crowds to Cam-

brai, on account of the noted persons who will participate in them, the reputation of the speakers, and the splendor of the accompanying ceremonies." *

In concluding a speech, delivered in the name of the French Academy, at Quebec, June 25, on the occasion of the Congress of the French Language at Canada, M. Étienne Lamy said: "Experience teaches that the man who places all his hopes in the present life, is better than his principle if he is good, if he forgets himself, if he sacrifices himself. He lives in contradiction with that principle every time that he does not satisfy with all the ferocity of egoism his need of immediate enjoyment. There is little chance that he will at the same time resist instinct and reason, and this is the reason why *unbelief is anti-social*." This is a thought which might well be presented for consideration to Socialist firebrands and to the defenders of a "free and independent morality." *

Father Lewis Drummond, S. J., writing in the *Canadian Messenger of the Sacred Heart* (Vol. XXII, No. 9) says the fundamental blunder of the non-Catholic world in matters educational is "that it takes up with guides who have no experience, no traditions, no credentials. The only thing it requires of them is audacity. Let them simply initiate something that has an air of novelty, though it may be as old as the hills, and they will follow blindly, forgetting that what is really a new standard in education is probably not true or it would have been discovered long ago, and that what is true will very likely turn out not to be new at all."

LITERARY NOTES

—Commenting on Denifle's and Grisar's monumental works on Luther, Prof. Merkle says in the *Hochland*, that what we now need is a one-volume life of the pseudo-reformer, embodying in popular language the results of all the latest researches both on the Catholic and the Protestant side, with a select but accurate bibliography. Such a work would no doubt be translated into all the leading modern languages and do an immense amount of good. P. Grisar would be the man to write it.—A. P.

—Under the somewhat clumsy and un-English title, *Educating to Purity*, Rev. Father C. Van Der Donckt presents a translation of Gatterer-Krus' *Erziehung zur Keuschheit*, which was warmly recommended in this REVIEW, Vol. XVII, No. 22—, together with a lengthy "Appendix" containing confirmatory evidence of the authors' theses on sexual teaching and some new material on allied topics. The work will prove useful to clergymen, teachers, and parents, though we cannot suppress an expression of regret that the MS. was not revised by some trained writer thoroughly familiar with English as idiomatically spoken by cultured people. Some of Fr. Van Der Donckt's expressions on extremely delicate topics are shockingly crude, not to say vulgar.—A. P.

—We are indebted to His Lordship the Coadjutor Bishop of Kansas City, Dr. Lillis, for a copy of the *Decreta* of the Second Diocesan Synod held in Kansas City, Mo. last April. In their totality these

decrees (part of them are in the vernacular) admirably represent the legislation of the Church on all ordinary diocesan matters. Kansas City is staunchly Roman in its regulations, including those on Catholic education, secret societies, and church music. The *Decreta* embody the "*Ne temere*," the motu proprio "*Quantavis diligentia*," and several other important papal documents in a good English translation, and the volume is consequently valuable for reference purposes even outside the Diocese.—A. P.

—The Volksvereinsverlag of München-Gladbach, Germany, has added to its series of popular exegetical booklets, several of which have already been noticed in this REVIEW, two more, entitled respectively *Lukas* and *Markus*. Like their predecessors these handy little volumes give a new translation, made from the original Greek, together with a commentary in the form of introductory notes to each chapter. Price per volume M. 1.20, that is, about 35 cts.—C. D. U.

—*St. Antony's Almanac* (we gladly note the change from *Anthony* to the correcter form *Antony* for 1913 has a fine literary flavor and gives evidences of skilful editing. Our only fear is, it may be a little too "literary" for the taste of the average almanac reader. It certainly deserves a wide circulation. The illustrations, on the whole, are good, but the cover page is susceptible of artistic improvement. (Published by the Franciscan Fathers of the Province of the Most

Holy Name, at St. Bonaventure's Monastery, Callicoon, N. Y. Price 25 cts.)—A. P.

—A good critical résumé of the controversy regarding the origin of the famous Rule of St. Clare is given in an article "*De Origine Regularum Ordinis S. Clarae*," by Father Livarius Oliger, O. F. M., which the reverend author has had reprinted in pamphlet form from the *Archivum Franciscanum Historicum*. (64 pp. 8vo. Quaracchi: Collegium S. Bonaventurae. 1912.)

—*Himmelsleuchte. Exerzitien-vorträge und Exerzitienbetrachtungen für Weltleute* von P. Anastasius Josef Müller O. M. Cap. (Mergentheim: Verlag von Carl Ohlinger. 1911.) These practical instructions and meditations cover the duties of people living in the world. The author has aimed at originality in the division and treatment of his subject matter. Ample use is made of scriptural texts. The means of attaining to perfection are presented in a clear, simple, and practical manner, the sanctification of our daily work is especially insisted on. The book will be valuable as spiritual reading for those who are unable to make a private retreat.—ERNEST DANNEGGER, S. J.

—*The Humanity of Jesus. By Father Moritz Meschler, S. J. Authorized Translation.* (London and Edinburgh: Sands & Co.; St. Louis, Mo.: B. Herder. 1912. 75 cts. net.) A charming study of the character of our Lord. The author dwells on our Divine Savior's asceticism. His method of education, His intercourse with men, and His wisdom in speaking and teaching. The book is an ex-

cellent and practical commentary on the Gospels, which are abundantly quoted. We recommend it as a help for sermons, for it contains a great wealth of thoughts to be further developed. The matter is treated with scholastic clearness and precision.—ERNEST DANNEGGER, S. J.

—Herder's *Jahrbuch der Naturwissenschaften* for 1911—1912 (xv & 452 pp. large 8vo., with 37 illustrations. Price \$2 net) is brimfull of entertaining and valuable information in all branches of physical science, and deserves to be cordially recommended to all who wish to keep abreast of modern scientific progress and research. We often hear it said that Catholic books, especially such of a scientific character, are unreasonable high-priced. This complaint cannot be brought against Herder's *Jahrbuch*.—F. R. G.

Books Received

[Every book or pamphlet received by the FORTNIGHTLY REVIEW is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another to call for special mention.]

LATIN

Orationes Liturgicae, Meditationibus Exercitiorum S. Ignatii de Loyola Accommodatae. In Usum Clericorum Exercitia Peragentium Collegit Urbanus Holzmeister S. J. 20 pp. 32mo. Innsbruck: Fel. Rauch (L. Pustet). 1912. American agents: Fr. Pustet & Co. 10 cts. (Wrapper.)

ENGLISH

Polemic Chat. By Edmund M. Dunne, Bishop of Peoria. 125 pp. 12mo. Peoria, Ill.: Edw. J. Smith. 1912. (Wrapper.)

Around the World. By Rev. J. T. Roche, LL.D. 315 pp. 12mo. New York: P. J. Kenedy & Sons. 1912. \$1.

The Catholic Encyclopedia. Vol. XIV: Simony—Tour. 12mo. New York: Robert Appleton Co. 1912.

The Rev. Simon FitzSimons' Ideas on Evolution. A Reply to "Revised Darwinism, or Father Wasmann on Evolution, by the Rev. Simon FitzSimons," by the Rev. Erich Wasmann, S. J. (Catholic Fortnightly Review Reprint). 48 pp. 8vo. B. Herder. 1912. 15 cts. (Wrapper).

Educating to Purity. Thoughts on Sexual Teaching and Education Proposed to Clergymen, Parents and Other Educators by Dr. Michael Gatterer, S. J., Professor of Theology at the University of Innsbruck and Dr. Fr. Krus, S. J., of the Theological Faculty of the Same Institution. Authorized Translation from the Third German Edition, Adapted and Supplemented with an Extensive Appendix by Rev. C. Van Der Donckt. 318 pp. 12mo. Fr. Pustet & Co. 1912. \$1.25 net.

Abbot Wallingford. An Enquiry into the Charges Made Against Him and His Monks. By Abbot Gasquet, D.D. 79 pp. 16mo. London: Sands & Co.; St. Louis, Mo.: B. Herder. 1912. 60 cts. net.

A Book of the Love of Mary. Compiled and Edited by Freda Mary Groves. With Preface by H. E. Cardinal Bourne. xvii & 109 pp. 16mo. London: Isaac Pitman & Sons; St. Louis, Mo.: B. Herder. 1912. 75 cts. net.

Retreats for the People. A Sketch of a Great Revival. By Charles Plater, S. J. xv & 293 pp. 12mo. London: Sands & Co.; St. Louis, Mo.: B. Herder. 1912. \$1.50 net.

His Grey Eminence. The True "Friar Joseph" of Bulwer Lytton's "Richelieu." By R. F. O'Connor. 112 pp. 8vo. Philadelphia: The Dolphin Press. 1912. \$1.

Christian Social Reform Program Outlined by its Pioneer William Emmanuel Baron von Ketteler, Bishop of Mainz. By George Metlake. vi & 246 pp. 8vo. Philadelphia: The Dolphin Press. 1912. \$1.50.

Reasonable Service; or Why I Believe. By D. I. Lanslots, O.S.B., Perfect Apostolic of Northern Transvaal. 117 pp. 12mo. London: Sands & Co.; St. Louis, Mo.: B. Herder. 1912. \$1 net.

FICTION

Naples, City of Sweet-Do-Nothing. By an American Girl. 319 pp. 12mo.

New York: The Alice Harriman Co. 1912. \$1.35 net.

The Fool of God. A Historical Novel. By Andrew Klarman, A.M. 533 pp. 8vo. Fr. Pustet & Co. 1912. \$1.50 net.

GERMAN

Das heilige Messopfer dogmatisch, liturgisch und ästhetisch erklärt. Klerikern und Laien gewidmet von Dr. Nikolaus Gühr. Elfte bis dreizehnte Auflage. xix & 687 pp. 8vo. Freiburg and St. Louis: B. Herder. 1912. \$2.50 net.

Die Ethik des Apostels Paulus. Von Dr. Karl Benz. (Biblische Studien, Vol. XVII, Nos. 3 and 4). xii & 188 pp. 8vo. B. Herder. 1912. \$1.35. (Wrapper).

Die italienischen literarischen Gegner Luthers. Von Dr. Friedrich Lauchert. (Erläuterungen und Ergänzungen zu Janssens Geschichte des deutschen Volkes, Vol. VIII). xvi & 714 pp. 8vo. B. Herder. 1912. \$4 net. (Wrapper).

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TOPICS OF THE DAY

COMMERCE vs. CIVILIZATION

Sir Roger Casement has contributed an article to the *Contemporary Review*, in which he describes his experiences at Putumayo. Dealing with the subject of the white man's influence over the natives, he says that the Jesuits might have saved all the Indian tribes of the lower and middle Amazon, had it not been for the greedy savagery of the Portuguese "colonists."

"Wherever the Franciscans, who are in Peru to some extent what the Jesuits were in Brazil, have had means to protect and help the Indians, they have carried on the good work that Lieutenant Herndon and others noted in the early and mid years of the last century. Where they have failed, it has been due to the success of 'commerce' over civilization, and covetousness over Christianity."

"Is it too late," Sir Roger asks in conclusion, "to hope that something of the good will and kindness of Christian life may be imparted to the remote, friendless, and lost children of the forest, still awaiting the true white man's coming into the region of Putumayo?"

The subject of the Putumayo outrages is further discussed *infra*, under the title, "The Catholic Opportunity in Peru."

THE CHRISTIAN vs. THE CAPITALISTIC VIEW-POINT

The *Christian Socialist* (Vol. 9, No. 37) characterizes a much-heralded address recently delivered in New York by a Catholic prelate as "a typical capitalistic, anti-Socialist sermon." Needless to remark, such sermons serve but to increase the dissatisfaction among our laboring people and to drive them into the camp of Socialism.

It is high time to divest ourselves of the capitalistic and to adopt the Christian and Catholic point of view in dealing with the social question. We are living under a capitalistic régime, and our chief duty is to restore the Christian social order.

THE SOCIALIST BRETHREN AMONG THEMSELVES

How well the Socialist brethren have each other "sized up"! We recently (XIX, 17, p. 497) quoted Congressman Victor L. Berger's opinion of Eugene V. Debs, the Socialist candidate for president. It was to the effect that "Gene suffers from an unduly exaggerated ego." (*Social-Democratic Herald*, Milwaukee, No. 732.) Now comes

the Rev. E. E. Carr, editor of the *Christian Socialist* (Chicago, Vol. 9, No. 37) and says: "Speaking of 'exaggerated ego,' Berger's reckless and absurd threats prove that he has the worst possible case of it himself." Berger's opinion of Mr. Carr agrees with that of Hillquit, Barnes, Haywood, & Co., the delectable crowd of free lovers and free love advocates whom Mr. Carr, to his everlasting credit, is trying to oust from the control of the Socialist Party. We fear he will never succeed in this, for Socialism is too strongly identified with free love in its leading representatives to be purged by a small band of preachers, no matter how enthusiastic they may be.

THE MOVING PICTURE SHOW AS A SUBSTITUTE FOR THE SALOON

Our older readers will be reminded of a series of articles published in one of the early volumes of the REVIEW on the saloon as a social institution when they turn to the following excerpt from the editorial columns of the Portland (Ore.) *Catholic Sentinel* (Sept. 19):

"The moving-picture shows are cutting into the profits of the saloon, according to reports from various parts of the country. It seems that many persons have been spending money in saloons because they have had no other place to go. The 'movies' offer them shelter and amusement at minimum cost."

Under proper supervision the moving-picture show may to a limited extent be made to attract the frequenters of the saloon. But this will not by any means entirely solve the question how the saloon is to be superseded in its vastly underrated functions of a social institution. The problem is worthy of careful attention on the part of our Catholic social reformers. Protestants have supplied the Y. M. C. A. What are we doing for our own?

FAILURE OF THE DIRECT PRIMARY

We have often insisted that many of the "reform measures" proposed by the "progressives" will be of little or no avail if the people do not wake up and become actively interested in a policy of true Christian social reform.

A much heralded measure of this kind is the direct primary. We have been again and again assured that once the delegate convention with its wire-pulling and scheming is set aside in favor of the direct primary, the people will "rule."

That the old convention method has its redeeming features has been shown repeatedly by the spontaneous nomination of first-class candidates (such as that of Oscar Straus for governor of New York), who would never have allowed their names to go on a primary ticket.

It furthermore appears that the professional politicians are already beginning to adapt themselves with their customary adroitness to the new system. Thus we read in the *New York Evening Post* for September 20th:

In a small city that I know of, it is impossible to get the right candidates on the ticket. They will not go through the turmoil of the primary contest, now equal to that of the regular election. The consequence is that the pushing man, who "seeks the office," is the only one who stands a chance. So on election day our tickets will be "representative" of about one-fourth of the voters of each party. That the politicians will soon get "on to the curves" of the direct primary is evident enough. How it works in favor of the man or party with money to pay their "helpers" Mr. Roosevelt has shown us.

A NEW AMERICAN CARDINAL?

The Fall River (Mass.) daily *Indépendant* (Vol. 76, No. 69) publishes a special dispatch from Rome, saying that it is not at all likely that Msgr. Kennedy, of the American College, will be created a cardinal, but that the red hat will most probably be conferred on Archbishop Bruchési of Montreal at the next consistory. We have no particular information on the point, but the *Indépendant's* report seems to us far more credible than those recently published in the American daily press. If the United States is entitled to three cardinals, the Dominion of Canada ought surely to have at least one, and in fact it did have one representative in the Sacred College until the death of Cardinal Taschereau. Archbishop Bruchési is what one might call "the logical candidate," but Pope Pius X does not always appoint the "logical candidates," else the names of Farley and O'Connell would not be on the roster of the Sacred College.¹

For the rest, Msgr. Bruchési is entirely worthy of the high honor of the cardinalate, and we should hail its elevation with joy.

Pope Pius X as a "Cahenslyite"

BY ARTHUR PREUSS

The *Acta Apostolicæ Sedis* (Vol. IV, No. 15) publishes a very important *motu proprio* of our Holy Father "*De Catholicorum in Exteras Regiones Emigratione*," which must rejoice all "Cahenslyites" (*i. e.* those who approved and supported the efforts of the famous St. Raphael Society, under the leadership of its former Secretary and present President, Mr. Peter Paul Cahensly, than whom few

¹ "The logical candidate" for the red hat in this country, according to the practically unanimous opinion of the press as expressed at the time of the

elevation of Msgr. Farley and Msgr. O'Connell, was Archbishop Ireland of St. Paul.

public men have been more viciously maligned within the memory of the present generation of American Catholics).

The *motu proprio* begins by declaring that the Church has always directed her special solicitude to those who, being obliged to abandon their native country, betake themselves to foreign lands, where they are exposed to extraordinary spiritual dangers. It recalls what former popes and bishops have done for emigrants, and then insists on the urgency of making special provisions for such to-day, when so many thousands are constantly changing their domiciles.

His Holiness decrees that there be established in the S. Congregation of the Consistory a new office or section for the spiritual care of emigrants (*de spirituali emigrantium cura*), the special duty of which shall be to provide, by every possible means, for the eternal salvation of emigrants of the Latin rite. (The S. Congregation of the Propaganda is to continue to provide for those of the Oriental rites. How faithfully it has been doing its duty of late is evidenced by the appointment of Ruthenian bishops for the United States and Canada.) The Congregation of the Consistory is instructed to communicate with the existing organizations for the assistance of emigrants and to inform itself as to actual necessities, with a view to supplying them promptly and efficaciously.

The document concludes by expressing a desire that all loyal Catholics will co-operate with so salutary a work by their assistance and prayers.

The German Catholics have long since worked along the lines of the new *motu proprio* through the St. Raphael's Society, which has also had the support of a number of enlightened Italian Catholics, such as, *e. g.*, the Marquis de Volpe Landi. In this country, over a quarter of a century ago, the German Catholics, under the auspices of the Central Society and the (now defunct) Priesterverein, erected the "Leo-Haus für katholische Einwanderer" in New York City, which has assisted thousands of immigrants of all nationalities and done an immense amount of good.

Of late years the movement inaugurated by the German pioneers languished, chiefly in consequence of the foolish agitation raised against what was opprobriously styled "Cahenslyism." Now that Pius X has joined the "Cahenslyites" and made "Cahenslyism" obligatory as it were upon all, we hope all American Catholics regardless of nationality will co-operate with the Central-Verein and the Catholic Colonization Society towards making generous provision for the spiritual as well as temporary welfare of newly arriving immigrants.

Music at Requiem Masses and Funerals

BY JOSEPH OTTEN, DIRECTOR OF MUSIC, ST. PAUL'S CATHEDRAL,
PITTSBURGH, PA.

Under date of August 19th, a prominent priest of an eastern diocese wrote to the FORTNIGHTLY REVIEW as follows: "I attended Bishop Ludden's funeral, and, although he had requested a simple, strictly rubrical funeral, nevertheless the organist omitted the gradual and tract and sang only a few verses of the *Dies irae*. Instead of the offertory, a certain Charlton Dempsey, who sings frequently in Protestant churches, sang *Pro peccatis* from Rossini's *Stabat mater*. The *Communio* was likewise omitted."

The fact that this particular priest obeys and carries out the laws of the Church regarding music in his own parish and the further fact that the funeral in question was that of a bishop whose explicit ante-mortem directions were flagrantly ignored, explain the indignation of the Reverend Father. It was difficult for him to understand how such things could happen. The occurrence is scandalous and regrettable enough to provoke the indignation of every true Catholic.

But what are we to think of the fact that in nineteen out of every twenty churches throughout this country similar abuses are perpetrated almost every day in the year? We have but to look around to be convinced of the truth of this statement. With the exception of a church here and there, where the laws of the Church are respected, it is customary to sing one Kyrie, one Christe, one Kyrie, instead of three of each, omit the gradual, tract, and about three-fourths of the *Dies irae*, part of the offertory and the *Communio*. At funerals the same omissions take place, but after the absolution, instead of *In paradisum*, one or more songs are sung, the texts of which have nothing whatever to do with the liturgy, and the music to most of which is worthless from an artistic point of view. When we consider that every such mass, with every word and every note it contains fixed by supreme authority, is offered up for the release from purgatory of a particular soul or souls, whose name or names are always announced beforehand, and that every mass represents a sacrifice or offering on the part of relatives or friends, a proportion of which goes to the organist and singers in the form of stipend, it is indeed difficult to realize the un-Christian spirit, hardness of heart, nay, cruelty on the part of those who persistently frustrate, to the extent of their power, the intentions of the militant Church in behalf of the suffering Church.

It has been suggested that the tenth anniversary of the promulgation of the *Motu proprio* on Church music be commemorated by

holding a Gregorian Congress in this country. There are indications that such a congress would be welcomed by many workers in the cause as affording them an opportunity to rally around the reform banner of the Supreme Pontiff and of their bishops, gather strength and encouragement from one another, create sentiment in favor of what is desired by Pope and bishops, and arouse the lukewarm to action by essays, sermons and especially by adequate performances of liturgical music in every approved form.

Confession and Frequent Communion

BY THE REV. JAMES WALCHER

Allow me to say a few words anent Confession and frequent Communion. While every priest who knows his duty and wants to do it, is in favor of frequent and even daily Communion, still we must not forget that theory and practice are often hard to reconcile. It is theologically correct that a person may receive holy Communion as long as he is free from mortal sin, and that strictly speaking such a one need not go to Confession, but is it advisable to preach this and to urge people to receive holy Communion without previous Confession till they have separated themselves from their Lord and God by mortal sin? What about human respect and pride in regard to confession? If this point is urged too much, would not the very reception of the Sacrament of Penance amount to a public confession of mortal sin? As we all know, even a public sinner would shrink from that. The consequence might be that some from human respect would receive holy Communion even if morally certain that they are in the state of mortal sin.

I would suggest the following as a solution of the problem under discussion: Let the confessor decide in the confessional for each individual case how often the frequent communicant should submit his venial sins to the power of the keys for absolution, which is the ordinary way of having even venial sin forgiven.

Let all understand that venial sin is a sickness of the soul and easily leads to death, *i. e.* mortal sin, for "he that is faithful in that which is least, is faithful also in that which is greater: and he that is unjust in that which is little, is unjust also in that which is greater." (Luke 16: 10.) But confession should never be deferred more than a month. Let us not forget that the Sacrament of Penance does not only forgive sin, but increases sanctifying grace and especially gives the grace of perseverance. I think it would be wrong to try to make casuists of our people, and above all of our children.

In this way, I think, priests would not be overburdened with devotional confessions and the danger of unworthy Communion from human respect would be obviated or at least greatly lessened.

The Public School System a Disastrous Failure

BY ARTHUR PREUSS

The Public Educational Association, of New York City, has recently been reorganized for the purpose of making its work more effective. This work is: "to study the problems of public education, investigate the condition of the common and corporate schools, stimulate public interest in the schools, and to propose from time to time such changes in their organization, management, or educational method as may seem necessary or desirable." (*The Outlook*, Vol. 102, No. 1).

The Association proposes to extend its work to other cities, to employ a competent staff of experts, and to provide a simple and direct channel by which the Department of Education may utilize the suggestions and data furnished.¹

Its operations will bear watching on the part of those who, unlike the members of this Association, do *not* regard the public school as "the corner stone of American education," and who refuse to believe that it is even half as perfect as its enthusiastic adherents make it out to be.

Among these adherents may be reckoned the great majority of non-Catholic Americans. There are some among them, it is true, who know that the public school is "an utter failure"; that it is by no means accomplishing its objects; that, even aside from the religious aspect, viewing it from a purely secular point of view, it is sadly in need of reconstruction and reform.

Those who have been reading the *Ladies' Home Journal* of late (July, August, and September numbers) know how severely the public school system is being criticized by some of its own friends, and how loud is the cry for a reform. Thus Ella Frances Lynch, herself a public-school teacher of long and varied experience, bluntly declares, (and she gives arguments to prove it²) that "the American public school system, as at present conducted, is an absolute and total failure, for these reasons: It is stupid in method; it is impractical in plan; it is absolutely ineffective in results." She adds:

¹ Those interested in the work of the Public Educational Association can obtain further information from the executive secretary, Mr. A. W. Dunn,

281 4th Ave., New York City.

² See *Ladies' Home Journal* for August.

"The American parent must fully awaken to the truth that in the American public school he has not something to glorify or be proud of, but a system that is to-day a shame to America, a system that is antiquated, absolutely out of touch with the times, and, therefore, stupid and wholly ineffective. . . . it is the most momentous and dangerous failure in our American life to-day."

This is the judgment, mind you, not of an enemy but of a friend, —not of one friend, but of hundreds, perhaps thousands of friends of the system.

Is the reorganization of the New York Educational Association designed to counteract this agitation for betterment? Or, on the contrary, is it meant to further the movement for reform?

We do not know. Nor do we know what the outcome of the vigorous fight inaugurated by the *Ladies' Home Journal* will be. But we *do* know that, even if all just demands of the critics were complied with, if the American public school system, as at present constituted, would be improved to a point where those who now denounce it would declare it to be wellnigh perfect,—it would still, from the standpoint of every believing and consistent Christian, lack an essential, nay the most indispensable requisite of all true education,—the religious element, and would therefore still be a huge, an unmitigated, a dangerous, nay disastrous failure.

The Clergy and Social Study

[ADAPTED FROM A PAPER BY THE REV. CHARLES PLATER, S. J.
IN *The Month*, No. 566.]

The priest's professional studies give him a peculiar advantage in the tackling of social problems. They provide him not only with the requisite theological basis, but with social principles of a more or less general nature which may be compared to a ground plan. It might be thought that the experience gained under the exceptionally favorable conditions of mission work would suffice to complete the edifice of social knowledge. But recent history shows that it is not so. The clergy of many lands found that the combination of seminary learning with traditional mission practice did not avail to deflect the social currents. Congregations dwindled and secularism grew rampant. So the clergy have turned their attention to the social roots of the growing religious evil, and have taken to serious and concerted social study. The result has been no loss of dignity, no lowering of supernatural standards, but rather an added prestige and the discovery of fresh opportunities of winning back the people to God.

These fresh opportunities are of many kinds. In many cases we see priests enabled by their social study to reclaim their people from a demoralizing destitution by suggesting wise methods of self-help or by directing attention to public channels of aid which had been overlooked by the Catholics though used to advantage by others. Elsewhere we find the clergy showing the more prosperous members of their congregations how to ease social pressure without pauperizing others by indiscriminate almsgiving. Here again we find them working together to construct sound schemes of social reform which win the approval even of those who have little sympathy with Catholic dogma. We see them moulding public opinion by the publication of literature which embodies scientific study together with the fruits of practical experience. We see them retaining the ardent spirits who, goaded by legalized injustice, are tempted to bolt to the socialist ranks;—men who would not be retained by vague tirades against Socialism, but who will rally to the standard of Catholic social reform. These priests are gathering about them the flower of the Catholic intellect, the marrow of the Catholic strength. You may see it at a congress of the *Action Populaire*, or at a gathering of the *Volksverein*. They are “directing the aspirations of economic democracy.” You may see a Belgian abbé organizing the agriculture of his country, or a German priest curbing the power of the money-lender.

Opportunities abound. Much use may be made of existing machinery, such as men’s clubs, associations, institutes, and the like, which will lose none of their attractiveness or efficiency by being employed as instruments of social education. Indeed, the lecture or paper or debate on social subjects may prove more effective than the billiard-board or the whist-table in securing the permanent interests of the members. It has not been by an appeal to the instinct for amusement that the Socialist body has gained its present strength.

“The Catholic Opportunity in Peru”

BY A CATHOLIC MISSIONARY

The *Outlook* (Vol. 102, No. 1) points out that the Catholic Church has a great opportunity just now in Peru to exercise its benign influence for the betterment of the cruel, inhuman conditions under which the native Indians are forced to gather rubber from the wild trees scattered through the Putumayo district.

Sir Roger Casement, who made the official investigation for the British government, has already pointed out that the Catholic Church is the logical agency to undertake this important work. We quote from his report:

Neither the individual Peruvian nor his government will recognize Protestant intervention as a legitimate religious act. It would be represented by those on the spot as a meddlesome act of foreign interference in their private concerns, which they would not tolerate.... A Protestant organization on the Putumayo would be the cause of much resentment, bad feeling, and a quite definitely organized opposition that would inevitably defeat the object it had in view, namely, the protection and the betterment of the Indians.... I feel that this is a case where it is imperative on humane men and women to do something to help the Indians, and I see no means of bringing help to them that can at all compare with those offered by a Roman Catholic mission.... The work, as it is, will be one of extreme difficulty for the one Church that can operate with least question or opposition.... That the Church of Rome... is in the best position to accomplish this work I am profoundly convinced, and, were I ten times a Protestant, I should never hesitate to help its missionaries to the extent of my ability to set up a rule of charity, compassion, and kindness—a task they are eminently qualified to fulfill—among the unhappy tribes of this region. To help these poor people is a matter of urgency. It is not a matter that can be put off or discussed to-morrow.... It is a thing that must be done, or at any rate attempted, to-day.

The Holy Father's recent encyclical letter to the bishops of South America¹ is proof sufficient that the central authority of the Church is aware of the exigencies of the situation and the paramount duty of the missionaries and bishops.

But there are two serious difficulties in the way. The one is indicated by the *Outlook* itself when it says: "However much the Church in Peru may wish to engage in reform, it is too poor to do so." The other is the indifference of the Peruvian government.

If the *Outlook*, and the British government, and humanitarian Protestants generally, have the welfare of these poor Indians truly at heart, let them (1) use their powerful influence towards forcing the ruling powers of Peru to lend their co-operation to the Catholic missionaries, and (2) let them aid these missionaries directly by giving them the wherewithal to extend and solidify their activities.

Permit me to suggest that the *Outlook*, together with other Protestant journals interested in the abolition of slavery in Peru, join with the Catholic press of this and other countries in taking up a collection in aid of the mission work in the Putumayo country. We, as Catholics, are reminded by Pius X that we have still another duty in this matter: "*Sciant duplici praesertim ratione se huic rei debere prodesse: collatione stipis et suffragio precum.*"

¹ "Lacrimabili statu." *Acta Apostolicae Sedis*, Vol. IV, No. 15, 16 Aug. 1912.

A Congress of Catholic Ethnologists

BY THE REV. ALBERT MUNTSCH, S. J., OF ST. LOUIS UNIVERSITY

In the *Études* for August 5th, 1912, the Rev. Frédéric Bouvier, S. J., of Hastings, England, reviews at great length two recent and important contributions of Catholic scholars to the study of comparative religion. The first is a volume on Chinese folklore and superstitions, entitled *Recherches sur les Superstitions en Chine*, by a veteran missionary, the Rev. Henri Doré, S. J. The second is a work on Taoism, the ancient religion of China, by the well-known Sinologist, Dr. L. Wieger, S. J. It will be published in several instalments.

The almost simultaneous publication of these two notable works leads Fr. Bouvier to express the hope that they will give a renewed impetus to the study of comparative religion on the part of Catholic missionaries. He himself states that "the work of P. Doré and that of P. Wieger would interest us much less if they were or were to remain happy accidents or exceptions in the history of missionary endeavor. Fortunately, as we have said, this is not the case. The attention given to the beliefs and religious institutions of foreign peoples is traditional among missionaries. Special circumstances have made it more active during recent years. We are on the eve of a still more important development of this scientific, and we dare say, apostolic service, which we have a right to expect from these privileged witnesses."

Even scholars by no means partial to the Church have admitted the great services of our missionaries to ethnology. Jean Réville, of the Collège de France, *e. g.*, freely acknowledges the value of the work of the great missionaries of the sixteenth and seventeenth centuries. He does not hesitate to say that the data collected by them, are, without doubt, "our best sources for the history of the religions of Mexico, of Central America, and also of different Asiatic peoples.

It was in order to favor the impetus recently given to these studies among missionaries that the idea of a Congress of Catholic Ethnologists—a *Semaine d'ethnologie religieuse*—has been proposed. In the words of P. Bouvier, "its principal originality, if not its principal point, will be to meet the wants of future missionaries, and to offer them a technical initiation into the methods which they need to crown their researches with success."

The Congress will meet this year for the first time at Louvain, under the patronage of His Eminence, Cardinal Mercier.¹ Scholars

¹ It has met and adjourned, since this article was put into type, and we hope Fr. Muntsch will acquaint our readers with its doings, as soon as complete reports are available.—EDITOR.

of various nations, known for their scientific publications, will give a series of lectures in French. These lectures will deal with the methods, principles, and the ethnologic and religious notions most useful for the technical study of non-Christian religions.

Certain difficulties which may be urged against "ces cours de vacances" have been answered in the circular outlining the purpose of this *Semaine d'ethnologie religieuse*. It might be said that the means for arriving at the end proposed are insufficient or superfluous. Insufficient, because the treatment of questions will perforce be hasty and superficial; superfluous, because at several Catholic universities instruction of this kind is provided with much success.

In answer to the first objection that it will be hard to undertake in the space of one week or possibly ten days "un travail de formation scientifique assez complexe," the promoters of the Congress say they have taken the following precautions: "The courses will be of such a nature and follow such rigidly scientific lines, that they will presuppose a wide and solid general knowledge on the part of the hearers . . . And then remember who are to be the auditors: not amateurs, but future missionaries, future professors and scholars. Moreover, the programme is so arranged that every time the essentials of this formation will be given, at least succinctly, and that on the other hand, the foundation, laid the first year, may be completed and extended in the following vacations, if the candidate cares to return and submits to the guidance of the directors for three or four years in succession."

Nor will courses of this kind trespass on ground already pre-empted and duplicate the work already performed in existing institutions. Nowhere, moreover, will anyone have the privilege of listening to Catholic scholars of different nations, each one being an authority in his specialty, giving courses on such a variety of subjects, yet forming an organic whole.

The idea of this Congress has been favorably received by Catholic savants in different countries. The names of several of the "fondateurs" and of members of the "comité international" have been repeatedly mentioned in the FORTNIGHTLY REVIEW. The Secretary General is Rev. P. W. Schmitt, S. V. D., editor of the *Anthropos*; the Treasurer is M. le Chevalier de Wyels, editor of the *Bulletin de l'Oeuvre des Missions au Congo*. Members of the committee are: Msgr. A. Le Roy, Bishop of Alinda, Msgr. P. Ladeuze, Professor of Ethnology at Brussels, etc. Names like these give sufficient guarantee that the sessions of this Congress will be scientific in character and fruitful in result. The circular of invitation concludes by saying: "We

can cite the rectors of our principal Catholic universities, a great number of missionaries, of specialists and professors, authors of the principal Catholic manuals on the history of religions, the editors of important Catholic reviews, ecclesiastics of high position, etc. Not one of them believes that there is no room for the 'Semaine d'ethnologie religieuse' besides existing institutions, which they themselves have founded and are conducting so successfully."

Industrial Efficiency and the Socialist State

BY THE REV. JOHN H. MEYER, S. J., NEW ORLEANS, LA.

The primary condition, a *sine qua non* of industrial efficiency, is that there must be a thoroughly efficient direction and management.

The second condition, no less requisite, is that the selection of the immediate producers or laborers who work up given materials into a preparatory state, or into finished commodities, shall be left to the agencies above mentioned. The reason is clear; efficient work can be done only by experienced men, who are assigned to work for which they have been trained. They must be known to their managers, foremen, etc., in order to be placed according to their ability and economic usefulness.

The officers, both immediate and mediate, who direct industrial activity, constitute the great general staff of our modern industrial army, and their permanence alone can avert a breakdown which would be most deplorable in its consequences. Therefore we say that this staff will have to be taken over by the new Socialist society and will constitute a new and numerous group of State functionaries.

By equal necessity State boards will come into existence, with the function of exercising supervision over the industrial army and its chiefs.

We shall have then in the Socialistic State at once a permanent and very numerous body of officials, over and above the ordinary ones, possessed of practical authority and an influence incomparably greater than in any present or past commonwealth.

Another and most important consideration is this: However all the usually required officers for the governing of the State may be chosen, those we have mentioned above as directing and maintaining production and distribution, are by the peremptory needs of the case withdrawn from subjection to the voters.

This powerful and independent class could be replaced only slowly and gradually, and under the direction of competent men, else industrial efficiency would suffer and the public be greatly incommoded. Now

we ask, where are those competent men to be found, who can be trusted gradually to replace the present industrial officers, without jeopardizing the efficiency of production. They must, of course, understand the theory and practice of industry and therefore will have to be picked from the very men to be replaced.

We see then that the privileged class, of which we have spoken, will be self-propagating, and that another course of action would throw all this necessary service entirely out of gear.

We also see how even in the Socialist State organization would be very much the same as now. The most that can be said is that class distinctions will be theoretically if not practically permanent, for men of brains who now hold control of the national resources and factories are just as likely to dominate in the Collectivist State, as they do in our present order.

Again the condition of workers in the Socialistic State will be approximately the same as now; *i. e.*, they will continue to be manual producers or distributors, and none but such as show ability to do higher directive work can hope to rise above their initial condition.

Wherein, then, will the promised social paradise of the future consist? It will consist in this, (1) that men must work as they have always done; (2) that their compensation will be dealt out to them by a numerous bureaucracy, which, naturally providing first for themselves, will have much less left over for distribution among the toilers, than under the present industrially economical management; (3) Workers and toilers of every description will lose their present freedom in the choice of occupation and place; they must submit to go and labor where the Socialist functionaries shall order them; (4) Laborers will find that instead of having fewer masters, they have acquired many more than ever before; (5) They will have no choice as to the quantity, and especially the quality, of their daily sustenance, nor as to their dwellings or shelter; all this will be handed out to, or determined for them by the officials of the State.

Now, can these functionaries be expected to act generally according to dictates of justice and fairness? Will they give a square deal to all? Will they carefully ascertain the value of each man's work, and reward him accordingly, or will they not rather proceed according to motives of ambition, likes, dislikes, etc.?

One thing is pretty certain: men in office, even when they belong to the much lauded new order heralded by Socialist enthusiasts, retain their human nature as it was before; their character, their leading inclinations, habits and passions remain, and with them the desire to gratify them.

If we duly weigh all this, the following conclusion will force itself upon us: Socialism admittedly gains favor with men because of unbearable economic conditions among workers in general; it teaches them that while they are the only, or the principal producers of wealth, they allow themselves to be defrauded of nearly the whole value of their work. Now, it is granted by all fair-minded men, and by all who are intelligent enough to see the need of remedying what is really wrong, that a betterment of social conditions is both demanded and feasible.

Those real friends of labor acknowledge that many just grievances exist; they also admit the duty of working for their removal, *e. g.*, that a mere equitable system of wages be devised, based upon the value of the work done by each man. Amicable and conciliatory negotiations between capital and labor, which have already done much good, will not find it difficult to determine that value, and also to bring about amelioration of those evils which actually exist, but which the Socialist State is utterly incapable of curing.

Eugenics a Heresy

BY C. E. D'ARNOUX

The objective of the new "fad" of eugenics is the improvement of the human race. It aims to improve sight, hearing, taste, smell, touch, judgment, memory, productive imagination, stature, lengthen life, free men from certain diseases and their dregs, etc.

So far we have not heard one word from the exponents of this "science" about morality, except that they advocate the elimination of the habitual criminal.

To be brief: Eugenics intends substituting natural methods for the revealed, and in this sense the new science is superfluous and combats religion, which already covers the ground.

We all know that mankind is susceptible of improvement,—physical, mental, and moral. Revelation contains all the needed elements towards moral improvement up to the most exalted perfection. Indirectly it also works for physical and mental perfection, in that it eliminates emasculating diseases and intemperance, and regulates indulgence in pleasures that tend to dwarf the individual and the nation,—to an extent that it even advises celibacy as the more perfect alternative, where that course *will* be understood.

He who faithfully practices the Catholic religion needs no "science" to improve himself or his progeny, as he already is physically, mentally, and morally on the way to perfection.

Besides this consideration let me call attention to the impracticability of the new "science."

According to the tenets of eugenics only the physically perfect should be allowed to mate,—sickly people have no right to marry. Only the mentally well equipped shall have progeny; the common people have no business to marry. The criminal classes must be prevented from entering wedlock and producing offspring.

Out of the four hundred million of civilized people at most probably a few hundred thousand would be allowed to marry.

If there is a method more effective than this, of driving humanity into open vice, I am curious to have it shown.

Besides, youth will marry after its fancy. We have so far failed to prevent marriages of consumptives, marriages out of caste, mixed marriages, etc., simply because nature brooks no outward law in its restraint. Only conscience can be the vehicle of such restraint; and conscience follows in the wake of religion, not "science."

As for the "impressionability" of the mother-to-be, there is a kernel of truth underlying the assumption, as we all know. It is generally admitted that cripples and monsters should be kept off the public highways and that, where it is possible, expectant mothers should be surrounded with beautiful and ennobling things. From the view-point of religion, however, there is a far more potent agent, which will leave a lasting impress on the race: I refer to virtuous thoughts, spiritual communion with God, meditation on the great truths of the supernatural order—the most uplifting agencies that can be presented.

All natural methods limp, for nature is but the alpha of truth. Thus if, in following eugenics, the mother bends her mind on virile qualities, and the child should happen to be a girl, the upshot will be a mannish girl; and if she dwells on thoughts of a gentler kind, and the offspring should happen to be a boy, the result will be a "sissy boy." And should there be an attempt made at both, a non-descript being would probably result.

To conclude,—for improving mankind in its various aspects we recognize no means that excludes religion; and we hold that religion in its manifold application is fully competent to elevate man until he is in the fullest sense "the image and likeness of God."

Eugenics as now offered is heterodox, a heresy.

The Age for Confirmation

The doctrinal part of the Brief of His Holiness, Leo XIII, to Msgr. Robert, Archbishop of Marseilles, concerning the age for Confirmation is as follows: (cf. *L'Action Eucharistique*, T. 2. No. 1). It bears the date of June 22nd, 1897; but judging from the practice in most places of administering Confirmation at a late age, it seems that this letter is little known.

"In order to abrogate a custom, which was established about a century ago, you have decided in your diocese that the children, before they take part in the divine banquet of the Holy Eucharist, should receive in the Sacrament of Confirmation the vivifying unction of the holy chrism. Since you have manifested the desire to know if We would approve of such a measure, it has pleased Us in a matter of such great importance to write you personally and to declare to you what We think about this matter.

Be it then known to you that We give the highest praises to your undertaking. For the practice which has become a custom with you and elsewhere, was not in accord with the old and constant discipline of the Church, nor for the good of the faithful. There are in the souls of the children the germs of evil passions. If they are not eradicated at an early age, they will slowly become strong, seduce the inexperienced hearts and draw them to their ruin. The faithful need, from their most tender age, to be invested with virtue from above, which the Sacrament of Confirmation is destined to produce. As the Angelic Doctor justly remarks, in this Sacrament the Holy Ghost Himself in order to strengthen us for the combats of the soul He communicates to the spiritual man his perfect development. Thus, when confirmed at an early age, the children become more docile to accept the commandments, they can prepare themselves better to receive later on the Sacrament of the Eucharist; and when they do receive it, they will derive from it more abundant fruit.

Therefore We ardently desire that what you have wisely ordained may be observed faithfully and perpetually."

Rumor has it that our present Holy Father is about to make this suggestion mandatory for the whole world. If he does, it will mean the confirmation, in this country, of children at the age of six or seven years. This is in conformity with the Roman Catechism, which says (P. II, Ch. III, Question 17), that the most proper age for confirmation is seven years.

FLOTSAM AND JETSAM

An Unverified Miracle Story

Says the Louisville *Record* (Vol. 34, No. 29):

The *Irish Catholic*, of Dublin, was obliged to print three successive editions of its number containing an account of the marvellous manifestation of the Real Presence in the Blessed Sacrament at Manzaneda, Spain. A fortnight later, this same paper, the *Record*, reprinted, and was the first American Catholic weekly to reprint, the *Irish Catholic's* account of it. The *Record* also had a demand for its issue containing the account.

The wonderful story of the apparition of the Divine Infant in the Sacred Host during a mission sermon was reproduced by several other American Catholic papers. No doubt it proved edifying to some readers. Most others are probably still asking (and the question is one of some importance, we ween): Was the story true? We have absolutely no guarantee for its truth, and it seems to us that accounts of such astounding miracles should not be circulated by the Catholic press unless they can be, and have been, carefully verified.

The Anglican Clergy and the Breviary

The advertisement columns of a religious paper sometimes reveal more than the editorial page. Take for instance the following advertisement of Burns & Oates, London publishers, which is taken from a current number of the *English Church Times* (Anglican).

The First Reformed Breviary containing the new psalter and in complete conformity with the decrees of July, 1911, and January, 1912. The 16mo. Edition. 4 vols. 5 $\frac{7}{8}$ x 3 $\frac{5}{8}$ in. India paper. Now ready. This pocket edition of the Reformed Breviary

is printed in bold and legible type. Its small compass, its thinness, and its extreme lightness make it the most handy Breviary extant. The 12mo. Edition. 4 vols. 7 x 4 $\frac{1}{4}$ in. India paper. In September. This handsome edition of the Reformed Breviary is designed for those who prefer a very large and particularly homely type, and therefore rather bigger and thicker volumes, to the handy 16mo. edition.

This advertisement cost a good round sum and Burns & Oates would not be placing it in an Anglican Church paper unless there was profit in it for themselves. What other conclusion can we draw than that a considerable number of Anglican clergy are possessing themselves of Latin breviaries, and why should they be purchasing breviaries unless Rome, the Mother and Mistress of All Churches, has a powerful attraction? This in itself is a straw on the surface to indicate the homeward trend of the Anglican High Church current.—*The Lamp*, Vol. X, No. 9.

The Modification of the Eucharistic Fast

The Rev. L. F. Schlathoelter, of Troy, Mo., writes to us:

Miss Sarah C. Burnett in her communication to the FORTNIGHTLY REVIEW, No. 17, shows a laudable zeal in advocating a moderation of the Eucharistic fast. Her contention is that if I had shown to the Holy Father the practical impossibility of observing this fast for my people, my petition would have been granted. Now it depends on what one thinks to be impossible. I laid before His Holiness the condition of three different classes of people, *viz.*, those who live eight miles from

church and communicate every Sunday and holyday; those who live over a mile from church and receive frequently during the week, and those children who live a half mile from church and go daily, making two trips, first to church, then home for breakfast, then back to school. Now, I could not say about all these people that it is practically impossible for them to communicate as often as they do when fasting, be-

cause their very action shows that it is possible. All, I could say was that it is very inconvenient for them.

Miss Burnett's last remark is very much to the point. If we prayed in earnest, we should receive. If, besides, the episcopate could be interested sufficiently in the matter to lay their wishes before His Holiness, then surely something would be done.

ET CETERA

Organist, thoroughly competent, with best of references, is looking for a good position in some larger city. Address J. B., care of the FORTNIGHTLY REVIEW, Bridgeton, Mo.

*

If some of our Catholic weeklies would make better use of the *Catholic Encyclopedia*, they would be able to give ampler and more reliable information to their inquiring readers. Why tell people that there is a well established tradition that the so-called Apostles' Creed was composed by the Apostles on Pentecost day, under the direct inspiration of the Holy Ghost, (see the *Erie Catholic Chronicle*, Vol. 4, No. 42), when a glance into Father Thurston's article in the *Catholic Encyclopedia* will show that "it is highly probable that the Creed was originally nothing else than a profession of faith in the Father, Son, and Holy Ghost of the baptismal formula."

*

A Southern pastor writes to us: "I most cheerfully renew my subscription to your pithy REVIEW.

Despite the fact that it has dropped the name Catholic, I prefer it to any so-called Catholic publication. May you stand firm in your noble fight of forming a sound Catholic opinion. It is an ungrateful task, but let nothing discourage you. Your spirit will go over to your readers, and your readers will bring it into their sphere of influence, and thus the movement you started is bound to grow."

Such letters show that our work is not done entirely in vain, and encourage us to keep it up until the pen drops from our weary hand.

As regards the omission of the word "Catholic" from our title, we may as well take this opportunity to say that it was done to save certain super-sensitive prelates a lot of useless worry and ourselves unnecessary letter-writing. The REVIEW will continue to serve the Catholic cause as a free-lance, and no one is responsible for its utterances except Arthur Preuss.

*

We have read a great deal that was apt to elicit our sympathy for Miss Helen Keller. The New York papers now inform us that she is a strong Socialist. With all her natural wit, the poor deaf, dumb, and blind girl has not been able fully to overcome her disadvantages. In religion she is a Swedenborgian.

*

The Louisville *Record* (Vol. 34, No. 37) says that the new Bishop of Syracuse, Msgr. Grimes, will act as rector of his cathedral.

The cathedral church, according to the canons, is the seat of the bishop's jurisdiction, and its administration belongs to him and the chapter (where one exists) *cumulative*. Our cathedral rectors, so called, are but vicars. But practically all our American bishops employ such vicars. Bishop Grimes will be a rare exception.

*

The *Catholic News* (Vol. XXVI, No. 48) says on its editorial page:

At two successive supreme conventions the Knights of Columbus have had reports on higher Catholic education by a committee appointed for the purpose of taking up the subject. These reports have been in essence a résumé of the development and curricula of the academies, high schools, and universities and colleges under Catholic control. Since no particular action was taken except to receive the reports, it is difficult to see what good has been accomplished by spreading over two years information that could have been printed in one issue of the official paper of the society.

We hope our New York contemporary does not doubt the zeal of the K. of C. in regard to Catholic education. Have they not donated —steens thousand good hard dollars to the Catholic University?!

One of the tricks of employers to escape their liability under employers' liability acts is to require their employees to sign an agreement releasing them from all obligations. Colorado now has a law that prevents this, providing a penalty of \$500 fine, or six months' imprisonment, or both, and making the officers, directors and stockholders personally liable.

*

From documents recently published it appears that Ferdinand Brunetière, the famous academicien and litterateur, *did die* a Catholic. (See *La Vérité*, Quebec, Vol. 32, No. 8.)

*

Owing to the large amount of water-power in Switzerland, electricity can be applied to good advantage and at a low cost, for heating buildings, and, according to the *Scientific American*, is also being used in a number of instances for the heating of churches.

*

When a bishop expresses doubt and suspicion as to the propriety of Catholic secret societies, and in particular as to the character of a certain prominent secret society of Catholics, that society, or a number of its branches, hasten to make a liberal donation of money for some educational or charitable purpose. The gift is handed over, usually in instalments, with great ostentation and blare of trumpets, the Catholic press chants paeans in praise of the society and its "truly Catholic spirit," etc., His Lordship is highly pleased, and the society forthwith becomes "the leading Catholic society of the diocese" and a model for all others.

*

The vast tract of land forming the delta of the Euphrates and Tigris, described by Sir William Willcocks and others as "The Garden of Eden," is to be reclaimed. This at least is the scheme which the famous Anglo-Egyptian has submitted to the Turkish government, and which he explained recently at a meeting of the Royal Geographical Society.

*

"The highest art in dress is," says a woman writer in the *Outlook*, "to be so clothed that those with whom we come in contact shall be unconscious of what we wear." Yet probably the majority of women to-day sympathize with the lady whom Emerson quotes: "The sense of being perfectly well dressed gives a feeling of inward tranquillity which religion is powerless to bestow." Unfortunately, many women feel thus self-satisfied when clothed in

the extreme of fashion and elegance, which is often far from good taste.

*

The home where there is most money, most ease and luxury, is not the home which sends out men and women best fitted to meet life's problems. There is lack of discipline and strength, which are gained by overcoming difficulties. A nature lover, watching the efforts of a butterfly to free itself from the cocoon, saw a period of struggle followed by one of rest, and these were many times repeated. At last the beautiful moth was almost free, only a few fibers remaining, which the impatient watcher cut with his scissors. The butterfly soared upwards in the sunshine for a time, fluttering more and more feebly, till at last it fell helpless to the ground, unable to rise again. That final struggle was just what was needed to develop the power of sustained flight.

LITERARY NOTES

—*His Grey Eminence. The True "Friar Joseph" of Bulwer-Lytton's "Richelieu,"* is the title of "a historical study of the Capuchin Père Joseph François Le Clerc du Tremblay," who was "the colleague rather than the confidant of the great Cardinal, whom he was instrumental in leading to the high and commanding position he occupied; his successor-designate, who, had he lived, would have become Prime Minister of France and a member of the Sacred College." The volume (iii & 112 pp. 8vo.) is by R. F. O'Connor and published

by the Dolphin Press, Philadelphia (1912. Price \$1). The author enthusiastically depicts Père Joseph as a good deal of a saint. We suppose he is right, but one would like to see his authority for some statements he makes. Presumably it was his purpose to write an entertaining essay rather than a strictly historic disquisition, and in that hypothesis he has fully attained his object.—C. D. U.

—The *Ave Maria* (Vol. 75, No. 11) devotes the following notice to a brochure that, aside from personalities, for the sake of the highly important question in-

volved, deserves wide circulation:

"The Rev. Erich Wasmann, S.J., has written an answer to the Rev. Simon FitzSimons' attack of the former's views on Evolution. The reply first appeared in the CATHOLIC FORTNIGHTLY REVIEW, from which it is now reprinted in pamphlet form. In the preface Father Wasmann says: 'It is with much reluctance that I am undertaking a rejoinder to the Rev. Father Simon FitzSimons' pamphlet, *Revised Darwinism*. I feel that I am thereby sacrificing time and labor which might well be more profitably spent in combating the opponents of Christianity.' And in the conclusion of his pamphlet he writes: 'I do not like to fight against those whom I love and esteem as my comrades in the army of Christ.' In the forty-five pages between these two sentences Father Wasmann puts his opponent, to utter and ignominious rout." (B. Herder, St. Louis, Mo., 15 cts.)

—The *Catholic Opinion* (Lewiston, Me., Vol. 8, No. 4) says: "We fear very much that the eminent Dr. James J. Walsh in historical investigations flies too rashly to conclusions. History in the last analysis is fidelity to truth and fidelity, too, in the smallest detail." Dr. Walsh's books are not history but apologetics; they would be much more effective if the author had the temper and training of a true historian.—A. P.

—The *Catholic Columbian* (Vol. 37, No. 37) says editorially: "The first volume of the English translation of the *Summa Theologica* of St. Thomas Aquinas, has appeared from the press of R. & T. Washbourne, of London. Its publication is a literary and religious

event to be marked with a red-letter. The American admirers of the Angelic Doctor will be glad to hear the news." This piece of "news" is true, but rather stale. The first volume of the new translation of the *Summa Theologica* by the Fathers of the English Dominican Province appeared over a year ago. We duly noticed it in this REVIEW, Vol. XVIII, No. 20, p. 604 sq. Probably it was the appearance of volume II of the work that occasioned the *Columbian's* mistaken remark. This volume has not yet been distributed in the United States, so far as we know. The American agents for the sale of the work are Messrs. Benziger Brothers.—A. P.

Herder's Book List

[This list is furnished monthly by B. Herder, 17 South Broadway, St. Louis, Mo., who keeps the books in stock and to whom all orders should be sent. Postage extra on "net" books.]

A Book of the Love of Mary. Compiled and Edited by F. Groves. net 0.75.

Educating to Purity. Thoughts on Sexual Teaching and Education proposed to Clergymen, Parents and other Educators by M. Gatterer, S.J. Translated and supplemented with an Extensive Appendix by Rev. C. Van der Donckt. net \$1.25.

Retreats for the People. A Sketch of a Great Revival by Charles Plater, S.J. net \$1.50.

The Fool of God. A Historical Novel by Andrew Klarmann. net \$1.50.

Verses on Various Occasions. By John Henry Cardinal Newman. Pocket Edition. net 0.75.

Abbot Wallingford. An Enquiry into the Charges made against him and his Monks. By Abbot Gasquet. net 0.60.

Practical Manual for the Superiors of Religious Houses by C. Frigerio. Translated by F. Loughnan. net 0.40.

Reasonable Service, or Why I Believe. By D. Lanslots, O.S.B. net \$1.

Theodicy. Essays on Divine Providence by A. Rosmini Serbati. 3 vols. net \$7.

The Science of Logic. By P. Coffey. 2 vols. net \$5.

The New Psalter and Its Use. By

Rev. E. Burton and Rev. E. Myers.
net \$1.20.

The House and Table of God. By
W. Roche, S. J. net \$1.

*Roman Catholicism. An Explanation
of Catholic Belief taken from Of-
ficial Sources.* net 0.20.

*The Life of Blessed Gabriel for
Boys and Girls.* By Rev. H. Sutton.
net 0.10.

The Golden Prayer Book. By a
Member of the Ursuline Community.
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*Quem Vidistis Pastores? A Hymn
of the Nativity sung by The Shep-
herds.* By Richard Crashaw. net 0.25.

*A Practical Guide to The Divine Of-
fice.* By Rev. Andrew B. Meehan, D.D.
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His Grey Eminence. By R. F.
O'Connor. net \$1.

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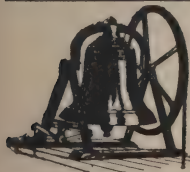
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Lury, Aug., *Études Hist. et Jurid. sur les Origines du Droit Public* d'après le Card. Satolli. Paris 1902. 50 cts.

Isoard, Mgr., *Le Système du Moins Possible.* 3e éd. Paris 1895. 50 cts.

TOPICS OF THE DAY

THE MASONIC PERIL

At the triennial convention of the 33rd degree body of Ancient and Accepted Scottish Rite Masonry, held in Boston, September 30th sqq., according to an Associated Press telegram of October 1st (we quote from the St. Louis *Post-Dispatch*), the sovereign grand commander reported that from July 1, 1911, to July 1, 1912, 13,179 were initiated to the fourteenth degree, of whom 12,106 attained the thirty-second degree, and that the initiates last year were 6283 in the lodge, 5697 in the council, 5694 in the chapter and 5779 in the consistory.

It is to be noted that this report covers the Northern jurisdiction only, and that the A. & A. Scottish Rite is but one of several large Masonic organizations that are constantly increasing their membership in this country.

Since the publication of our *Study in American Freemasonry* the danger of the Masonic propaganda in America is being more and more appreciated in Catholic circles, though there still remain not a few optimists who assert that the Masonic peril is not as great as it seems, because most Masons in this country are of the ignorant and harmless "knife and fork" variety and would never participate in anti-Catholic machinations.

The fact that the "Guardians of Liberty" is recruiting its membership largely from among the Masons and that the *Menace* and similar publications are supported by many brethren of the Craft, should set these optimists to thinking.

We have observed and studied American Freemasonry for a number of years, and are more firmly than ever persuaded that the Catholic Church in the United States is facing an era of fierce persecution and that the coming "Kulturkampf" is being planned and will be engineered by the same occult power which has so relentlessly persecuted and so grievously wounded the Spouse of Christ in France and Portugal.

Qui vivra verra!

A SCHOOL FOR THE STUDY OF THE SOCIAL QUESTION

The German Catholic Central Verein, at its recent annual convention held in Toledo, O., among other timely and useful things resolved to erect a school for social studies. Over twenty thousand

dollars are already available for the purpose. It is estimated that something like \$125,000 will be required to erect the necessary buildings and to provide an adequate endowment. The new school is to be centrally located, probably at or near Chicago, and will no doubt prove a factor of great and incalculable importance in the beginning campaign of social education.

THE NEW DECREE ON MIXED MARRIAGES

The Rev. Michael Martin, S. J., professor of moral theology in St. Louis University, contributes to the October *Ecclesiastical Review* (pp. 477 to 488) an article on "The New Decree on Mixed Marriages," in which he defends the position taken by the Catholic press generally against the *Western Watchman*, viz.: that the decree of the Congregation of the Holy Office, of June 21st, 1912, (*De Parochi Adsistentia Matrimonii Mixtis* etc.) makes no change in the marriage law of the Church, so far as the United States is concerned.

Father Martin's conclusions, briefly, are as follows:

"(1) It is quite certain that a pastor could not render passive assistance at a marriage in which the *cautiones* are refused, without consulting his Ordinary. (2) It is beyond doubt that the bishops of the United States have never asked for their dioceses any such concession as the one made to the bishops of Hungary; it is equally beyond doubt that the Holy See has never made this concession to the United States; nor has the situation in the United States ever been such as moved Gregory XVI to grant to the bishops of Hungary a toleration for passive assistance of the pastor without the required *cautiones*. (3) There is nothing in the new decree of the Holy Office which affords any grounds for the notion circulated in secular papers, viz., that by that decree the *cautiones* previously required for marriages between Catholics and non-Catholics were set aside."

THE FIGHT AGAINST INDUSTRIAL DISEASES

Within the past year eight States have enacted a bill prepared by the Association for Labor Legislation, requiring the compulsory reporting of certain of the more serious industrial diseases. How large a factor in modern misery these diseases are is shown by a few figures set forth in the report of the Second National Conference on Industrial Diseases. For example, within three years 578 cases of lead poisoning have been reported in Illinois. Of these, 73 cases occurred in one establishment in one month through the dry sand-papering of lead paint, although the use of a simple respirator, which

had been tested, would have been a perfect protection. (N. Y. *Independent*, No. 3330.) Here is a promising field for our social reformers.

THE CRUSADE FOR QUIET

We are rapidly succeeding in getting a rational Fourth of July. The country nowadays no longer roars with cannon, the sharp reports of the pistol, the irritating explosion of innumerable fire-crackers, or with the dull, heavy reverberation of bombs. We have discovered that there are ways of keeping the national holiday which we need not borrow from the lower classes of the Chinese. What the country needs now is a national crusade for quiet, and we are heartily glad to see the *Outlook* and other influential publications taking up this cause energetically. It is not a matter of sentiment, nor even a matter of comfort; it is a matter of sanity, or thoughtfulness for the sick, and of decent consideration for the nerves of a nation.

Collectanea Biblica Latina

BY ARTHUR PREUSS

Abbot Gasquet and his fellow-Benedictines (Amelli, de Bruyne, Quentin, Corney, Manser, Cottineau, Bellasis, etc.) who have been commissioned by the Holy See to restore, as far as possible, the authentic text of the Vulgate as it left the hands of St. Jerome, in their search of libraries and manuscript collections have already gathered many valuable documents, of which they are now beginning to publish a choice selection with appropriate illustrations and explanatory notes, in the form of periodical fascicles, under the general title of *Collectanea Biblica Latina Cura et Studio Monachorum Ordinis S. Benedicti*. Each fascicle is to embody a separate and complete treatise.

The first, just issued, deals with the oldest Latin version of the Book of Psalms as contained in codex number 557 of the precious manuscript collection of the Archabbey of Monte Cassino. (*Liber Psalmorum iuxta Antiquissimam Latinam Versionem Nunc Primum ex Casinensi Cod. 557, Curante D. Ambrosio M. Amelli O.S.B., Abbate S. M. Florentinae, in Lucem Profertur.* xxxv & 175 pp. royal 8vo. With four phototype plates. Edition limited to 500. Fr. Pustet & Co, Fr. 8).

As the title indicates, this valuable MS. has never before been published. Abbot Amelli presents a very careful recension, which he premises by a brief description of the Codex Casinensis 557 and its probable history.

It appears that this beautiful manuscript is the work of the twelfth century. As for the version of the Psalter which it presents, Abbot Amelli frankly admits that we know nothing about its genealogy. It is impossible to say whether it was made directly from the Hebrew, or derived from the Septuagint by way of an ancient Latin version. One thing is certain: this newly published version presents a number of difficult problems, both textual and philological.

The four *tabulae phototypae*, added at the end of the volume, give the general reader something of an idea of the accuracy with which such ancient manuscripts can now be photographed and thus made available for critical study. We congratulate the firm of Pustet upon being chosen as publisher of the new *Collectanea Biblica Latina*, and bespeak for the series itself the unstinted support which the great work of Abbot Gasquet and his Benedictine colleagues so richly merits.

Protestantism's Real Peril

By C. D. U.

Pastor von Bodelschwingh, one of the most widely known and respected Evangelical ministers in the German Empire, has just published a sensational brochure (*Wie kämpfen wir siegreich gegen die Jesuitengefahr?* Bethel bei Bielefeld. 1912), in which he points out to his Jesuit-baiting coreligionists that the real danger threatening their Protestant faith is not the Society of Jesus, but rank infidelity.

To the dismay of the anti-Catholic press and public Pastor von Bodelschwingh says a good word for the Jesuits:

As far as I am able to see, the Catholic Church owes the great diligence, the active zeal, and the readiness to make sacrifices (so humiliating for us) with which she has entered into the contest with Protestantism, nay, has beaten us on so many occasions, principally to Jesuit influence....Nor has the contest brought out only contradictions; it has also shown that both churches are doing common work on a common basis of belief in the same Redeemer, who died on the Cross for Protestants and Catholics alike....It is always better and more salutary to sweep before one's own door than to look for dirt at the door of others....Such injustice we must not make ourselves guilty of even against the Society of Jesus. If we were impartially to gather up all the good and noble deeds performed by noble members of this Society since the days of the great Francis Xavier, we should be astonished at the immense number of charitable works.

In another passage of his pamphlet, Dr. von Bodelschwingh says:

Far more dangerous and subversive than an open-door policy with regard to the Jesuits,—I say it freely,—is another danger which our Church is nourishing in her bosom. It is the unbelieving and impious criticism which the theological chairs in our German universities pour out over the heads of our poor

theological students and by which they undermine the very foundation of our religious faith, *i. e.* Holy Scripture....How many young theologians enter the universities as believing Christians and come back with their faith totally wrecked! The tears of fathers and mothers cry to heaven against such cruel shepherds in the evangelical chairs of theology. They offer to prepare young men for the service of the Church, and though they know that these are expected before long to preach the word of God to Evangelical congregations on the basis of Holy Scripture and the symbolical books, they forthwith proceed to create suspicion against the authenticity of the Bible. I would rather break stones than act in that way....They undermine belief in the Bible, and thereby destroy faith in all those things which are apt to console a poor sinner in life and death, and to supply him with the strength necessary to combat sin and advance on the way to salvation. The Person and work of Christ not only become more and more nebulous, nay, they finally disappear entirely. We no longer have any need of him....Consequently, too, mankind no longer may hope for a resurrection and the eternal life....

We are indebted for our quotations to the *Kölnische Volkszeitung* (daily edition, No. 780, Sept. 4th). It is easy to believe the *Volkszeitung's* concluding statement, that Pastor von Bodelschwingh's pamphlet is most unwelcome to the Protestant Rationalists of Germany, because they cannot deny the facts it states nor shake the authority of the man who points them out so fearlessly.

There is, of course, no hope that such warnings as that uttered by von Bodelschwingh will save Evangelical Protestantism from its logical fate of issuing in stark infidelity. But they will at least open the eyes of well-meaning Christians of the Protestant persuasion, define more sharply the issues underlying the conflict between the two churches, and lead the one or other honest believer in the Divinity of our Lord from the troubled waters of Evangelicalism (wrongly so called) into the secure harbor of the Catholic Church.

The Religious Garb in Our Government Indian Schools

BY A CATHOLIC MISSIONARY

By upholding Secretary Fisher's action in revoking the order of Commissioner Valentine, which barred the religious garb and religious insignia from the government Indian schools, President Taft has again acted on his well-known principle of trying to please everybody, with the inevitable result of pleasing nobody.

The essential portions of his order, published September 23rd, are as follows (we quote from the *N. Y. Evening Post* of that date):

The Secretary of the Interior, after a very full and patient consideration, has reached the conclusion....that those persons who are now engaged in teaching in government schools, as members of the government civil service, and who

are wearing the garb, should be permitted to remain in the service, and, while discharging their duties, to wear the garb. I concur in this view, and the order as revoked will not be revived....

The Secretary of the Interior holds....that the wearing of a distinctive religious garb is not, as claimed by some before him, a violation of any constitutional limitation in respect to religion; that it does not violate the freedom of religion; that it does not constitute an established religion; and it does not prevent or impair the separation of church and state....

On the other hand, he finds that while the wearing of the religious garb is not a violation of the constitutional limitations referred to, a regulation forbidding the wearing of such a garb by teachers to be hereafter appointed would be equitable, reasonable, and within the authority of the Secretary of the Interior to prescribe....In the exercise of his lawful discretion as Secretary of the Interior, therefore, and in order more certainly to secure purely non-sectarian teaching in the schools, he believes it wiser that hereafter no such transfers *in solido* of school plant and teachers of any denomination to the government school should be made, and that no set of teachers wearing distinctive religious garb should be by order in the future incorporated into the government civil service of teachers....

The action of the Secretary of the Interior is to maintain the *status quo* by refusing to revive the order which was revoked, and by retaining in the service those now engaged in teaching, although wearing a distinctive religious garb, but to declare his intention strictly to pursue the policy hereafter of maintaining only non-sectarian teaching by government teachers in government schools....

This solution, it seems to me, is very equitable as to existing conditions.... The action of the Secretary of the Interior is, therefore, approved.

It is difficult to understand how some papers can hail this order as a victory for the Catholic side. In matter of fact it disapproves of the Catholic contention in principle, and signalizes the beginning of the end of the good work of Catholic religious in our government Indian schools.

The decision is ostensibly based on the principle of the separation of State and Church, and we have a perfect right to ask: Why is this principle not enforced against the Protestant sects? The St. Louis daily *Amerika*, in its edition of September 25th, mentions a number of cases where Catholic Indian children were compelled to attend Protestant religious services. On the Umatilla reservation, for example, Catholic children were not only marched to a Protestant meeting-house, but forbidden to accompany their Catholic teachers to mass. At Fort Defiance Catholic children were obliged to take part in religious instruction given by a minister of the Reformed Church. In a boarding school for Moqui children at Keans Cañon, and in several Moqui day schools, Protestant religious instruction is given *daily* to all the pupils, without the consent of their parents.

That is how the Protestant preachers understand the much-vaunted principle of the separation of Church and State! Under

these circumstances the compromise measure excogitated by the Taft administration does not appeal to us as fair or just, especially in view of the fact that Catholic religious have been teaching in our government Indian schools without let or hindrance for over forty years.

However, the order has been issued, and we must accept the inevitable. But there is one thing we ought now to insist upon more strenuously than before, *viz.*: that the government eliminate Protestant sectarian influences from its Indian schools; that it cease to employ the so-called "field-matrons" who are appointed by certain Protestant denominations and to pay them part of their salary; that it no longer engage as agents, school principals, or teachers, Protestant clergymen of either sex, active or retired; and that it refrain from officially endorsing the Y. M. C. A. The sectarian preachers who have brought about this latest order should be made to see that they committed a grievous blunder when they undertook to abolish the traditional *status quo*.

An Interesting Experiment

BY THE REV. U. F. MUELLER, C. PP. S., PROFESSOR OF PHILOSOPHY
IN ST. CHARLES BORROMEO SEMINARY, CARTHAGENA, OHIO

The interesting experiment referred to in the title was recently made by a Catholic teacher in Bavaria and is reported in the *Ober-bayerischer Schulanzeiger*. The teacher in question had his pupils write down their sentiments and experiences on the day of their confirmation. Here are some extracts:

"I was up as early as five o'clock and waited anxiously for the automobile which was to bring me to church. At last, at half past eight, it came."

Only a few of the pupils had anything to say about the administration of the Sacrament or the ceremonies in church. Most of them passed this part of the day over with some such phrase as: "Then we were confirmed." One wrote: "It was very beautiful; we were all anointed."

Religious sentiments were but rarely expressed. One boy said: "It was a solemn moment when the Bishop approached."

All the more space was devoted to the worldly pleasures that followed the ceremony of confirmation. The "Frühschoppen" (a glass of wine or beer in some café) plays a rôle in almost all cases, as does also the good dinner. One pupil remarks: "I was very moderate in eating and drinking." Many relate how they were taken to moving-picture shows and what they saw there. Others tell of an excursion

to Lake Starenberg, where they were again taken to one of the numerous beer-gardens to be regaled with sausage and beer.

In Bavaria it is customary for the sponsor at confirmation to give a present to his client. Formerly this consisted in a prayer-book or a rosary or a *thaler*. To-day it must be at least a silver watch. All mentioned what kind of a present they had received, but only a few expressed joy or gratification at the gift.

Among the few really edifying accounts was the following from a poor boy: "When I came home from church, papa gave me ten pennies. My sponsor gave me nothing. Nor was any special pleasure prepared for me. Yet I dare not forget the joy that I was made a soldier of Christ."

Equally appropriate and touching are the concluding words of another account: "I shall never forget the day of my confirmation; it was the Pentecost of my life."

Most others concluded somewhat after this fashion: "The day of my confirmation was indeed most merrily spent," the German equivalent for our American, "I had lots of fun."

Somehow, the sum-total of the experiment is not exactly what had been expected by the zealous teacher and the equally zealous pastor, who are no doubt still pondering the momentous question: What is the matter with our pupils? or, What can be wrong with our Catholic school?

What would be the result of a similar experiment in our American Catholic schools?

Let some of our pastors or teachers try it and report to the FORTNIGHTLY REVIEW.

The Portiuncula Indulgence

The publication of an English translation of the Life of St. Francis by Johannes Jørgensen, is likely to direct further attention to the much-discussed but still unsettled problem of the Saint's personal connection with the Portiuncula Indulgence. Jørgensen, who in the original Danish text of his work had inclined to regard the story of the interview with Pope Honorius III as apocryphal, has subsequently declared himself convinced by the arguments of Father Holzappel, O. F. M., and now accepts the primitive concession of the indulgence as a fact, to be assigned probably to the year 1216. As is well known, M. Paul Sabatier had previously passed through a similar change of opinion and among the believers in the authenticity of this verbal grant by Honorius may be mentioned such scholars as Msgr. Faloci Pulignani and Dr. Fierens.

On the other hand the Bollandist Father Van Ortrooy and Msgr. N. Paulus, among Catholic authorities, still consider that no adequate explanation can be given of the silence of the early biographers and of the contradictions and improbabilities of the later versions of the story. Thus they hold that the indulgence cannot be connected with St. Francis himself, but came into existence some fifty years later. "It would even seem as if we ought to include among these more sceptical critics Father Michael Bihl, O. F. M., the author of the article "Portiuncula" in the *Catholic Encyclopedia*, who treats its historical origin from St. Francis as an open question, while from a note in the *Archivum Franciscanum Historicum* (I, p. 653, note 2) we should certainly be tempted to infer that his own opinion was adverse.

The Rev. Fr. Herbert Thurston, S. J., after thus summarizing the state of the controversy in No. 579 of the *Month*, suggests that "if the privilege was really conceded by Honorius, this was done in form much more restricted than the later legend pretended. Is it not possible that the Pope attached a *jubilee* indulgence to the restored church of Sta. Maria degli Angeli, to be gained perhaps first in 1218 and then not again until 1268? This would go far to explain the silence of all historical records in the interval. Moreover we believe that such indulgences were more common in the thirteenth century than is generally supposed. A Latin hymn of the time of the early Albigenes (c. 1215) speaks thus:

Anni favor jubilai
Poenarum laxat debitum
Post peccatorum vomitum
Et cessandi propositum.
Currant passim omnes rei,
Pro mercede regnum Dei
Levi patet expositum.¹

That after 1268 the jubilee indulgence should soon have been converted into an annual privilege and that subsequent legends should have taken their color accordingly, would in no way be matter for surprise."

This is perhaps the most likely solution of the problem yet suggested.

Fr. Thurston, in the article quoted, draws special attention to a point which is not often noticed by those who discuss the authenticity of the Portiuncula. "Practically speaking, that which is distinctive of the Portiuncula at the present day, he says, is the possibility of the

¹ Drevés, *Analecta Hymnica*, xxi, 166. Curiously enough a tradition, mentioned in the Lessons of the Sarum Breviary, attributes to Honorius III

the grant of an indulgence in connection with the Jubilee of St. Thomas of Canterbury. See Thurston, *The Holy Year of Jubilee*, pp. 376, sqq.

reiteration of the visits. . . . Now whatever may be the truth as regards St. Francis's interview with Pope Honorius, one thing is certain that the Saint never contemplated anything of this kind, which in extreme cases is apt to degenerate into something very like an exercise of agility. The whole question of the *totics quoties*, i. e., the reiteration of the conditions, and in particular of the applicability to the souls in Purgatory, belongs to a much later stage in the development of the history of indulgences. Supposing and accepting the entire trustworthiness of the story of St. Francis's application to the Pope, as it is told for example in the letter of Theobaldus (c. 1310), the fact remains that the indulgence asked for by the Saint was simply an ordinary plenary indulgence available once a year. In the time of Honorius III, the possibility of gaining two plenary indulgences in one day was a conception which entered no one's mind. That such a privilege should be offered even once in a lifetime seemed an extraordinary thing. Only a few years before, in 1206, under Innocent III, Giraldus the Welshman had travelled to Italy purely for his soul's sake. He tells us that he remained in Rome, from the Epiphany to Low Sunday, busy in frequenting all the stations and shrines and in trying to gain every indulgence that was open to him. At the end he congratulated himself mightily that the total had mounted up to nigh a hundred years (*annos relaxationis habuerat nonaginta duos*).² These were the ideas of the religious world in which St. Francis lived, and this is obviously a long way from the state of things under which an energetic devotee looks to gain as many as fifty plenary indulgences in the course of a couple of hours."

The Question of a Catholic Daily Press

BY THE REV. L. F. SCHLATHOELTER, TROY, MO.

"The great body of English speaking Catholics have been content with the secular newspapers. Why?" (FORTNIGHTLY REVIEW, Vol. XIX, No. 18.)

Perhaps the moral side of this question has not been set forth sufficiently. I gather this from the fact that a great number of priests, apparently without a scruple, subscribe to and read the sensational secular dailies, which at best leave the heart cold, the intellect dull, and soil the imagination. Our present Holy Father has forbidden these papers to enter the seminaries. He plainly shows by this measure that he does not consider such reading proper for the priest after he leaves the seminary. The future generation of priests, on account of the

² See Giraldus Cambrensis, *Opera* he kept a careful record of them in (Rolls Series), Vol. i, p. 138. He says writing.

changed discipline, will look for their daily news in a different dress, and it seems to me that if the majority of priests will cease gathering objectionable reading for their table, ways and means will soon be found to have a daily English Catholic press.

"We must keep up with the times," is the usual argument of the readers of our dailies. However, one often has occasion to notice the edification which a priest or any Catholic gives, when in company he has to confess his ignorance as to details of current scandals.

Parents are advised to keep the secular dailies from their children. But what will the children think when they see those same papers, which they are warned not to read, lying around in the priest's house or at their own home? Are our children to be made to believe that the standard of morality changes with age? Are they not taught that unless the grown-up men and women become like children, they can not enter into the kingdom of God? Many matters that are treated daily in the secular press are of the kind that should not even be mentioned among Christians, according to the Apostle. Does St. Paul mean only children when he speaks of Christians in this instance, or not rather young and old alike? Not to speak of the harm which such reading does to the heart and intellect of many, it seems to me that no one can entirely escape its pernicious influence upon the imagination which it fills with pictures that are, to say the least, unworthy and beneath the purity expected of any Christian. Are we not obliged to keep unsoiled our imagination, the highway that leads to our intellect and will?

If a movement could be started to induce all Catholics, priests and laymen, voluntarily, for conscience sake, to give up subscribing for and reading our secular dailies, I think the question of a Catholic daily press would soon be solved.

A "Mission Play" Recalling the Work of the Franciscans in California

BY THE REV. ALBERT MUNTSCH, S. J., ST. LOUIS UNIVERSITY

Ample justice has already been done to the heroic work of the Franciscan padres in the upbuilding of the pioneer missions of California by writers like H. H. Bancroft, Charles F. Lummis, Fr. Zephyrin Engelhardt, O. F. M., and Mr. James Mooney, of the Bureau of American Ethnology. But it is the merit of the historian poet, John Stephen McGroarty, to have written an admirable "Mission Play" which "aims to embrace the entire sweep of Franciscan Mission history, the epoch which brought civilization and religion to the wild

shores of the largest Pacific State and left an indelible impress, in nomenclature and in that indefinable thing which we call 'atmosphere,' upon the whole Western country."

A late number of *Harper's Weekly* gives an outline of this new venture in dramatic art, together with illustrations of two dramatic scenes, in Act I and Act III respectively. "The Mission pageant play is intended to be performed every spring in the theatre at St. Gabriel. It is interesting to note that the conception of the play was not in its present form. The idea originated with Mr. McGroarty four years ago during his research in the writing of the history of California."

Those who have read Fr. Engelhardt's authoritative sketch on the "California Missions" in Vol. III of the *Catholic Encyclopedia* will know something about old San Gabriel and will appreciate the touch of "local color" which the poet was enabled to add to his play by selecting this spot for its production.

The authors mentioned above have told us of the zealous and fruitful labors of men like Junipero Serra, Kino, Palou, and Salvatierra. But now we may have these same heroic exploits presented to us in ringing verse and in a series of historic tableaux. For it has been the purpose of the poet to be true to history, "by making as many characters as possible actual personages in Californian history—Junipero Serra and the different padres, Don Gaspar de Portola, Captain Rivera y Moncada, Mayor Domo Renaldo, etc." And thus there is "established a direct and intimate interest not only in historical events, but in historical ideals."

"The Mission Play" contains three acts: its periods are 1769, 1784, and 1847, respectively. The first act shows a little band of padres who were left on the shores of San Diego Bay by Don Gaspar de Portola. He himself proceeds farther in search of Monterey. The little colony soon grows discontented and wishes to leave the inhospitable shores. Even the padres show discontent. "But there was one man who refused to leave the new country—Junipero Serra, tall, gaunt, with deepset, burning eyes, a hard fist, a mighty voice, the face of an ascetic prophet, the fixity of purpose of a world reformer." And is this not the Padre Serra of history?

And so we see the muse of poetry aiding the muse of history to do justice to the memory of these humble friars and missionaries. Fr. Zephyrin Engelhardt, O. F. M., writing in the spirit of the scientific historian, finds a modern American playwright who takes up and continues his theme—to record for future generations the noble pioneer work and sacrifices of the Franciscan padres and the Spanish pioneers.

Plato's Influence on St. Justin Martyr

BY ARTHUR PREUSS

The Rev. J. M. Pfäffisch, O. S. B., has enlarged and republished in pamphlet form his paper on "Plato's Influence upon the Theology of Justin Martyr," which appeared originally in the *Katholik* of Mayence (1909, I, 401 sqq.).¹

P. Pfäffisch arrives at the conclusion that Justin did not develop, and had no intention to develop, the dogmatic teaching of the Church, and that he frequently strayed from that teaching, especially in regard to the dogmas concerning God, the Divine Trinity, and the Logos. Justin was distinctively a Platonist and guilelessly introduced Platonic conceptions, or what he believed to be Platonic conceptions, into Christian doctrine. His theological teaching consequently represents a curious jumble of Christian and pagan notions.

In reviewing P. Pfäffisch's brochure in *Theologie und Glaube*, Professor A. J. Kleffner of Paderborn declares that while he cannot accept all of the author's deductions, his treatise must be reckoned with as an important contribution to the difficult problem of St. Justin's relations to Plato.

We presume Professor O. Bardenhewer of Munich, our foremost Catholic patrologist, agrees substantially with Dr. Kleffner, for in the latest, thoroughly revised edition of his classic *Patrologie*,² though he cites Pfäffisch's paper in the *Katholik* (of which the present brochure is merely an enlargement), he does not modify his own exposition of the teaching of St. Justin, which Dr. Shahan has translated from the previous edition as follows: "Justin is a Christian philosopher, thoroughly conscious that with his faith in the Son of God he has entered a new sphere of truth, has come to possess the full knowledge of truth. For him Christianity is the rule by which he measures the data of philosophy; it is, in all simplicity, the truth itself; hence in turn all truth is Christian (*Apol.*, ii, 13)). The same Word (Logos) who was manifested fully in Christ, is germinally (as *logos spermatikos*) in every human soul. In the measure of their participation in this Word of God, the philosophers and poets of antiquity were able to know the truth (*Apol.*, II, 8, 13). All those who have lived with the Word (*hoi meta logou biosantes*) were Christian, even though they were held to be atheists; such e. g. were Socrates, Heraclitus,

¹ *Der Einfluss Platos auf die Theologie Justins des Märtyrers*. Paderborn 1911. M. 6. The brochure forms Part I of the tenth volume of the well-known series of *Forschungen zur christlichen Literatur- und Dogmengeschichte*, edi-

ted by Professors A. Ehrhard and J. P. Kirsch.

² *Patrologie. Dritte, grossenteils neu bearbeitete Auflage*. Freiburg, Herder, 1910. pp. 45 sq.

and their peers among the Greeks; Abraham, Ananias, Azarias, Misael, Elias, and many others among the Barbarians (*Apol.*, I, 46). It is through the Old Testament that other germs of truth (*spermata altheias*) were made known to the Greeks. Plato borrowed from Moses the doctrine of moral freedom; similarly it was from the Hebrew prophets that the Greek writers obtained such knowledge as they had concerning the immortality of the soul, future retribution, heaven, and the like (*Apol.*, I, 44). Thereby the relation of pagan culture to Christianity was at least distinctly outlined."³

The most important recent contribution to the difficult subject of St. Justin's teaching regarding the Logos is *Justins des Märtyrers Lehre von Jesus Christus dem Messias und dem menschengewordenen Sohne Gottes. Eine dogmengeschichtliche Monographie von Alfred Leonhard Feder, S. J.* (Freiburg and St. Louis: B. Herder. 1906. Price \$2.60 net.) P. Feder treats of the sources of Justin's Logos-teaching especially on pages 131—154.

FLOTSAM AND JETSAM

Bishop Ludden's Requiem Mass

A priest who was present at the requiem mass for the late Bishop Ludden of Syracuse, the musical part of which was so severely censured by Mr. Joseph Otten in No. 19 of this REVIEW, writes to us as follows:

"The 'prominent priest of an eastern diocese' mentioned by Mr. Otten in the last number of your REVIEW (p. 533) might have spared his indignation at the funeral of the late Bishop of Syracuse. Philip des Comines told the King that the only way to ensure his being well spoken of in death was to do well in life. Bishop Ludden desired and received a simple funeral *sans* eulogy and flowers. From the musical point of view, too, he received what he deserved, for he never recognized nor enforced the *motu proprio* on church music any more than if it

had been directed against a comet. Those of us who knew him and were present at this truncated requiem—a disgrace to any cathedral—felt the irony of the situation at the offertory, as the opera star warbled the foot-light notes of Rossini, "*Pro peccatis*" (in this instance *sui episcopi*) *vidit Jesum in tormentis et flagellis subditum*." Surely torments and flagellations should be the punishment of such musical misdeeds in the church of God. One felt as the service progressed that the Syracusans, like the Ephesians in regard to the Holy Ghost, have not so much as heard whether there be a *motu proprio* of Pius X on church music."

Drive Out the Poisonous Literature!

In an admirable address delivered at the Norwich Catholic congress, Father Plater, S. J., told

³ Bardenhewer-Shahan, *Patrology*, p. 56, Freiburg and St. Louis, 1908.

how the good Catholic people of Ireland effectively combated the flood of poisonous literature that threatened to inundate their country.

To avoid poison is the first rule of wise reading. The people of Ireland have realised that; and have lately acted upon it, with a fierce and dramatic suddenness. As you know, tons of poisonous literature used to be imported into Ireland from this country. The evil was growing. Less than a year ago, the Limerick Vigilance Committee could write as follows:

"Objectionable books, which arrived in single copies a few years ago, for individuals, are now despatched to our people by the score and by the hundred. Foul pamphlets of the most degrading and vile type are privately circulated among the youth of this country. Newspapers practically unknown in Ireland up to a short time ago, now reach our shores by the thousand. These papers contain, as the only appeal to their readers, every minute particular of the most revolting criminal cases. Nor does their power for evil end in exciting their readers to depraved imaginings. These papers contain advertisements constituting even a greater public danger than the papers themselves."

Now what happened? The Catholics of Ireland suddenly said: "We won't have this stuff;" and they chucked it out, literally, in some cases, chucked it into the sea. News vendors wouldn't sell it, newspaper boys wouldn't touch it, people wouldn't buy it. Public opinion was roused, and it worked a miracle. It drove out the poisonous literature, as St. Patrick had driven out the snakes.

The evil of foul literature (newspapers, magazines, books, and pamphlets) is much greater in this country today than it ever was in Ireland, yet we are doing little or nothing to counteract it. Our Catholic societies have repeatedly adopted strong resolutions on this matter, but who heeds them? The Catholic Reading Circle movement has died of inanition. Our people, especially

the young, feed on the poisonous pabulum of sensational newspapers, trashy magazines, and foul books. Not one Catholic young man or woman in a thousand ever takes up a Catholic book, magazine, or newspaper. The Catholic publishers complain that if the clergy would not buy their output, they would be compelled to close shop.

Why do not the many loyal Irish Catholics on this side of the Atlantic follow the example of their brethren at home and start a "fierce and dramatic" movement against poisonous literature in America?

Pernicious Apologetics

Again and again we read in Catholic papers such sentences as this from a recent issue of the Los Angeles (Cal.) *Tidings* (Vol. XVIII, No. 40):

"The liquefaction of the blood of St. Januarius cannot be explained on any other scientific ground than the miraculous."

Aside from the faulty English of this sentence, it is not true, as the editor of the *Tidings* could easily ascertain by reading *Neapolitanische Blutwunder* by that learned and thoroughly orthodox Catholic scientist, Dr. C. Isenkrahe (Ratisbon: Manz. 1912).

The so-called "popular apologetics" carried on by our American Catholic weekly press are largely ineffective, not to say pernicious, because the apologists are either incompetent or dishonest. We make this charge deliberately, because we can prove it. The matter is of sufficient importance to be made the subject of an humble and honest examination of conscience on the part of editors and contributors.

The Septuagint

Some years ago the Royal Academy of Sciences, of Göttingen, conceived the plan of publishing the text of the Septuagint reconstructed, as far as possible, according to its primitive form, with the help of all the materials available. This enterprise seems premature at a time when so many manuscripts, Coptic and others, are still waiting to be deciphered and edited, and when so many papyri are still being discovered. Accordingly the Academy of Göttingen is making a beginning by publishing monographs on individual versions, groups of manuscripts, etc. On these lines the project may take a century or more to execute. Meanwhile the work of the Cambridge experts, who are now publishing "The Old Testament in Greek" according to the Codex Vaticanus (Part III, comprising Numbers and Deuteronomy has recently appeared. The Cambridge University Press. 15s. net), while it does not actually give a reconstruction of the Septuagint text, provides the best possible materials for such a reconstruction. (Cfr. the *Month*, No. 579.)

The Catholic Historian's Loyalty to the Church

"Loyalty is a species of devotion," says Professor Turner. "It undoubtedly colors one's convictions. But, it is not itself a conviction, it is rather an inclination or disinclination towards conviction."

Any man who is loyal to his friend, or his country, or his college, or his church will be inclined to believe certain facts which are favorable, and disinclined to believe the opposite facts which are unfavorable. When the facts are proved, his loyalty should not go so far as to prevent him from seeing the truth; it shows itself rather in the pleasure with which he accepts what is favorable or the pain with which he admits what is unfavorable to the cause. Facts cannot be denied, however they may be regretted. To undo, literally, what has been done is beyond the power of even the most loyal. Loyalty, therefore to the Christian point of view does not mean obstinate unwillingness to believe anything against the Church. It means merely that, where the opponent of Christianity shows too great eagerness to believe what is discreditable, the Christian historian will accord to the Church that slowness to believe which every man extends to his friend when the friend is under the shadow of accusation. It means that, where the opponent of Christianity exhibits unholy glee at the revelation of a blot on the escutcheon of the Church, the Christian student, admitting the facts in the case, will show a becoming sense of regret. And he will regret the fact more than the revelation of it." (*Catholic Educational Review*, July, 1911.)

ET CETERA

Lieut.-Gov. McDermott of Kentucky is quoted by the *Southern Guardian* (Vol. 2, No. 29) as saying in an address delivered at the Louisville meeting of the Catholic Press Association:

I might quote from a German writer:
Wer nie sein Brod mit Tresonen ass
Wer nie die kummervollen Maechte
Weinend auf seinem Bette sass,
Der kennt scush nicht Ihr kimmlichen
Maechte.

The quotation from the *Guardian* is reproduced *verbatim, literatim et punctatim*. We hope Lieut.-Gov. McDermott will not sue our contemporary for libel.

*

The Rev. Dr. John A. Ryan, of St. Paul Seminary, has a notable article on "Methods of Reforming our Land System" in the October number of the *Catholic World* magazine.

*

In Zurich, Switzerland, according to the *Petrusblätter*, the bells of the different churches are so attuned that when they all ring together, as they do at certain times, one great stream of beautiful harmony ascends to the welkin.

*

The *Sacred Heart Review* (Vol. 48, No. 15) quotes our recent remark that "unfortunately some of our anti-Socialist speakers and writers continue to identify themselves with the capitalistic system, and by their imprudent and foolish utterances furnish welcome ammunition to the enemy," and comments thereon as follows: "This is only too true, as any observer may see. Catholic anti-socialist speakers should always remember that in attacking the

materialistic philosophy of Socialism, it is not necessary to defend the materialistic practises of capitalism."

*

The American consul at Tamatave, Madagascar, has sent to the Bureau of Manufactures in Washington samples and photographs of a natural caffeine-less coffee growing in that island. It is locally known as "mantaska" or "café sauvage," grows to a height of 12 to 20 feet, and resembles the ordinary coffee tree, but has smaller leaves and a yellowish berry. We hope this caffeine-less coffee will be imported into the U. S., where there are thousands of delicate people who enjoy the taste of coffee but must abstain from it entirely on account of the deleterious effect of the poison which ordinary coffee contains.

*

In connection with the movement in some places of having Vespers each Sunday and exhorting the faithful to assist thereat, it may be useful, for the purpose of obviating the danger of false consciences, to read what the Rev. T. Slater, S. J., says under "Sunday" in the *Catholic Encyclopedia*: "Until quite recent times some theologians taught that there was an obligation under pain of venial sin of assisting at Vespers as well as of hearing Mass, but the opinion rests on no certain foundation and is now commonly abandoned. The common opinion maintains that, while it is highly becoming to be present at Vespers on Sunday, there is no strict obligation to be present."

*

In notifying Aaron S. Watkins of his nomination for Vice-President by the Prohibition party, Clinton N. Howard characterized other nominees as follows: "Taft is a milk-fed elephant, with a broken tusk; Wilson is a lion's whelp, clean of tooth and claw, led by an ass; Roosevelt is a 'great and mighty wind,' which raises the dust and creates political astigmatism among the people."

*

The Portland (Ore.) *Catholic Sentinel* (Sept. 19) quotes a well-known Catholic bishop (it does not mention his name) as saying that "most of the hymnals now in use in the Church in this country should be collected together and relegated to the scrap pile."

*

Woodrow Wilson's "progressiveness" is a thing wide as the poles asunder from the "progressiveness" of the Rooseveltians, as the following declaration made in one of his campaign speeches in Connecticut shows: "We ought to go very slowly and very carefully about the task of altering the institutions we have been a long time in building up. I believe that the ancient traditions of a people are its ballast. You must knit the new into the old. If I did not believe that to be progressive is to preserve the essentials of our institutions, I, for one, could not be a Progressive."

*

The London *Tablet* (No. 3,772) says in a review of P. Le Bachelet's work, *Bellarmin avant son Cardinalat* (Paris: Beauchesne):

"The more Bellarmine comes to be known the more one recognises why it was that in his day his reputation was so great, and why his word on almost any subject,

but especially of theology, counted for so much throughout Europe. He was indeed an extraordinary pillar of the Church, probably the greatest Jesuit of his generation; and one wonders why it is that, so far, he has failed to be raised to the honors of the altar. For some reason or another, perhaps in answer to his own prayer, his name seems to have slipped down into a second class of theologians; and one fervently hopes that in no long time he will resume his rightful place in the history of the Church."

*

An automatic speed-detecting device for automobiles which would seem to be worth the attention of municipalities that are determined to suppress speeding, is thus described: Three lights are to be provided on each car—white, green, and red. At a speed of eight miles an hour the white light will show; at fifteen miles, the green; at twenty miles, the red; and at more than twenty miles an hour all the lights will flash a warning that the speed law is being violated.

*

We are requested by Mr. Carl Rees to inform our readers that he has resigned as manager of R. Kreuzberger, Logansport, Ind., and is no longer connected with that firm.

*

A prominent physician died the other day in St. Louis in consequence of a fishbone having lodged in his throat. That reminds us of a homely old recipe which has saved many lives. It is: If a fishbone becomes lodged in the throat, slowly suck the juice of a lemon. It will dissolve the fishbone and give quick relief.

LITERARY NOTES

—Dr. L. Hacault, himself an eminent author, writes to us from Bruxelles, Manitoba: "In your Literary Notes, No. 18, p. 524, you quote Prof. Merkle as saying that what we now need is a one-volume life of Luther embodying in popular language the results of all the latest researches both on the Catholic and the Protestant side, with a select but accurate bibliography. I think this need has already been supplied by Dr. L. Cristiani in *Luther et le Lutheranisme*, Paris 1908." Prof. Cristiani's book, which is based mainly on Denifle's *Luther und Luthertum*, is no doubt an excellent performance; but it does not quite "fill the bill." Grisar's researches must now be taken into account, and the need emphasized by Prof. Merkle is not so much of an apologetic treatise on Luther and the Lutheran sect, as of a concise biography of the pseudo-reformer on strictly historical lines.—A. P.

—Prof. Arthur Drews' book on *The Witnesses to the Historicity of Jesus* has been translated into English (The Open Court Publishing Co., Chicago),—an utterly superfluous undertaking, because, in the words of the *N. Y. Times* (Review of Books, Sept. 15th), which is certainly not prejudiced in favor of Christianity, Drews' book is "shallow, unscientific, and biased." Drews is neither a theologian nor a historian, and his sensational though by no means original theories have been thoroughly riddled by competent scholars in Germany.—A. P.

—The *Month* (No. 579) calls attention to the fact that *A Chron-*

icle of the Popes, recommended by a number of Catholic papers, is "both defective and untrustworthy."

—*St. Michael's Almanac* and Benziger's *Catholic Home Annual* for 1913 have made their appearance on our table. They are both full of interesting reading matter and appropriate illustrations, and we heartily recommend them both. A good Catholic almanac should be found in every Catholic home, and those who purchase either one of the two here noticed will certainly make no mistake. *St. Michael's Almanac* can also be had in German and Polish. It is published by the Society of the Divine Word, Techny, Ill. Price of either almanac, 25 cts.

—The Central Bureau of the Catholic Central Verein has issued a handy *List of References for the Study of the Social Question*. It is confined to Catholic books, pamphlets, and periodicals and, while not exhaustive, is reliable as far as it goes, and will undoubtedly prove useful to many, especially beginners.—A. P.

—*Abbot Wallingford. An Enquiry into the Charges Made Against Him and His Monks. By Abbot Gasquet, D.D.* (79 pp. 16mo. London: Sands & Co.; St. Louis, Mo.: B. Herder. 1912. 60 cts. net). Gairdner's unjust attack on the saintly Abbot Wallingford here receives a merited rebuke. The withering spirit of modern criticism loves to dethrone idols and to whitewash the shadiest characters of history. When will critics comprehend the truth.

of the saying: "Blessed be, not the complaining tongue, but blessed be the amending hand"? Abbot Wallingford possessed the amending hand. The desecration wrought by the 16th century was not able totally to destroy the work so carefully builded by him. —ABBOT CHARLES MOHR, O.S.B., St. Leo, Fla.

—The latest novelty in the book mart is a novel in verse. (*Jack—One of Us*. By Gilbert Frankau. G. H. Doran Co. \$1.20). The plot resembles that of Byron's Don Juan in being the catalogue of a rogue's "successes." The form of verse and the writer's cynical attitude towards life likewise suggest Byron. But, as Joyce Kilmer says in a terse criticism of the work in the *New York Times Review of Books*, "Unfortunately, the poem is not Byron. It is not even Byron and water. It is Byron and mud." *Sapienti sat!*

—*Little Mass Book*. By the Rt. Rev. Msgr. J. S. M. Lynch, D. D. (58 pp. vest-pocket size. Benziger Brothers. 10 cts. \$6 per 100.) Msgr. Lynch has adopted the method recommended by SS. Alphonsus and Leonard of Port Maurice, of dividing the Mass into four parts and hearing each part according to one of the four ends of sacrifice. Apart from using the Missal proper, this method is one of the best that can be employed by lay people. The prayers compiled by the author are simple and devout, and the instructions added in small print very suitable, except perhaps the note on p. 32, regarding the disputed question whether mass-hearers should or should not look at the Chalice at the Elevation.—F. R. G.

—In the eighth edition of the booklet on *St. Ignatius Holy Water by a Father of the Society of Jesus* (40 pp. 32mo. Cincinnati, O.: Published by the League of the Sacred Heart, St. Xavier Church. 1912) we find narrated instances of cures* that would seem to deserve the name of latter-day miracles. What is especially noteworthy is the fact that these remarkable cures are all of recent occurrence and that most of them have taken place in our own country. In most of the cases cited, the state or nature of the disease, the extent of the injuries, or the suddenness, completeness and other circumstances of the recovery seem to place the supernatural character of the cures beyond the region of doubt, but the details themselves differ so widely that not even an attempt is made at classification. The reader of the booklet will conclude with the author that "God's power is never lessened," and that "the solicitude of St. Ignatius for the afflicted is not less loving now than of old," and he will help spread the use of this holy water to the greater honor of God and of the Saint whose name it bears. —A. H. POETKER, S. J., St. Louis University.

—Benziger Brothers present a second revised edition of *The Way of the Cross, Adapted by a Jesuit Father*. It contains not only the usual prayers, but pictures of the fourteen Stations and—strange to say—the text of the Paulist's "Litany for the Conversion of America." (Price 10 cts.; \$6 per 100.) —C. D. U.

—An inkling of how "literary criticism" is made in America is afforded by the *Nation* in a brief

notice of *My Lady's Garter*, by the late Jacques Futrelle, who went down with the *Titanic*. Futrelle, says our contemporary, "seems to have been a brave man and a skilful maker of magazine fiction. But when the 'Literary Note' obligingly pasted on the fly-leaf of this work speaks of it as 'final evidence of an author's consummate art,' and alleges that 'his coronet of fame will be brightened by another jewel in the publication of this masterpiece,' we feel that complaisance is being carried rather too far. The 'Note' in question will be printed as a review in hundreds of rural newspapers—and some others. Its obvious inanity will add its mite towards stultifying the work of the real reviewer, in such relatively few and strangely lavish periodicals as employ him... The thing as a whole is a flimsy trifle."

—A. Bollaert has put into the native tongue of the exiles of Acadia Longfellow's beautiful poem of "Evangeline. (*Evangeline de Longfellow. Traduction en Vers Français par A. Bollaert*. With a Preface by Senator Pascal Poirier of Ottawa. Published by the author on the 1,000th anniversary of Normandy). The medium of expression chosen by M. Bollaert is the French Alexandrine, which sufficiently preserves the time of Longfellow's metre, making up for the monotony of accent with the monotony of pause and rhyme. The *New York Times Review of Books* describes the translation as admirable.

—Coincident with the news that Ohio has abolished capital punishment by popular vote comes a pamphlet from the Library of Congress giving references to

many important books and articles on that subject, both pro and con. (Washington: Superintendent of Documents; 10 cents.)

Books Received

[Every book or pamphlet received by the FORTNIGHTLY REVIEW is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another to call for special mention.]

LATIN

De Processu Criminali Ecclesiastico, Usui Scholarum et Iudicium in Curis Ecclesiasticis Accommodavit Dr. Franciscus Heiner, Auditor S. R. Rotae. Latine Vertit ac Denuo Edidit Dr. Arthurus Wymen, Sacerdos Instituti a Ven. Vincentio Pallotti Fundati. vii & 227 pp. 8vo. Rome, Ratisbon, New York & Cincinnati: Fr. Pustet & Co. 1912. \$1.25.

De Ecclesia Christi. Antonius Straub S. J., *Theologiae et Philosophiae Doctor, Theologiae in C. R. Universitate Oenipontana Professor.* Two Volumes. xcii & 500 and vi & 916 pp. 8vo. Innsbruck: Felizian Rauch (L. Pustet). 1912. American agents: Fr. Pustet & Co. \$8.50 net.

Collectanea Biblica Latina. Cura et Studio Monachorum S. Benedicti. Vol. I: Liber Psalmorum iuxta Antiquissimam Latinam Versionem Nunc Primum ex Casinensi Cod. 557 Curante D. Ambrosio M. Amelli O. S. B., Abbate S. M. Florentinae, in Lucem Profertur. xxxv & 176 pp. royal 8vo. with four facsimile pages of the Codex Casinensis. Fr. Pustet & Co. 1912. Fr. 8. (Wrapper.)

ENGLISH

Homiletic and Catechetical Studies according to the Spirit of Holy Scripture and of the Ecclesiastical Year by A. Meyenberg, Canon and Professor of Theology in Luzerne. Translated from the Seventh German Edition by the Very Reverend Ferdinand Brosaert, V. G., of Covington, Ky. 845 pp. large 8vo. Ratisbon, Rome, New York & Cincinnati: Fr. Pustet & Co. 1912. \$3.50 net.

The "Notre Dame" Series of Lives of the Saints. St. Augustine, Bishop of Hippo, 354—430. xi & 294 pp. 8vo. (Illustrated.) London & Edinburgh: Sands & Co.; St. Louis, Mo.: B. Herder. 1912. \$1.25 net.

Elements of Logic. By His Eminence Cardinal Mercier. The Third Edition Translated by Ewan MacPherson.

son. 77 pp. 8vo. New York: The Manhattanville Press. 1912. 60 cts. 10 copies at 45 cts. each, postpaid.

A Pilgrim of Eternity. The Story of a Unitarian Minister. By the Rev. George Hitchcock, D.D. (Doctor of Sacred Scripture). 252 pp. 12mo. London: Catholic Truth Society; St. Louis, Mo.: B. Herder. 1912. 60 cts.

Quem Vidistis Pastores? A Hymn of the Nativity Sung by the Shepherds. Written by Richard Crashaw. 12 pp. 16mo. London: Burns & Oates. (American agents: B. Herder.) 25 cts. (Wrapper.)

Notes on the New Rubrics. By the Very Rev. Canon Welsh, Brought Ferry. 29 pp. 16mo. London: Sands & Co. (American agent: B. Herder.) 1912. 10 cts. (Wrapper.)

The Life of Blessed Gabriel for Boys and Girls. By Rev. Xavier Sutton, Passionist. 56 pp. 16mo. B. Herder. 1912. 10 cts. (Wrapper.)

The Golden Prayer Book. Sursum ad Civitatem Dei. Compiled from Approved Sources by a Member of the Ursuline Community, Thurles. xxii & 387 pp. 32mo. London: R. & T. Washbourne; St. Louis, Mo.: B. Herder. 60 cts.

Thy Kingdom Come. By William Stephens Kress, Priest of the Ohio Apostolate. Twentieth Thousand. 65 pp. 12mo. Cleveland, O.: The Ohio Apostolate, 6914 Woodland Ave., S. E. 10 cts. \$5 per 100. (Wrapper.)

The Red Peril. By William Stephens Kress. 56 pp. 12mo. Cleveland, O.: The Ohio Apostolate. 10 cts. (Wrapper.)

The Pastor and Socialism. By Rev. Joseph Husslein, S. J. 40 pp. 12mo. New York: The America Press. (Courtesy of the Ohio Valley Ecclesiastical Round Table.) (Wrapper.)

Cardinal Mercier's Retreat to his Priests. Translated from the French by J. M. O'Kavanagh. With a Foreword by H. E. Cardinal Gibbons. xv & 365 & lxvi pp. 12mo. St. Louis, Mo.: B. Herder. \$1.50 net.

A List of References for the Study of the Social Question. Issued by the Central Bureau of the Roman Catholic Central Verein. 1912. 16 pp. 16mo. St. Louis, Mo., Temple Bdg. (Wrapper.)

St. Michael's Almanac for 1913. 110 pp. large 8vo. Techny, Ill.: Society of the Divine Word. 25 cts. Illustrated.

The "Summa Theologica" of St. Thomas Aquinas. Part I. Literally

Translated by the Fathers of the English Dominican Province. Second Number (QQ. XXVII.—LXXIV.) x & 554 pp. 8vo. Benziger Brothers. 1912. \$2 net.

The Growth and Development of the Catholic School System in the United States. By Rev. J. A. Burns, C. S. C., Ph. D. 421 pp. 12mo. Benziger Bros. 1912. \$1.75 net.

Little Mass Book. By the Rt. Rev. Msgr. J. S. M. Lynch, D. D. 58 pp. vest-pocket size. 10 cts. net; \$6 per 100. (Wrapper.)

The Way of the Cross. Adapted by a Jesuit Father. Second Edition, Revised. 62 pp. 32mo. Benziger Bros. 1912. 10 cts. \$6 per 100. (Wrapper.)

Catholic Home Annual for 1913. 84 pp. Illustrated. Benziger Brothers. 25 cts.

FICTION

The Black Brotherhood and Some of its Sisters. A Story of Home and School by Rev. R. P. Garrold, S. J. 384 pp. 8vo. Benziger Brothers. 1912. \$1.35 net.

Der Maler Gabriel. Preisgekrönter Roman von A. de Poiseux. Autorisierte Übersetzung aus dem Französischen von E. Feld. 432 pp. 12mo. Fr. Pustet & Co. 1912. \$1.

GERMAN

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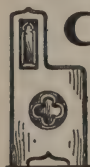
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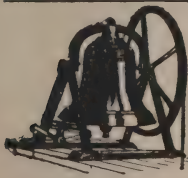
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TOPICS OF THE DAY

WAR IN THE BALKANS

The feeling of humanity, confessing itself baffled and cast down by the coming of war between the Balkan States and Turkey, is yet manifesting itself in various ways. The Red Cross is preparing to take the field. Funds are asked to help relieve the wounded and the destitute. Already moving stories are arriving about the suffering witnessed by military correspondents. The Montenegrin hospital service is wholly inadequate. Slackness and filth abound. The surgeons are listless and inattentive. All this, and much more like it, is expected to appeal powerfully to the humane instincts of the civilized world.

So it should appeal, and we hope the response may be as generous as the need is great. But we are thrown back by it all upon the original puzzle—why must humanity be compelled to keep on simply relieving the victims of war, and giving shining examples of self-sacrifice amid its horrible barbarities, yet continue powerless to prevent the recurrence of these savageries?

THE K. OF C.

The Knights of Columbus, at their recent national convention at Colorado Springs, Colo., again formally rejected the motion which has come up at almost every "National Council" for the past ten years (this time it was presented by the delegates from the State Council of Washington) that a law be enacted "making it mandatory upon members to attend [*sic!*] holy communion during Easter time." (See the official *Columbiad*, Vol. XIX, No. 9, p. 37).

We do not see how, from any point of view, such action can be construed as creditable to a society of Catholic men who pose as model Catholics, who claim to be "the leaders in the great cause" of Catholicity, (*ibid.*, p. 13), and who have experienced in their ranks such grievous scandals as that of harboring Freemasons (*e. g.*, the late mayor of Bridgeport, Conn.) and members of other nominally forbidden organizations (as in the case recently mentioned by the *Catholic Bulletin* of St. Paul). "Better beyond measure," in the words of Supreme Knight Flaherty, (*ibid.*, p. 23), "is one hundred thousand, fifty thousand, ten thousand [members] of the higher, the nobler and the better kind than millions of the careless and indifferent," not to speak of downright traitors!

PIUS X AND THE THIRD ORDER OF ST. FRANCIS

In some places the idea seems to have become current that, as St. Francis of Assisi introduced a great social reform seven centuries ago and made peace between the landlords and peasants, so the real mission of his Third Order to-day is to settle the social question. The Holy Father, in a letter recently addressed to the ministers-general of the three great branches of the Franciscan Order (see *Acta Apostolicae Sedis*, Vol. IV, No. 17) declares that the Third Order is essentially a *religious* confraternity and only indirectly, by promoting charity and justice among its members, a social organization. His Holiness says among other things:

"We shall not conceal from you a fear produced in Us for some time by certain symptoms that an unwise zeal for modernity (*studium parum sapiens rerum novarum*), on the plea of being of greater service to society, is insinuating itself in some places in the Order of Tertiaries, and gradually turning it aside from its original scope as conceived by the most holy Francis."

The Pope then refers to various documents issued by himself and by Leo XIII explaining this scope, and then proceeds: "From what has been said it will, We think, be clear that the purpose of the Third Order is to ensure that its members put into daily practice the precepts of evangelical perfection, and be for others an example of Christian life. From this it follows that Tertiary sodalities as such must have nothing whatever to do with merely civil or economic questions; should they act otherwise, let them know that they are doing something altogether foreign to their scope and contrary to Our will. But Tertiaries will be doing an excellent service to the Christian religion when as individuals they join Catholic societies and work to attain the special scope of these; nor are they forbidden to devote themselves to social action as approved by this Apostolic See; but care must be taken that the Third Order itself does not invade the field occupied by these societies or make their aim its own. If a Tertiary founds any new society whatever with a religious or charitable scope, it is Our will that this be entirely under the bishop and be governed by a person approved by the bishop, when the heads of the Third Order are in some sense the originators of the new society."

A CO-OPERATIVE CREDIT SYSTEM FOR FARMERS

President Taft has addressed a letter to the governors of all the States, inviting them to consult with him on the occasion of their next annual conference in Washington. The subject which he wishes to discuss with the governors is a plan for a co-operative credit system to reduce the interest on loans made to American farmers for pro-

ductive enterprises. In his opinion the systems used in France and Germany are instructive in this connection. The President bases his recommendations on reports submitted by American diplomatic officers who have since March been investigating the question. He commends the Massachusetts law which allows the incorporation of agricultural credit unions.

VARIATIONS IN TEMPERATURE

A great many people in this middle western part of the country have a definite feeling that our climate, with its large and oftentimes sudden variations, cannot be particularly favorable to health. Many envy the good fortune that some few enjoy of being able to live in an equable climate in the Southwest, or of being able to escape the rigors of winter in Florida or California. The New York *Independent* consoles us by saying that "the dweller in the ruder clime, where large variations of temperature occur, gets more out of life, and, above all, develops more energy for work and more resistive vitality for health than those who live under more equable conditions. There is some consolation in this thought, at least for those of us whose conditions of life require that our work shall be done in this disturbed climate of what is called the Temperate Zone, though so many of us are likely to find it intemperate in its variability."

Logoi Jesu — Utterances Attributed to our Lord Outside the Canonical Gospels

BY ARTHUR PREUSS

That our Lord Jesus Christ said many things that are not recorded in the Gospels is certain from such passages as John XX, 30 and John XXI, 25. St. Paul also, in several places in his Epistles, quotes utterances of the Godman which are not mentioned in any of the canonical Gospels. (Cfr. 1 Cor. VII, 10 sq.; 1 Thess. IV, 14; 1 Cor. XI, 23-25; Acts XX, 35). Manifestly not everything that Christ said or did was put on record by His disciples. Not a few of His words probably were at first handed down by oral tradition and not committed to writing until much later and by accident.

Modern scholars have devoted much labor to collecting these traditional *logoi* and to ascertaining their authenticity. Among those who have worked in this field we may mention: R. Seeberg, E. Preuschen, E. Nestle, A. Resch, and A. Harnack. The results of their researches and those of their numerous minor collaborators are briefly set forth by Prof. A. Uckeley in Heft 3, Vol. VII, of the *Biblische*

Zeit- und Streitfragen, published by Edwin Runge in Gross-Lichterfelde near Berlin.

Such extra-Biblical dicta of our Lord as have come down to us are drawn from three separate and distinct sources:

(1) The papyri recently unearthed in Egypt. A papyrus strip discovered on the site of the ancient city of Oxyrrhynchus by Grenfell and Hunt, in 1897, contained seven Greek sentences prefixed by the phrase: "Jesus says." In 1904 the same English explorers published five additional *logoi*, found in the same place. Simultaneously with these five dicta Grenfell and Hunt edited three compositions which also contained utterances attributed to Christ. In December, 1905, the two explorers made known a fragment of the gospels discovered on a parchment also unearthed at Oxyrrhynchus.

(2) The ancient Bible codices contain a number of episodes and utterances evidently handed down by tradition. Thus the Codex Cantabrigiensis (D) contains an apparently genuine utterance of Jesus, not recorded in the canonical Gospels, in connection with Luke VI, 4; Luke XI, 3 has an entirely different wording in at least one ancient manuscript codex. John VIII, 1-11 is missing from the best codices, though it is undoubtedly authentic.

(3) By far the greatest number of "non-canonical" dicta of our Divine Savior is preserved in the writings of the early Fathers, some of whom lived near the time of our Lord and conversed with His disciples. Others carefully studied the many so-called apocryphal gospels then in circulation, of which only a limited number has come down to us, and which no doubt, together with much fantastic stuff, contained genuine historic data. The Fathers and writers whose works furnish the largest number of *logoi* are Origen, Clement of Alexandria, St. Jerome, Justin Martyr, St. Irenaeus, and St. Augustine. Even the Talmud furnished some *logoi* not otherwise found.

The main question, of course, is: Are all these alleged dicta of our Saviour authentic? Did He really utter them or were they invented later and merely attributed to Him? A strict answer to this question is impossible. We have no certainty in any case. All we can say is: This or that particular utterance bears the earmarks of authenticity; Christ *may* have made use of the words ascribed to Him.

Not a few of the *logoi Jesu* that have been gathered together from the sources above mentioned bear the stamp of Gnostic or Manichaean heresy. Others manifestly owe their origin to Judaizing tendencies among the early Christians, while still others merely represent enlargements or modifications of authentic utterances recorded in the Bible. Of the *logoi* handed down to us in the ancient codices and by the Fathers and ecclesiastical writers of the first three centuries (es-

pecially Clement and Origen) quite a number *may* be authentic and could just as well have found a place in the canonical Gospels.

The careful student of these *logoi* will be struck by one remarkable fact: There is not a single one among them that throws new light on the life or character of our Divine Redeemer. Even those which bear the earmarks of authenticity add nothing essential to the Biblical account. But the fact that they have come down to us through the agency of oral tradition furnishes a new proof of the importance of this source of faith and adds as it were to the historicity of the Gospel narrative.

An Old Difficulty and a New Answer

BY ARTHUR PREUSS

The late Professor Thomas Dwight, of Harvard, in his *Thoughts of a Catholic Anatomist* (Longmans, Green, and Co. 1911), *inter alia* touches upon the following difficulty (pp. 82 sq.):

"It is to me inconceivable that a good God would make a world like the present one were it the be-all and the end-all. To those who look upon it as a world of trial the difficulty disappears, that is as far as man is concerned. But, for I wish to make the objections as strong as they deserve to be, what about the lower animals? Does any future of reward for man repay them for their sufferings? There is no convincing answer. The mystery of evil is beyond us. Some tell us, and tell us truly, that the want of reason in animals takes away the bitterest stings of pain, those of memory, and above all those of anticipation. It may be so; but even then there seems to exist a residue of suffering above comfort which is appalling. We do not see the solution; but we put the question aside knowing that there must be an explanation, though we cannot see it now."

The difficulty here adverted to has led Msgr. Constantine Gutberlet, one of the leading Catholic philosophers and theologians of contemporary Germany, to deviate somewhat from the traditionary teaching with regard to the brute soul. He explains his position in his two latest works (*Kosmos*, Paderborn 1908, and *Gott und die Schöpfung*, Ratisbon 1910) and briefly states his reason for taking it in the foreword to the latter book, pp. IV sq.

"The sufferings of brute animals," he says, "is a point which has furnished infidels with a pretext for violent attacks on Providence, nay for denying belief in a personal God. It has proved a source of temptation even to many theists. To remove the difficulty root and branch, I admit that animals may in some way or other be compensated for their cruel sufferings. This admission is, of course,

based on the supposition that the brute soul does not perish at death. Those who charge me with contradicting the teaching of Scholastic philosophy in this matter misunderstand my position. I do not assert that the souls of brutes are immortal, nor do I hold that they are endowed with substantiality. My attitude may be briefly stated thus: *If* the purely philosophical assumption that the souls of brutes are perishable, really contradicts the dogma of the goodness and providence of God, then it must be relinquished. That it is no more than a philosophical assumption appears from the fact that there are Christian philosophers who deny the perishableness of the brute soul and refuse to accept the Scholastic doctrine of incomplete substances. I do not take this attitude, but merely say that, *even if* the brute soul could not naturally exist without its body, God must preserve it [after its separation from the body], if it be repugnant to His goodness to let it perish."

This solution, too, has its difficulties, especially for those who adhere to the Scholastic doctrine of incomplete substances; but it may ease the minds of some, and therefore deserves to be noticed.

The believing Christian will not allow any such difficulties to weaken his faith. He knows that God exists, that God is good, and that "the riddle of the universe" has an answer, even though we cannot understand it by the meagre light vouchsafed to us in the way-faring state.

The Modification of the Eucharistic Fast

BY SARAH C. BURNETT, 331 SPRUCE STR., SAN FRANCISCO, CAL.

Rev. Father Schlathoelter's Comments (No. 19) on my communication to the First September FORTNIGHTLY have opened a phase of the Eucharistic fast question on which a little more light would by no means be undesirable.

The reverend writer is entirely right in observing that there is considerable room for debate as to what constitutes impossibility, actual or practical, and what merely amounts to a serious inconvenience. Now, for the enlightenment of our readers, let me present a few cases of what, from a different standpoint, may be considered impossibility in observing the Eucharistic fast. In these cases, the persons concerned were actually deterred from receiving Holy Communion.

Mrs. J. is the wife of a farmer, living six miles from the nearest church, and trying her best to bring up her family in the faith under irregular church conditions. Owing to a weak stomach, it is most difficult for her to go far into the forenoon without a cup of coffee.

Consequently, she receives the Holy Sacrament but once or twice a year.

Mrs. M., previous to the birth of her third child, (in the seventh year of her married life,—please note), was daily subject to the early morning nausea often incident to her condition. This nausea was, of course, a natural impediment to the reception of Holy Communion, even had it permitted her to leave the house. By taking a small amount of nourishment before arising from her bed, she controlled the disturbance completely, and was able to go about to church or anywhere else. But, not being able to *fast*, she was compelled to abstain from Communion for the greater part of the year.

At the risk of digressing from the main point, I wish to call special attention to these two cases. In this age of race suicide, unstable matrimonial (?) conditions, and wide-spread demoralization of womanhood, the hope of the future is in those who are bravely and often painfully holding up the old standard of Christian home life. Should not the Church, even as a matter of self-preservation, give them every encouragement and help that Church and Sacraments can allow?

Now, as to school children. Three little girls in my neighborhood were not as fortunate as Fr. Schlathoelter's young parishioners, though they did their best. After practicing daily Communion for several months after their first reception of the Sacrament, the early rising necessitated by being obliged to get breakfast between Mass and school was found too severe a tax on their nervous system. Their father, though a most exemplary Catholic, was forced to put a stop to their efforts.

Those of my readers who have read Father Pernin's comments on the Eucharistic fast, in the *Ecclesiastical Review* for May, 1912, must have noted how thoroughly he appreciates the situation with regard to young children (p. 562). Most of the difficulties in this direction may be classed as practical impossibilities, and very hard to comprehend by those unacquainted with the minute details that make up the sum and substance of domestic life.

Hitherto I have considered only the cause of well-meaning Catholics, who, presumably at least, would take the pains to frequent the Sacraments were not an insurmountable difficulty in the way. But I strongly suspect the existence of another class, to whom the privation of Communion through this perfectly legitimate obstacle is an excellent excuse for dispensing themselves from confession, amendment of life, and other religious burdens,—thus turning the laws of the Church against herself. I have not as yet come person-

ally into contact with this situation. But, from a passage in Father Dalgairn's beautiful work on *Holy Communion*, I infer that the *jeunesse dorée* of the court of Louis XIV were anything but displeased with the rigors of Jansenism, which excused them from making reasonable efforts towards the care of their souls. Moreover, it has frequently been observed that persons who have removed to the city, after long residence in the country, are apt to take their religious practices very easily. The habit of irregularity continues, even after the excuse for irregularity has passed away.

Father Schlathoelter does not say in so many words that he heard from Rome that the best method of accomplishing a change in the rule of fasting would be to interest our bishops in the question. But we may easily believe that this is the case. In the *London Tablet* (August 26, 1911, p. 335), and in the *American Ecclesiastical Review* for August, 1912 (p. 226), we see that the authorities at Rome seem to be ready and waiting for action on the part of bishops, but will not move until such action be taken. For the laity and parish clergy the main thing to be done is to note the cases coming under their observation, and see that they are brought to the notice of the bishops. A little study of the circumstances will show that many of the reasons given for abstinence from Communion are, in the last analysis, reducible to one—the Eucharistic fast. Once this is understood, the full import of the matter will stand before our bishops, and will receive the consideration that is always given to any momentous question affecting the lives of their people.

Catholics and the Public School Fund

[The FORTNIGHTLY REVIEW has always maintained that we American Catholics have nothing to gain and very much to lose by agitating for a division of the public school fund in favor of denominational schools. The case is very strongly put by Mr. Wm. F. Markoe, of Minnesota, in an article contributed to several newspapers and a portion of which we quote from the *Catholic Columbian* (Oct. 4th, 1912)].

Some Catholics never weary of inveighing against the injustice and financial hardship inflicted on them by the public school tax. Waiving the question of injustice, except to say that there is no intentional injustice, is the financial hardship really as great as some of us imagine? Let us take a few examples by way of illustration.

Let us take a community in which we suppose there are 1,000 children to be educated; that as regards religion they are equally divided, viz., 500 Catholics and 500 non-Catholics, and that if the

State educates them all it will cost it \$20 per capita, or \$20,000. Now if Catholics prefer to educate their own children at their own expense, of course the State will not collect the \$10,000 for the 500 children that it does not teach. Catholics keep that to use as they think best. But the State will insist on collecting the pro rata of the \$10,000 required to teach the other 500 children, which in this case being fifty per cent, amounts to \$5,000. But as a matter of fact—thanks to her religious teaching orders of men and women—the Catholic Church can teach her own children the four “R’s” including the teaching of religion (her *raison d’être*) for \$10 per capita where it costs the State \$20 to teach only the three “R’s.” Hence the actual cost to Catholics for teaching 500 would be \$5,000, which sum added to the \$5,000 already paid to the State makes \$10,000, or exactly what we should have been obliged to pay to the State in taxes had we left it to it to teach our children the three “R’s” instead of four! In other words, the result is precisely the same as if the State had collected the whole \$20,000 tax and then handed \$10,000 back to us as our share! Where, then, is the hardship in this case? It is exactly what some Catholics are clamoring for, viz., their share of the school fund.

But now let us suppose another case in which 75 per cent of the children are Catholics and only 25 per cent non-Catholics. By the same process of reasoning and the same calculations we find that the State will not collect the 75 per cent of the tax which it has no use for, and we retain it for our own use. But we must still pay our share of the 5,000 for the education of the non-Catholic children which in this case being 75 per cent of \$5,000 amounts to \$3,750, which added to the actual cost to us of educating 7,250 children at \$10 per capita, equals \$11,250, or \$3,750 less than the \$10,000, we would have paid in taxes if we had left it to the State to teach our children minus the religious training. Is there any great hardship in that? On the contrary, we are just \$3,750 ahead by the operation. Apparently, some persons cannot recognize a good thing even when they see it!

But let us take one more case in which only 25 per cent of the children are Catholics and the other 75 per cent non-Catholics. The actual cost to Catholics of educating 250 children at \$10 per capita, or \$2,500 added to the 75 per cent of the tax which we must pay for the teaching our neighbors’ children, viz., \$3,750 equals \$6,250, \$1,250 more than if we had allowed the State to teach them for us. But is that too high a price to pay for the preservation of our independence and the enjoyment of religious liberty? A famous American once immortalized himself by proclaiming the motto: “Give me liberty

or give me death!" Is there any Catholic parent worthy of the name who would begrudge \$5 per annum—about a cent and a half per day—for the religious education of his child for whose secular education he pays \$10 per annum, with the words of our Savior ringing in his ears: "What does it profit a man to gain the whole world and lose his own soul?"

The above examples are given merely for the purpose of illustrating the principle of proportion that enters into the school problem. Rev. A. Müller writing in *Rome* declares that it costs the State three times as much as it costs the Church to educate its children, which only helps our contention that the financial hardship is not always by any means as great as we are prone to imagine. As already stated, we are not discussing the injustice of the public school tax, but the financial hardships it inflicts on Catholics. We make our own laws and if Catholics control a sufficient number of votes it is doubtless up to us to repeal any unjust laws on our statute books. But since the latest statistics show that we are increasing more rapidly than all other religious denominations put together, it is evident from the above examples that if we only "possess our souls in peace" a little longer, the school question will soon solve itself without requiring us to cast a single ballot for the repeal of any unjust laws.

[Whether the school question will really "solve itself" in the manner suggested by Mr. Markoe, is a matter open to debate. We for one are not quite so optimistic. For while the Catholic population may be growing faster than all other religious bodies, the "big broad church," *i. e.* religious indifference, is growing even more rapidly, and Christian schools will soon be a thing of the past unless we loyally continue to support our Catholic parish schools and higher institutions of learning. Even lukewarm Catholics will do this the more readily when they learn that the sacrifices they are making for the right training of their children are not so enormous after all. To convince them of this fact Mr. Markoe's figures serve admirably, and it is for this reason that we have reproduced the bulk of his article.]

Some New Church Music Publications

By JOSEPH OTTEN, DIRECTOR OF MUSIC, ST. PAUL'S CATHEDRAL,
PITTSBURGH, PA.

25 kurze und einfache Orgelpräliminarien für den Gottesdienst. By J. Diebold, op. 106. Pustet & Co., 60 cts.

A collection of useful pieces of churchly character for various occasions by the veteran composer and organist, accessible to the average player without much or any preparation.

Organum Comitans ad Proprium de Tempore, etc., a Septuagesima usque ad feriam VI. post octavam Ascensionis, Gradualis Romani, etc. By Rev. F. X. Mathias. Pustet & Co.

This volume is a continuation of the harmonization of the Graduale Romanum, according to the Vatican edition, undertaken by Dr. Mathias and presumably to be completed in one other volume which will appear shortly. The Introit of each *proper* is given in two different keys for the convenience of players who do not transpose readily. The work is gotten out in the firm's usual substantial manner.

* * *

Easy Mass in Honor of St. Peter, Followed by Veni Creator, O Salutaris, and Tantum ergo, for 4 Men's Voices, by John Singenberger.
35 cts.

This mass—with the III. Gregorian *Credo*—is almost too easy to maintain the interest of the singers. Unfortunately there are choirs of men who consider that they must sing in four parts, no matter how limited their ability and vocal resources. How much more formative stimulating and edifying the performance of a substantial two-part mass would be than to be satisfied with settings which require hardly any effort of any kind, mental or otherwise. Would it not be desirable to counteract this condition?

* * *

Cantate. A Collection of English and Latin Hymns, Six Gregorian Masses, including the Requiem, the Responses at High Mass, Benediction Service and Te Deum. Compiled by John Singenberger. Pustet & Co.

In the preface to this collection we read: "The *Cantate*, a hymn book similar to the German *Cantate* by Rev. Joseph Mohr, is intended for the use of churches where two-part singing is preferred. All the hymns may be sung in unison [which is the most satisfactory way in the long run. J. O.]—with a lower transposition, however." The author further remarks that Vespers will be added to a subsequent edition, the Vatican edition of the Antiphonary not yet being available. When that shall have been done, the book will contain practically everything needed by the average choir for ordinary occasions. Musically speaking, the work is on the high plane which has become traditional with its compiler. One feature in its make-up is particularly desirable, owing to conditions generally prevailing, and that is the addition of suitable preludes, interludes and postludes to the various numbers by well-known composers, so that the singers and hearers may not be thrown out of the mood created by the hymn through the awkward attempts at improvisation on the part of many players. In view of

the general musical excellence of the work, it is regrettable that more care was not bestowed upon the literary part. Doctrinal correctness is not sufficient in hymn texts; they should also have literary beauty and sonority of form, qualities which the English idiom, especially when applied to song, yields only reluctantly and after considerable experimentation and comparative study. The texts to Nos. 17, 18, 20, 28, 31, 38, 45, 48, 49, 63, 75 and others can hardly be called good poetry, nor have they the sonorous musical quality so important in hymns in the vernacular. A second edition of the collection might well be preceded by a careful polishing process applied to the texts.

A Plea for a More Analytic Method in the Study of Philosophy

BY THE REV. CLAUDE MINDORFF, O. F. M., ST. FRANCIS COLLEGE,
CINCINNATI, O.

The other day a young priest remarked to me that in spite of two years' application to philosophy, all that he could remember of that most interesting study were a few technical terms which occurred later in theology and a number of barbaric names given to the different forms of syllogisms; the science itself with its treasures of thought had always remained an unknown quantity to him. And this, I believe, is the general experience of four-fifths of our seminarian philosophers. Worse than that, they use this fact to depreciate and ridicule the science itself.

How are we to explain this? Why is such an important and, in fact, absolutely necessary discipline unappreciated by our seminarians and priests? Why do they know so little philosophy after two or more years of almost exclusive study?

This is due, I think, in great measure to defective methods of teaching.

Our present text-books in philosophy, with but few exceptions, follow an unnatural method. They begin with the most abstruse and theoretical science, logic, and end with the most practical, ethics. They treat first of the *entia rationis*, of ideas which either have no real foundation, or, at least, represent nothing in the order of nature. Then in ontology they pass over to the real order of things, but begin again with the most abstract and difficult to grasp, the *ens* with its transcendental qualities. And only after the student has become thoroughly disheartened, and imbued with the idea that philosophy is the most unpractical of sciences they let him down from his dizzy heights and rarified atmosphere of abstraction, to concrete and in-

dividual objects, where the ideas have a visible representative which the fancy can keep before the mind whilst the latter is in operation. Having thus given the student a kind of mental indigestion by nourishing his mind in the wrong order, they finally bring in the most palatable of all as a kind of appetizer, a summary of natural law, telling him both in theodicy and ethics, what he has heard numberless times in Christian doctrine in the elementary school.

This traditional method of philosophical text-books is but little adapted to our manner of apprehension. Psychology teaches that we first perceive the individual and concrete objects before we ascend to abstract and universal ideas. Sense-perception must precede the operations of the intellect, for only through the senses can our intellect enter into communication with the outside world, and only from the phantasms of sense can it abstract its ideas. Therefore all objects of sense-perception should be studied first, not only because they are easier, but because it is more in accordance with our psychological nature. Ontology and logic, for the same reason, since they have as their object the *ens* in its most abstract form, should be treated last. Those questions of logic, however,—I may mention here *en passant*—which are of no value to the student except to overburden his mind with terms and divisions and rules, which he will never make use of, should be either relegated to some museum of philosophical curios, or mentioned only in the history of philosophy.

The proper course in a text-book of philosophy would be, therefore, first to give the necessary instruction how to study, with a few rules of argumentation as a kind of introduction; then treat in succession cosmology and psychology, theology and ethics, and lastly, ontology and logic. Thus the young philosopher would first study the operations and qualities of dead matter, next these same operations governed and directed by the vital principle, and then, rising above matter, direct his attention to the intellectual activities of the immaterial soul. Thus stocked with a sufficient knowledge of the imperfect nature and limited power of created beings he can easily infer the existence of their Creator, a Being endowed with absolute power and perfection. The relation between creature and Creator will be the subject-matter of ethics. Abstracting from the different forms of individual beings he will easily learn to classify and generalize his ideas by omitting their distinctive qualities, till at last he reaches the dividing line between the real and the ideal order, the *ens* of ontology. One step more in the order of abstraction, and he leaves the objective world to enter the realm of logic.

This order of thought harmonizes perfectly with our nature and manner of apprehension. In place of the synthetic mode of procedure

we have the analytic, viz., from the concrete to the abstract, from the particular to the universal. Of course such a system would turn the old traditional method on its head. But what of it? It is surely the more natural method and would give the student a better grasp of his subject. There are those who follow the old method, because they think it more logical. They say, we must first learn to use our tools before beginning to work; therefore study logic and criterionology first to know all about the operations of the intellect, then proceed to use this knowledge in the acquirement of ideas, beginning with the simplest forms and ending with the more complex. This sounds very well indeed, but it does not go deep enough. We cannot learn how to swim on dry land, nor can we learn to think without material for thought. Besides if it be so impossible to use your intellect before studying logic, pray, with what faculty do you intend to study logic itself? No! The quickest and most logical way to learn the use of a tool is to go to work and use it on some easy material first, and when you have developed greater strength and skill, try the more difficult and artistic. And only after you are able to use the tool well, study the tool itself, that you may, if possible, improve it.

That is the correct method, and, applied to our subject in hand it says: First use your intellect in the easier branches of psychology and cosmology, then go on to the higher and more difficult ones, and lastly, study the mind itself in its specific operations, in order that your science be more perfect and more connected.

Thus the study of philosophy will be an agreeable and interesting task, and both the matter and the general structure of the subject will make a lasting and beneficial impression on the mind of the student, that will be of the greatest assistance to him in his professional studies and in his whole career.

A Congress of Catholic Ethnologists

BY THE REV. ALBERT MUNTSCHE, S. J., ST. LOUIS UNIVERSITY

In the First October Issue of the FORTNIGHTLY REVIEW we briefly reviewed the scope of an international congress that was to be held under the auspices of notable European Catholic savants—the *Semaine d'Ethnologie Religieuse*. The Congress has since been held and we gladly respond to the invitation of the Editor of the FORTNIGHTLY to "acquaint the readers with its doings."

The *Petrus-Blätter* (No. 50, 1912) inform us that the Congress, which met at Louvain from August 27 to September 4, was crowned with the most gratifying success. About 120 delegates, representing

a large number of different missionary societies, as well as teachers of Christian Doctrine and professors, were present at the sessions. The preliminary work of the Congress lay almost entirely in the hands of the Rev. P. W. Schmidt, S. V. D., who acted as General Secretary. Father Schmidt is well-known to readers of this REVIEW as the scholarly editor of the international review *Anthropos*. He was ably assisted by Rev. Frederic Bouvier, S. J., of England. The program which called for four conferences of an hour each for every day of the Congress, was carefully carried out. Every day there was also a *Practicum*, or conference having in view the study of conditions which necessarily arise in the foreign missionary field. This immediately practical purpose of the lectures and exercises amply justified a statement of the circular which had previously been sent to those interested in the work of such a gathering of Catholic missionaries and scholars, to wit, that "The enterprise which we intend to start partakes more of the nature of a study-week than of a congress. The end is above all technical, the point of view strictly scientific, the tenor professedly Catholic."

Among the lecturers were P. Schmidt, S. V. D., P. Pinard, S. J., P. Van Ginneken, S. J., Abbé Bros, P. Colle of the White Fathers, Prof. Nekes, P. S. M., P. Stratmann, S. V. D., P. Hestermann, S. V. D., P. Bouvier, S. J., Msgr. Le Roy, Prof. de Jonghe, etc. Now of all these savants there is *not one* who has not enriched the fields of folklore, ethnology or history of religions with some notable contribution. No wonder then that the *Petrus-Blätter* speak of the "absolute success" of the meetings of this congress.

The lectures were marked throughout by a wealth of interesting and hitherto not easily accessible data, by clearness and preciseness of expression, by the practical nature of the suggestions given, and by a loyal Catholic spirit. It is to be hoped that they will be collected in book-form for the benefit of many readers. But what is most important of all is the fact that the Congress of Catholic Ethnologists is to be made a permanent institution. It is the intention of the Committee to invite Catholic scholars to some central city every year, to secure lectures by missionaries in remote lands, and to focus in this Congress all efforts to bring Catholic principles to bear upon the domains of ethnology and the history of religions.

A more detailed account of this interesting and important Congress can be found in the Paris *Études* for October 5th.

Interest on Industrial Capital

BY THE REV. JOHN A. RYAN, D. D., ST. PAUL SEMINARY,
ST. PAUL, MINN.

A justification of interest on industrial capital is very much to be desired. There is no lack of treatises which defend the practice of getting interest on loans, but these merely aggravate the question of the right to interest on industrial capital. For the general conclusion at which they all arrive is that, since the lender deprives himself of the opportunity to invest his money in a lucrative business on his own account, and since money is virtually productive, it can properly be lent at interest. A man who has ten thousand dollars can set up, say, a grocery business, and get a return of, say, eight per cent on his money; or he can lend it on a mortgage to a grocer, and obtain, say, six per cent. The latter return is held to be morally lawful because its equivalent is obtained by the man to whom the money is lent, or because the lender himself could have got it had he preferred to establish himself in the grocery business.

But this is only pushing the question a little further back. Why is the grocer justified in taking a net return of six per cent on the money which he has put into his own business? We are assuming that the other two percent is a proper insurance against the risk of losing his principal. What is the ultimate justification of the pure interest obtained by the owner of a grocery store, a factory, or a share of railway stock? In writings which notice this question at all, the usual answer is contained in the assumption that, since capital contributes to the making of the product, retailed groceries, plows, or railway transportation, the owner of the capital has a right to a part of the product in the form of interest. This, however, is only an argument from analogy. It assumes that, just as the maker of a pair of shoes has a right to the shoes, so the owner of capital has a right to the imputed or conventional product of capital. The great majority of writers who use this analogy do not seriously try to justify it. They make no serious attempt to show that the right of the owner of concrete capital to interest is as valid as the right of the laborer to wages.

The Introduction of a recent work by Dr. F. Keller¹ raises the hope that its pages contain a fundamental and satisfactory vindication of the industrial capitalist's right to interest. A careful and critical study of the brochure will find the hope disappointed. Dr. Keller's

¹ *Unternehmung und Mehrwert. Eine sozial-ethische Studie zur Geschäftsmoral.* Von Franz Keller, Doktor der

Theologie und der Staatswissenschaften. Köln, 1912. 96 pp. 8vo.

argument does not justify interest at all; it merely proves the lawfulness of what the economist calls undertaker's profits. For example, a man puts one hundred thousand dollars of his money into a factory, thus becoming its sole owner and operator. At the end of a year he finds that, after paying for labor, materials, insurance, and all other necessary charges on the business, he is in possession of nine thousand dollars. Of this sum he regards two thousand dollars as an adequate return for his own labor and skill; for he could get that amount by working on salary for some larger concern. Another two thousand dollars he sets down as compensation for the risk to which his money is exposed in the enterprise. This is only two per cent of one hundred thousand dollars. If his total returns do not cover this item of risk he would prefer to lend his money on the security of a mortgage. Now there are five thousand dollars remaining, no part of which is, in the common estimation of the business world, regarded as necessary to compensate either labor or risk. By what title does the undertaker-capitalist take and retain this amount?

Dr. Keller's answer is in substance that this five thousand dollars is due to the factory owner and operator because of his responsibility, activity, and risks as director of the business. But these functions are already sufficiently compensated in the two sums of two thousand dollars each. In actual business life men are satisfied with substantially that much. Let us suppose that another factory director has borrowed at the rate of five per cent the entire one hundred thousand dollars needed to equip the business, giving by way of security to the lender a mortgage upon the plant and upon sufficiently valuable residence property. We will assume that his gross profits are likewise nine thousand dollars. After paying out five thousand dollars to the lender in interest, he will have four thousand dollars left to cover labor and risk. This amount he regards as sufficient compensation for these items. He does not demand any part of the five thousand dollars interest money as necessary to reward fully his functions of business direction and risk-taking. Neither does the other man, who owns the capital with which he operates his factory. He classifies the whole of the five thousand dollars as interest on his capital.

Take another example. A man having money can buy the stock of a railroad, which pays seven per cent interest, or the bonds of the same road, which yield only five per cent. In neither case will he expect anything as a reward of labor; for, even if he be a stockholder, his only labor of management consists in voting annually for the officers of the road. According to Dr. Keller's theory, the seven per cent which he receives on his stock (assuming that he bought stock

instead of bonds) must be due him by the sole title of risk. But is it? Certainly not; for he can get rid of the risk entirely by selling his stock, and investing the proceeds in bonds, which will pay him five per cent. Consequently the risk connected with the stock is worth only two per cent. What we are seeking is the moral justification of the five per cent of pure interest. To say that it is justified because the bondholder can become a stockholder, and thus a risk taker, gets us nowhere, because the risk-taking function is commonly regarded as worth only two per cent.

It is to be observed that the percentages used in the foregoing paragraphs may not correspond exactly with actual business practice and results, but they are in sufficiently close conformity therewith to illustrate the principles involved. And that is all that is necessary.

The writer would venture to refer those readers who are desirous of studying the question of the justification of interest on industrial capital to his pamphlet, *The Church and Interest-Taking* (B. Herder), wherein they will find briefly set forth a "provisional justification," which, though probably unsatisfactory, represents an attempt to deal with the subject fundamentally.

Some Scandinavian Converts

BY D. J. SCANNELL O'NEILL

One rarely looks for Catholic writers and musicians in Scandinavia, but it seems even in that heresy-smitten portion of northern Europe has at least a dozen Catholic celebrities whose fame is not confined to their own countries alone. Of these we may mention, Johannes Jørgenssen, who has become so well-known that it is unnecessary to refer to him except by name; Ola Hansson and his wife, Laura Marholm Hansson, Madame Helena Nyblom and Madame Helga Gouraud. Ola Hansson is a Swede, his wife is a Norwegian; Madame Nyblom is a Dane, and Madame Gouraud a Norwegian.

Ola Hansson and his wife entered the Church several years ago and have since lived in Munich and Paris. This change of residence was made necessary by the bigotry of the Swedes who are the most virulently anti-Catholic people in the world. When news of Ola Hansson's conversion was noised about Stockholm, publishers and editors felt obliged to boycott the offending author and his wife. Past contracts for literary work were revoked; their essays and novels, which before had proved so popular and the publishing of which had been eagerly solicited, began to be coldly and respectfully returned to them, and so they were forced to leave Sweden.

Hansson's work has become known to English and American readers through translations made by "George Egerton." Hansson is one of the most striking personalities among contemporary Scandinavian authors. He was born on the 12th of November, 1860, in Skania, a province in the extreme south of Sweden. He entered the University of Lund, where he passed a brilliant course of studies. On leaving the University he at once devoted himself to literature. His first book, *Sensitiva Amorosa*, to quote George Egerton, plumbed greater depths in the mysteries of human life than even Ibsen's, Bjørnsen's, or Strindberg's problem-plays had led one to believe possible.

His fame spread throughout Sweden, thence to Germany, and from Germany to France, where he first attracted attention by the publication of *Young Ofig's Ditties*. Since becoming a Catholic we are glad to learn from Swedish friends that Hansson has changed his style of writing for the better. His earlier work was pagan through and through.

Madame Helena Nyblom, one of Sweden's leading poets, is of Danish extraction, and the wife of Professor Nyblom, of the Royal University of Upsala, the translator into Swedish of the works of Shakespeare and Moore.

Madame Nyblom has been a Catholic some twelve years, and has had to suffer ostracism among her people for her change of faith. She is the author of exquisite verse, both in Swedish and in French.

Madame Helga Smith-Hald Gouraud is a composer and musician of note in the French capital. She is the daughter of the late Frithiof Smith-Hald, whose wonderful marine pictures were such striking features of the foreign art exhibit of the World's Columbian Exposition. Her uncle is M. Michaelsen, ex-premier of Norway, who was conspicuous in securing the independence of Norway. Still another uncle is Hans Dahl, a well-known painter. Miss Smith-Hald is the wife of Colonel Gouraud, U. S. A. She has been the means, under God, of having her sisters and brothers follow her into the Church.

We hope these are but the forerunners of many more cultured Scandinavians who, in the coming years, will return to the pathway trodden by their ancestors in the days of Eric, Olaf, Knut, Dagmar, Bridget and Christina Vasa.

Confession and Frequent Communion

BY THE REV. L. F. SCHLATHOELTER, TROY, MO.

It is consoling to many that the FORTNIGHTLY REVIEW lends space for the discussion of subjects which appertain to the great wave of spiritual prosperity that struck this world some seven years ago.

There is such a tremendous amount of energy used in bringing about material prosperity and in the solution of social problems, that the words of His Holiness Pope Pius X, of July 14th, 1907, "Frequent Communion in truth is the shortest way to secure the salvation of every individual man as well as that of society," are almost lost sight of.

Father Walcher (Vol. XIX, No. 19) recognizes that devotional confessions are an obstacle to frequent and daily Communion. He tries to regulate them, fearing that to abolish them might occasion sacrilegious Communions. He claims that "absolution is the ordinary way of having venial sins forgiven." The Church teaches that venial sins "may be properly and profitably confessed, as the experience of the pious proves," but they may also "be omitted without sin, and expiated by many other means." (*Cat. Rom.*, P. II, Ch. V, No. XLVI). If, according to Father Walcher's suggestion, the frequent communicant should by the advice of his confessor go to confession at a stated time, it still might happen that human respect would induce him to make a sacrilegious Communion, if he should fall into a mortal sin before that fixed time. For his family or friends will know that he is going outside of his regular time. The suggestion of Father Walcher would make things worse, it seems to me. Why not tell the people the whole truth, which is, that Communion itself takes away venial sins, and leave it to their own devotion to confess when and as often as they feel the need? According to my experience devotional confessions are a great burden to the average penitent. No one likes to go to confession except the penitent longing to be relieved of a mortal sin. The average person is not perfect enough to realize the enormous offense against God embodied in a venial sin. Why impose a burden upon the faithful which might lead them to make sacrilegious confessions?

I know a convert who could not be induced to the practice of daily Communion because she disliked to go to confession on account of not knowing what to confess. She took up daily Communion readily as soon as she was advised to leave off frequent confession. This same trouble exists in many places where there is no choice of confessors.

The Cost of Living

The New York *Evening Post* calls attention to the butcher bills of Alexander Hamilton as published by Dr. A. McLane Hamilton in his life of his grandfather. These bills furnish a fair index of what living used to cost in New York City one hundred and fifteen years ago.

Meat was considerably cheaper than now. Beef ran from 12 to 16 cents a pound. Mutton was about 10 cents. Any comparison ought, of course, to take into account the greater value of money at that period. Just what the difference is we do not know; but it would seem that, judged by the rate of wages and salaries and rent prevailing at the end of the eighteenth century, beef at 16 cents was probably fully as high as the price we are paying today, if not higher. Even without allowing for the fact that money "went farther" in those days, we find that Hamilton paid for butter and eggs and potatoes and some other vegetables almost as much as they cost to-day. It should be added, in fairness, that Hamilton was apt to be lavish in his habits, and may not have been so close a purchaser in the markets as to obtain the bottom figures.

Whatever the exact facts, then and now, about the cost of living, everybody can see what an enormous change from the old times has been wrought by the modern increase in the facilities of transportation. Markets used to be local. They have become well-nigh universal. Produce from everywhere now goes anywhere. The effect is often very complex. Where once there was an abundance in a local market at prices which were low, partly because the surplus could not be transported to be sold elsewhere, now even remote places feel the stress of universal demand and general access to the sources of supply. It is often humorously said that you can't get fresh vegetables and good milk and fine butter in the country, because everything is sent to the city. But many rural towns know that this is no joke. The overflowing village markets of other days are sucked bare by the world competition.

The whole question of the fluctuations in the prices has been studied in an interesting way by an English writer, M. G. B. Dibblee, in his recent book on *The Law of Supply and Demand*. He takes the case of a German walled town, with several square miles of arable land about it, some twenty miles up the Neckar from Heidelberg. In the fifteenth century the place would be almost self-contained, and nearly everything produced would be consumed on the spot. Little by little, river transportation would be developed, and prices in the local market would be affected by those in Heidelberg. Soon boats would begin carrying supplies out of the Neckar into the Rhine, and the larger market would again react on the smaller. With the coming of the railroads, the whole original relation of demand to supply, in this remote German town, would be entirely altered.

At every stage of the fluctuation in this local German market, we presume that the burghers sought to console themselves in the way

that we do to-day, by saying that they were in "a transition state," and that things would right themselves in the end.

This is cold comfort for those who feel acutely the pinch of high prices. Yet there is force in the contention that a long view of the ups and downs of the cost of living shows a continual process of readjustment. Just how it is to come for us, it would take a bold man confidently to predict. But that it will come in one way or another, or by several ways—the slackening production of gold, a rise in wages and salaries, improvements in agriculture, better solutions of the problems of transportation and distribution, more public markets, and other measures of an enlightened social reform—we may reasonably hope.

FLOTSAM AND JETSAM

Catholic Students in Secular Universities

A leaflet sent out by the director of Newman Hall, established five years ago at the University of California, shows that during the year 1911-12 there were registered at Newman Hall (counting only those who have remained the whole year) 257 Catholic students." It is consoling indeed to learn that Newman Hall is taking care of these Catholic students, and at the same time exerting a beneficent influence on the student life of the University in general. But why should so many Catholics attend this and other purely secular universities? Surely we have many excellent Catholic institutions of higher learning in different parts of the country, and at best Newman Hall cannot supply for these students the thoroughly religious training which is the birthright of every Catholic young man and woman. Let us make proper provision for the poor waifs that stray into the secular universities; but let us not forget the greater and more pressing duty of keeping our boys and

girls away from these institutions as much as possible and sending them to Catholic colleges and universities.

A Political "Jiner"

Under this heading the esteemed *Sacred Heart Review* (Vol. 48, No. 17) says:

A "jiner" in Minneapolis who is running for some municipal office declares himself a member of the Elks, Odd Fellows, Ancient Order of Hibernians, the Woodmen, the Knights of Columbus and the Knights of Pythias. This is a combination hard to beat, although we do not see why he does not go further in the fraternal business and join the Eagles, the Moose and the Buffaloes. Every little order helps to capture votes. There is a more serious side to the matter which is thus treated by the *Catholic Bulletin*:

It would be interesting to know just what the religious affiliations of this candidate are. Is he a Protestant? If so, how did he get into the Ancient Order of Hibernians and the Knights of Columbus? If he is a Catholic, how is it that he can belong to these organizations and make pub-

lic confession of his membership in the Odd Fellows and the Knights of Pythias—two secret societies which the Catholic Church has, by name, condemned? He can not be a consistent member of all these orders. We ask, therefore, in the words of the celebrated Barnum: "What is it?" We have heard it said that "politics makes strange bedfellows;" but this is certainly a very unique combination from the religious point of view. From the fact that he proclaims his affiliation with two Catholic societies which make practical Catholicity a requisite for membership, we are inclined to think that he has, at least, a leaning towards the Church. But how did he get into these organizations, or how is he allowed to remain in them with the tags of Oddfellowship and Pythianism so prominently displayed? A Catholic who tries to carry water on both shoulders for the purpose of securing political preferment should be relegated to obscurity and not allowed to pose as a representative Catholic in official life.

We would go a little further in our comments and say that when a man advertises himself a member of orders which Catholics are forbidden to join, and at the same time parades his membership in Catholic orders, it is about time for the Catholic orders to which he belongs to get busy. Such a man is guilty of a public scandal.

The Ocean Letter

The Deutsche Betriebsgesellschaft für drahtlose Telegrafie, commonly known in English as the Telefunken Wireless Telegraph Co., has inaugurated the "ocean letter," a new delayed wireless telegraph service. The method is as follows: An outbound traveler on a German vessel, wishing to communicate with friends or business associates at home, writes a letter of 30 words or more, which is transmitted by wireless from the vessel on which the traveler is, to the nearest homeward-bound Ger-

man vessel, where it is reduced to writing, placed in an envelope, and mailed when the vessel first reaches port.

The service, which was tried first on the steamers of the Hamburg-American Line plying to and from South America, is now being extended to the entire German merchant marine. According to the present arrangement the vessels of no other nation participate in it. The charge is 5 marks (\$1.19) for the first 30 words, address counted, and 10 pfennigs (2.4 cents) for each additional word. There is a further charge on each message of 50 pfennigs (11 cents) for postage and conveyance.

The Question of a Catholic Daily Press

Rev. Father Frederick M. Lynck, S. V. D., editor of the *Christian Family* (Techny, Ill., Vol. VIII, No. 10) descants thus sanely on the ever timely and supremely important question of the creation of a daily Catholic press:

The reports and comments of our exchanges on this year's Catholic Press Convention are not quite so extravagant as last year. While the Catholics of practically all other nationalities have their daily papers the English speaking portion has not one. The only reason we can find is a lack of that militant spirit which characterizes e.g. German Catholicity in the fatherland and also in these United States. Why not speak out what is a lamentable fact; it is shallowness and insolidity of faith that causes this unhappy state of affairs. Thoughtful editors like Arthur Preuss of the FORTNIGHTLY REVIEW have time and again pointed to the root of the evil and have been branded as pessimists and cranks by all the hurrahs shouting crowd that can only speak in the superlative when anything American is concerned.

So long as Catholic bishops and priests and prominent laymen hold the view that Catholic dailies are not only impossible but undesirable, the existing

Catholic papers will not flourish, because they will not get the support which they need. Why should not the times be ripe and opportune to start big Catholic dailies? They need not have pronouncedly Catholic names—any decent name under the sun will do—they need not by any means be edited or managed or in any way controlled by priests, let them be started by good Catholic laymen as private enterprises and keep them up to the standard of the big secular dailies without their objectionable features. It is not true that the majority of the readers want trash and filth, but what they all do want is *news*. All the big Catholic dailies in Germany were started under the same if not less favorable circumstances forty or fifty years ago.

It is sickening to hear well meaning Catholics say: "Oh, well, the daily papers are all right." They are neither all right nor half right nor sometimes one-tenth right. More frequently they could be said to be all wrong when compared to the solid appearance and high standard of the Catholic papers of other countries. Of course our English speaking Catholics have never seen a Catholic daily paper and consequently do not know what it looks like. It is not one owned by Catholics, that's nothing, they don't differ one bit from the others, but one owned and conducted by *practical* Catholics, who never sacrifice their principles. We do not like trusts very much but if that is the only way to get them let Catholic business men form a trust and with the combined capital start Catholic daily papers in all the principal cities of the Union. We shall never be able to exert the influence which according to our number we ought to have, we shall never be able to combat obnoxious laws proposed in the legislatures, we shall never be able to make ourselves heard on innumerable questions of the day, in the solution of which we as members of the only Church founded by Christ, should speak a powerful word, until we shall have a well supported Catholic daily press, such as Germany or Belgium has at the present time. Our prospects do not seem to be very bright but still we hope against hope that the day is not so far off when our wishes and prayers will become realities.

A Catholic Immigration Map of Western Canada

In the first September number of the FORTNIGHTLY REVIEW Rev. P. Albert Muntsch, S. J., showed how Canada is taking care of Catholics coming from foreign lands by means of the Catholic Immigration Bureau of Quebec. The work is in charge of the Abbé P. H. D. Casgrain, whose office is at the Archbishop's House, and who has interested other priests all over Canada in this work. Father Casgrain has personally visited all those sections of Western Canada where immigrants would be likely to locate, has studied the spiritual needs of these localities, and advises immigrants accordingly. The most direct result of this investigation is his *Catholic Immigration Map of Western Canada*. The whole vast extent of Western Canada, from Winnipeg to Edmonton, is carefully mapped out, places with resident priests are marked with a red cross, while missions occasionally visited are designated by a red circle. Thus the spiritual facilities of any neighborhood are at once made clear to Catholics in quest of new homes.

The map is a model of its kind. Copies may be obtained from Father Casgrain, Catholic Immigration Office, Quebec, or from Mr. P. Stedman, Catholic Immigration Office, Winnipeg. It may also be mentioned that the Catholic Immigration Association of Canada now has representatives in eight of the leading cities of Canada.

An Architectural Plea for the Small Church

The Rev. F. Beuckmann, pastor of St. Mary's Church, Belle-

ville, Ill., contributes to the *Diocesan Messenger* (Vol. 5, No. 11) a critical estimate of the new church at Freeburg, Ill. Towards the end of his very readable article he makes a plea for more architectural beauty in our small churches. He says:

Anyone who approaches the problem of a small parish church with the architectural standard of a Cologne, Notre Dame or Westminster, or with the narrow assumption that dignity and correctness can not be obtained in a one-nave church; who can find nothing worthy of thought or appreciation, unless in multiple naves and clear stories, columns and elaborately arched and groined ceilings, confuses entirely the distinctive individuality of a cathedral and a parish church. Such attitude may be held responsible for the unrefined, slavish and cheap imitation of European cathedral standards in parish churches which were never intended to assume the prominence of the first church of a diocese or even of a nation; and especially in our present day, when we shall never again be able to rise to the architectural ecstasy of the thirteenth century in its grandest and most lavish expression of Gothic development.

What is most to be admired in the Freeburg church is the architectural emancipation from the cheap, tawdry, unrefined, stenciled, cravenly slavish imitation of the impossible. It proves that even with us architecture may be versatile, manifold; that it can sing more than one melody; that it can pencil more than one thought and composition, and yet remain religiously dignified.

Let us plead not only for the brick and stone parish church and chapel, but even the humble frame and log church; for mere frame and log will permit a more beautiful and dignified expression than we have hitherto unfortunately too seldom obtained in our ordinary non-descript, barn designs, at practically the same cost. While intelligent architects are quite often unintelligently handicapped, yet the blame frequently rests with them. Perhaps ecclesiastical architecture in this country has been served by too many mere draftsmen and too few real artists.....

We ask, why should fifty or a hundred thousand dollars and more be alone entitled to thoughtful designs. Should not five or ten thousand and less permit simple and dignified architectural expression in our small parish churches? Examples are not wanting where architects have expressed themselves more creditably within small sums, than others have with hundreds of thousands. I at present have in mind especially two brick churches of about 275 seating capacity, both of which were erected for less than eight thousand dollars. The one, an English Gothic design of Mr. Lovett of Philadelphia, was erected in 1908 at Equality, Ill., and the other, an Italian Romanesque of the firm of Preuss & Imbs of St. Louis, was erected during the present year at Kingsley, Kansas.

I confess that I can revel in the study of Europe's and England's great cathedrals—architectural ecstasies to which perhaps mankind will never rise again; but more vitally interesting to us should be such architectural solutions as I have referred to.

ET CETERA

As Gov. Woodrow Wilson sat at the head of the dinner table in his campaign car, the Magnet, the other evening, he cast his eye over the mahogany trim and remarked:

"This reminds one of the man who visited the Union Club in New York, and said that the interior architecture was a combi-

nation of early Pullman and late North German Lloyd."

This made the Governor think of another architectural anecdote. "This same man was finding fault with the tendency of modern architects," said he, "to go to the École des Beaux Arts and come back with a certain sameness about their ideas which produced

monotony in American architecture. 'It all seems to be either biz-arre or Beaux Arts,' he said."

*

The notion that the English (and American) legal system is in all respects superior to the Latin, is pretty thoroughly exploded by Mr. Arthur Train in his recently published book, *Courts, Criminals, and the Camorra* (New York: Charles Scribner's Sons). In several respects he finds the French and Italian usage far better than our own,—more simple, direct, and sincere, as an attempt to ascertain the facts and punish the guilty. We have already called attention (Vol. XIX, No. 2, p. 58) to the exaggerated nature of the reports published by the American press of the great Camorrist trial at Viterbo, comparing it to a bear-garden, or a cage of monkees. Mr. Train attended the trial in person for a number of days, and left it with the impression that, with all its informality and surface racket, it was conducted with as much inherent dignity and with a good deal more rapidity and finality than it could have been in America.

*

The Bishop of Cleveland says (see *Louisville Record*, Vol. 34, No. 41), that during his recent visit *ad limina* the Holy Father enquired "particularly about the giving of Communion to young children" in accordance with his recent decree. The provisions of that truly providential and most salutary decree are gradually being carried out throughout the country, and we firmly believe that the blessings that will follow from the early and frequent Communion of our children will soon silence even the most stubborn opposition.

The *Action Sociale* of Quebec (No. 1450) says that "Nearer my God to thee" has become extremely popular in Europe in consequence of its being sung by the passengers on the sinking Titanic. At Dijon, France, it was even introduced into Catholic churches, so that the bishop of that diocese found it necessary to issue an ordinance forbidding this abuse. In America we have repeatedly heard Protestant hymns sung in Catholic churches, especially at funerals. It is refreshing to note Archbishop Ireland's recent protest against such abuses.

*

"With the exception of daily attendance at the Holy Sacrifice of the Mass there is no practice more redolent of true Catholic devotion than the daily recitation of the holy Rosary in honor of the Blessed Virgin Mary." (*St. Paul Catholic Bulletin*, Vol. 2, No. 40).

What about daily Communion?

*

The freakish fashions which shamelessly display the physical charms of young girls are a disgrace to the girls and put in an equally bad light their mothers. With transparent waists, skirts that reach but a few inches below the knees and so tight that the figure is boldly displayed at every step, with the highest heeled shoes obtainable and stockings of the thinnest and sometimes the brightest silk, many of our girls present an outlandish and indecent spectacle. What has come to be a common street sight to-day would not have been tolerated ten years ago, and, as Miss Mary M. Bartelme, assistant to the judge of Chicago's juvenile court, has said, the styles are growing worse and worse each year. "When a girl dresses in this way," says

Miss Bartelme, "it is her mother's fault. The old-fashioned mother, who was content with simple gowns and frocks, would not tolerate such attire on her daughter." The old-fashioned mother is sadly needed now to effect a radical dress reform.

*

The thickness of the atmospheric envelope of the earth is still an unsettled question. Humphreys has declared that at a distance of 93 miles the atmosphere consists of 99.73 volumes of hydrogen, and 0.27 volumes of helium. Some recent work on this subject leads Dr. A. Wegener to think that an atmosphere of ap-

preciable density occurs much farther up than this—to a distance of 311 miles, to be exact. He thinks that in the higher strata of these regions there must be a new gas, lighter than hydrogen, for which he suggests the name "geocoronium," because of its similarity to coronium.

*

In the opinion of the *Dubuque Catholic Tribune* (No. 716) the criminal self-complacency of our English speaking Catholics in regard to a powerful press of their own is the chief obstacle that prevents the establishment of an American Catholic daily press.

LITERARY NOTES

—We are indebted to the Franciscan Fathers in charge of Holy Family Parish, Oldenburg, Ind., for a copy of the historical souvenir issued by them on the occasion of the diamond jubilee of that congregation, Oct. 1, 1912. The booklet briefly rehearses the parish history, and in glancing it over one cannot help wishing that all our pioneer priests had chronicled the events of their pastorate as faithfully and systematically as was done by the Rev. Father Francis Joseph Rudolf from 1844 to 1866. (Which moves us to observe that it is still time for their successors to follow the good example. A hundred years from now the parochial chronicles of to-day may be as rare and as valuable as those of the mid-nineteenth century are now). Since 1866, the Franciscans have been in charge of the Catholics of Oldenburg, and it is probably not too

much to say that they have continued and completed the good work inaugurated by their saintly predecessor, Fr. Rudolf. *Ad multos annos!*—A. P.

—Mr. A. Bollaert's French version of Longfellow's "Evangeline," noticed in our last issue, can be had from the author at 32 Nassau Str., New York City, or from Brentano's, 5th Ave. and 27th Str., *ibidem*, or from Beauchemin, 79 rue St. Jacques, Montreal, Canada. The price of the volume, exquisitely bound, is one dollar.—A. P.

—We hail the appearance of a little apologetic manual entitled *Thy Kingdom Come*, by William Stephen Kress, Priest of the Ohio Apostolate. It bears the imprimatur of the Bishop of Cleveland. "The plain, frank talks of this booklet are addressed to lovers of the Lord, Jesus Christ" and their

purpose is to "bring many precious souls into His Kingdom." The booklet—which shows such striking chapter headings as "Catholic and Protestant Countries Compared" and "The Catholic Church and Intellectual Progress," deserves wide circulation and may be had from the Ohio Apostolate, 6914 Woodland Ave., S. E., Cleveland, Ohio. (10 cts. \$5 per 100.)—ALBERT MUNTSCH, S. J.

—*Die sozialistische Jugendbewegung in Deutschland. Von Joseph Kipper* (38 pages. 8vo. M. Gladbach: Volksvereinsverlag. 1912. 60 Pf.). In four chapters this pamphlet describes as many phases of the movement conducted by the German Socialists for the purpose of instilling their doctrines into the minds of the young. The pernicious aims and effects of this movement may be clearly inferred from the words of one of the more moderate members of the party, Paul Singer: "We desire to implant in the heads and hearts of our young persons the revolutionary Socialist spirit which sees things in logical evolution as they are, which interprets them to their uttermost details as the result of economic and social life, and which, when once clearly convinced of the desired end, strives with all available means to attain it." (Page 38.) Evidently the "Comrades" of the Fatherland appreciate the importance to their organization of not neglecting the "education" of the younger generation.—JOHN A. RYAN, D. D.

—*God, the Author of Nature and the Supernatural*, by Dr. Joseph Pohle, translated by Arthur Preuss (St. Louis: B. Herder.

\$1.75) is reviewed thus in the October number of the *Catholic World*: "Those who wish to go deep in their study of Catholic theology, but are handicapped by an inadequate knowledge of Latin, owe a great debt of gratitude to Mr. Preuss, who has translated into English from the original German Dr. Pohle's three volumes on God. The most recently published of these volumes considers God as the Creator of all things, natural and supernatural. The second, and considerably larger portion of the book, deals with the created universe—the earth; man; angels; and takes up of necessity such questions as the Biblical account of Creation; the unity of the human race; the immortality of the human soul; the nature, transmission, and penalties of original sin; the fall of some of the angels and their relations with men, etc. The work of translation is very well done. It is but rarely that one happens on a phrase that could be set aside for a simpler or more idiomatic expression. Technical terms abound, it is true, but that is practically unavoidable in a work of this kind."

—*Die rechte Ordensoberin. Kurze Erwägungen über ihre Hauptpflichten von Georg Fell S. J.* (93 pp. 32mo. Fr. Pustet & Co. 1912. 25 cts.) The title of this booklet and the name of its author will be sufficient recommendation to the limited public for which it is written.—C. D. U.

—St. Mary's Congregation, of Buffalo Grove, Ill., recently commemorated the sixtieth anniversary of the celebration of the first mass in its first church building. For this occasion the pastor, Rev. N. J. Otto, gathered the most im-

portant events of the parish's history into a small souvenir volume. (*Die St. Mariengemeinde zu Buffalo Grove, Illinois. Gedenkblatt etc.* Printed by the Society of the Divine Word, Techny, Ill.). The volume is handsomely printed and beautifully illustrated, and both in contents and typographical make-up may serve as a model for other country parishes that wish to commemorate important anniversaries by the publication of historical souvenirs.—A. P.

—In the month of December 1911, and well on into the year 1912, the Catholic world was sounding the praises of the great pioneer of social reform—Bishop von Ketteler, and was commemorating his work and name in appropriate "centenary celebrations." It were a pity, now that these festivities have passed into history, to allow the memory of this truly great man and apostle to fade into oblivion. His name should be kept before the rising generation as an inspiration in the duties of the Catholic social apostolate. We greet with pleasure, therefore, the appearance in book-form of a number of articles from the *Ecclesiastical Review* on the work of Bishop von Ketteler, and hail this publication as a proof that our English speaking brethren are beginning to realize the importance of Ketteler's work in the history of social reform. Heretofore those interested in his work had to turn to French and German volumes. We are glad that English readers can now find in this book "the record of a modern apostle who wrought miracles by faith and action." An index would have been very serviceable. (*Christian Social Reform Program Outlined by its Pioneer Wil-*

liam Emmanuel Baron von Ketteler. By George Metlake. Philadelphia: the Dolphin Press. \$1.50) —ALBERT MUNTSCHE, S. J.

—*The Pastor and Socialism.* By Joseph Husslein, S. J. (The America Press, New York. 40 pp. Courtesy of the Ohio Valley Ecclesiastical Round Table.) This is an effective, calm, and moderate statement of the evils and false doctrines of Socialism. The attitude of the priest toward the social question and toward labor unions, and the efficacy of Early Communion in the formation of the young with reference to fundamental moral and social principles, likewise receive excellent, though brief, treatment. The spirit of the pamphlet is especially commendable.—JOHN A. RYAN, D. D.

—From Burns & Oates (28 Orchard Street, London) there comes to us a neat reprint of the *Quem Vidistis Pastores*, a beautiful English hymn of the Nativity by Richard Crashaw. The price —25 cts.—strikes us as rather high. (American agent, B. Herder.)—A. MUNTSCHE, S. J.

—Speaking of August Strindberg, a contemporary reviewer says that "the heresies with which he and his disciples would terrify us, amount but to a little sawdust and excelsior."

—*Das soziale Gemeinschaftsleben im Deutschen Reich.* (181 pp. 12mo. M. Gladbach: Volksvereinsverlag. 1912. Mk. 1.50.) As outlined in the "Foreword," the aims of this little volume are to spread information on economic and civic matters, to point a way through the maze of current errors on social subjects, and to

rouse general rejoicing and activity because of the envied position of the German Empire in the markets of the world. The work is divided into fourteen chapters, or "steps," dealing chiefly with the domestic, municipal, and national economic organization; the social question, Socialism, and social reform; the problems of farm life, the middle class, women, insurance, and care of the poor; and the economic aspect of the German Empire.—JOHN A. RYAN, D. D.

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The Catholic Church From Without. By Rev. James A. Carey. net 0.10.

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Zwölf Vorträge für Jungfrauen-Congregationen und -Vereine. Von Wilh. Heermann. Paderborn 1911. 25 cts. (Wrapper.)

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Stürenberg und Steiger, *Auskunft und Rat für Deutsch-Amerikaner.* New York 1888. 30 cts.

Naturwissenschaft und Glaube. Angriff und Abwehr. Von P. Martin Gander, O. S. B. Einsiedeln 1906. 25 cts. (Like new.)

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Abrégé Chronologique de l'Histoire d'Espagne et de Portugal. 2 vols. Paris 1745. \$1.

Lury, Aug., *Études Hist. et Jurid. sur les Origines du Droit Publique d'après le Card. Satolli.* Paris 1902. 50 cts.

Isoard, Mgr., *Le Système du Moins Possible.* 3e éd. Paris 1895. 50 cts.

TOPICS OF THE DAY

"SMOKE HIM OUT!"

One would have thought that the political "jiner" against whom the St. Paul *Catholic Bulletin* opened its batteries several weeks ago (see this REVIEW, Vol. XIX, No. 21, p. 598 sq.) would speedily be ejected from the Knights of Columbus and the Ancient Order of Hibernians, which both claim to be societies of practical Catholics; for no man can be a practical Catholic who publicly identifies himself with forbidden organizations like the Odd Fellow and the Knights of Pythias. But the Knights of Columbus and the Hibernians of Minneapolis have not paid the slightest attention to the utterances of the Catholic organ of the diocese, which in its No. 44 (November 2nd) says editorially, under the title: "Smoke Him Out:"

A few weeks ago we called attention to the fact that a candidate for an important municipal office in Minneapolis declared in a public statement that he was a member of the Knights of Pythias, the Oddfellows, the Knights of Columbus and the Ancient Order of Hibernians. Every intelligent Catholic knows that the Knights of Pythias and the Oddfellows are secret societies condemned by the Church and that no Catholic can publicly identify himself with them and be a practical member of the Church. Under these conditions, therefore, it behooves the Knights of Columbus and the Ancient Order of Hibernians to take some action to expel from their ranks an individual who, for political reasons, does not hesitate to avow publicly his membership in societies officially condemned by the Church. They owe it to themselves to rid their respective societies of any member who is not a practical Catholic; and they owe it to the public to repudiate in no uncertain manner the claim made by this candidate to fellowship with them. We await with interest the action which the Knights of Columbus and the Ancient Order of Hibernians in our sister city will take in this particular case. We hope they will have the courage of their conviction.

We trust the *Catholic Bulletin* will keep on building fires around the K. of C. and the A. O. H. until this particular "jiner" is "smoked out." If the Catholic press generally, instead of toadying to these and similar societies, would energetically call them to account for their misdeeds, there would not be so much "dead wood" in their ranks.

SCHOOL LUNCHEONS

The *Catholic Columbian* (Vol. 37, No. 44) editorially calls attention to the activity of Miss Emma Smedley, formerly chief dietician

at Johns Hopkins Hospital, Baltimore, who now conducts lunch rooms in fifteen of the public schools of Philadelphia.

Miss Smedley furnishes generous meals at extremely low prices. The board of Education provides the dishes, etc. The children themselves act as waiters and waitresses. No profit is made. The food is served as nearly as possible at cost price, and when a profit is shown, larger portions are given, or extra dishes free. The food is cooked in accordance with the most approved principles of domestic science and served as attractively as possible.

The *Columbian* does not tell us who pays the salaries of Miss Smedley and her assistants.

We presume that expense is borne by the Board of Education.

There was a time when the Catholic press would have protested against such practices as "paternalistic," etc. But the growing social reform movement has taught us to regard all public welfare measures in a kindlier, and perhaps juster light.

Our Columbus contemporary even throws out the suggestion that Catholic women "do for parochial schools what Miss Smedley has done for Philadelphia's public schools." This suggestion may not be received favorably by city pastors, though in many country parishes it could no doubt be carried out with distinct benefit—spiritual as well as physical; for if the children could get a good warm lunch in school at a nominal price, a much larger number would comply with the wish of Holy Mother Church to receive Communion daily, where under present conditions this is impossible, or at least involves great hardship.

GO INTO THE COUNTRY

In an address delivered at the dedication of the Cottage Homes of the Hebrew Sheltering Guardian Society of New York, at Pleasantville, Oct. 20th, Mayor Gaynor said (see the N. Y. *Evening Sun*, Oct. 21st):

I congratulate you upon moving out here into the country. I join in the wish expressed by the last two speakers that this experiment may be so successful that all the orphan societies of the city will move out into the country, and the further the better. The worst place in the world to bring up a child is in the city, especially in a large city. If we were building the city again we should leave every other block vacant, so that the children would have places to play. Here is the place for these children and here they can be given an adequate education.

It is worthy of note that our Catholic orphanages and many of our Catholic institutions of higher learning are already in the country, and those that have been overtaken by the rapid growth of cities

generally try to get back into the open. Truly the worst place to bring up a child in the world is the city, especially the large city.

RAISING A CROP OF CRIMINALS

In the same address from which we have quoted above, Mayor Gaynor repeated his well-known views on the failure of the American public school system:—

I have said before, and some prominent people in the Board of Education seem to take great umbrage at it for no reason, that I know that our whole system of education is to be a failure in the end if it does not teach our boys and girls how to do something with their hands so that they can earn a living. If we only teach them a little book learning and how to be nimble with their wits I fear that we are only teaching them to hate useful work. And beyond that I fear that we are bringing up a crop of criminals because they either have to work to live or they have to live dishonestly.

In this connection our recent article, "The Public School System a Disastrous Failure" (Vol. XIX, No. 19, pp. 535 sq.) will bear re-reading.

THE Y. M. C. A. TEACHING "MODERN RELIGION"

The Twenty-Third Street branch of the Young Men's Christian Association, of New York City, according to the *New York Herald* (Oct. 6th) has inaugurated a course of Sunday afternoon lectures for "men who want modern, twentieth-century interpretation and application of the principles of Christianity in a straight from the shoulder way."

"A good idea of the viewpoint from which the subjects will be treated may be gleaned from the idea of individual responsibility," said Mr. Farnsworth [the Secretary of the Association] in announcing the scope of the series of lectures. "The modern idea opposes the doctrine that man is born a sinner because of the sins of past generations, asserting that every one is born free from sin, and that, while the third and fourth generations may suffer from impaired health or damaged family reputations through the sins and indiscretions of past generations, such sufferings are not a penalty or punishment imposed by God, and that the sufferers are not therefore sinners because of the sin with the commission of which they had nothing to do. Likewise progressive is the modern idea of salvation. Salvation means being saved but being saved means living safe. It lays little emphasis upon forms and ceremonies, but great emphasis upon living right lives."

Here we have another proof that the Y. M. C. A., despite repeated declarations to the contrary, is an engine of sectarian propaganda, and that the religion it propagates is pure, unadulterated Modernism.

Losses of the Church in America

BY A CATHOLIC MISSIONARY

Before definitively shelving, with His Lordship of Pittsburgh, the important question of Catholic leakage in America, the student should carefully examine the figures in the subjoined table. They are substantially correct and for the greater part official. This question of the losses suffered by the Church ought to be treated entirely independent of the spirit of national prejudice, which so often blinds people and unconsciously leads to the commission of the greatest wrongs. It should also be studied without the desire to make a good showing before public opinion, in history, and, above all, at Rome. To shift or to confuse the question with these purposes in view, and to take sides like an advocate, would be to commit a crime. The present paper is written with but two objects in view, namely, the glory of God and the salvation of souls.

The table here given contains the general data and an outline of the problem of Catholic apostasy during the 19th century in German and English speaking countries. The figures in the third column are taken from official statistics. As regards Germany, I have followed Father Krose, S. J., who is an acknowledged authority in these questions.

A comparative table of the number of Catholics and non-Catholics in German and English speaking countries from 1800—1901:

		Catholics	Non-Catholics	Official Census
1800	Germany.....1822	9,091,000	16,198,000	25,289,000
	England and Wales.....1800 ¹	100,000	8,892,536	8,792,536
	Ireland.....1813 ²	4,809,682	1,128,174	5,937,856
	Scotland.....1822 ³	50,000	2,041,521	2,091,521
	United States and	100,000	5,258,483	5,358,483
	English Speaking Canada }			
Totals.....		14,150,682	33,418,714	47,569,396
1901	Germany.....	19,016,863	35,413,595	54,430,458
	England and Wales..... ⁴	1,500,000	31,026,075	32,526,075
	Ireland..... ⁴	3,377,775	1,081,000	4,458,775
	Scotland..... ⁴	430,000	4,042,103	4,472,103
	United States and	9,359,277	69,315,425	78,674,702
	English Speaking Canada }			
Totals.....		33,683,915	140,878,198	174,562,113
		14,150,682	33,418,714	47,569,396
Increase during the 19th Century		19,533,233	107,459,484	126,992,717

¹ Approximate figures generally accepted; of these 70,000 belong to Lancashire alone.

² Estimate of 1834. The census of 1813 gives only the total population.

³ Approximations, but substantially correct.

⁴ Figures furnished by the respective bishops.

⁵ Figures of the "Catholic Direc-

According to this table, Catholics have multiplied over 200% during the nineteenth century, and non-Catholics over 400%. If the rate of increase among non-Catholics had been the same as that among Catholics, they would have finished the century with 77 millions, an increase of 44 millions. But they finished with 140 millions, an increase of 107 millions. Now 107 millions, instead of 44, gives altogether to non-Catholics a *proportionate increase of 63 millions* over Catholics. Hence a *proportionate loss of 60 millions* for the Church in the last century in German and English speaking countries. Do the Latin countries show the same alarming state of affairs? And yet in the aforementioned countries the Church had received more than her share of immigration.

If Catholic apostasy continues in the same proportion the adherents of Protestantism will, by the year 2000, surpass the number of Catholics all over the world. It is useless to close one's eyes to established facts—the tendency is inevitable. Formal and notorious apostates are, I know, not very numerous, but those who quietly fall away are millions. I have seen the evil at close range, I have been able to sound its depths. Alas that while our missionaries are evangelizing and converting at the cost of countless sacrifices some ten or hundred thousand idolators in pagan lands, Protestantism and indifference should skillfully and craftily draw away from the Church our own children! Nations which on account of race-suicide are gradually nearing extinction, and which might be supposed to be rapidly becoming Catholic on account of the larger birth-rate among Catholics, show an increase of the non-Catholic element by a *constant and progressive apostasy*. And what is most deplorable is the fact that this is true of countries still young and in process of formation, full of vigor and vitality as are the United States and Canada. How can such a state of affairs have arisen, and how can it have continued for a whole century without the Church's knowledge and attempt at staying the

torry" for the United States, official for Canada, as follows: Total (United States): 76,303,387, (Canada): 5,371,315—81,674,702, of which are Catholics (U.S.): 10,129,677, (Canada): 2,229,600—12,359,277.

For the sake of greater accuracy the French-Canadians, 3,000,000 in 1901, have been omitted in the figures for 1800 and 1901. Their presence in the table would have been a cause of inaccuracy. As a matter of fact, thanks to their preservation of their mother tongue, they have lived in a sphere

untouched by the disintegrating influence of Protestantism, and have even exerted a considerable Catholic influence on the other nationalities. For the same reason of greater accuracy, also, the population of Alsace-Lorraine (1,310,450 Catholics and 404,342 non-Catholics) has been suppressed. Not yet conquered in 1800 (1822), it was not included in the German census of that period. It was necessary, in consequence, to omit it also in 1901.

evil? The scandal has been terrible and who can foresee its results? Who will bear the responsibility before God on the day of Judgement?

All this differs much from the optimistic views of Bishop Canevin in his recent brochure. His Lordship proves his thesis by census returns, but these do not even give the elements necessary for a probable solution. As to the assertions of Father Coakley—we can hardly say that they are exaggerated. But that the Socialist propaganda should, as he alleges, be the cause of Catholic losses, seems to me not true. Is it not rather Catholic apostasy which helps to pave the way for the Socialist propaganda? Moreover, "*prius est esse quam agere*." The falling away of Catholics has preceded, and that for a very long time, the Socialist propaganda. Msgr. Canevin says that if there were a "leakage," the clergy would know it and would speak about it. Some few, like Father Coakley, do speak out openly, but their voices are drowned by the clamors of the optimists.

I speak only of the *fact* of the Catholic apostasy, and not of its more or less manifold *causes*. The latter question demands a special study—a study which I have already outlined and hope to publish in the near future. Moreover, the causes of so deep-seated an evil should not be, it seems to me, difficult to find.

I could perhaps finish this study here. That there is a Catholic "leakage" seems to me abundantly proved. Yet to make the fact still more evident, I shall enter into some detail. I shall study, by way of example, the religious situation as it must be faced by a nation which has the reputation of being loyal to its faith. I refer to the Irish people. I prefer to take them because the figures are easier to verify. The same observations apply more or less to the English, the Scotch, and the Germans.

Mr. Peter Condon, in the *Catholic Encyclopedia*, Vol. VIII, p. 136, says: "The number of persons of Irish birth or origin in continental United States would appear now to be less than thirty millions." Perhaps this is an exaggerated estimate, though the presumption is in favor of its accuracy, as Mr. Condon is evidently a competent authority. Of these thirty millions of Irishmen in the United States how many have kept the faith of their fathers?

The "Catholic Directory" for 1900 gave the United States a Catholic population of 10,129,677. From this number it is necessary to subtract two million Germans, two million Poles (see the *American Ecclesiastical Review*, October 1912, p. 348: "The total number of Catholic Poles in the United States exceeds easily two millions"), one and one half million French-Canadians (there were in 1901 1,212,686 in the North Atlantic and North Central divisions alone),

a million Italians, a million from the Iberian peninsula,—then the English, the Scotch, etc. The remainder is about 5,000,000 Catholic Irish. In other words, there are *twenty-five millions* of non-Catholic Irishmen in the United States. According to the census of 1834, 80% of the total population of Ireland were Catholics. They should therefore, after immigration to the United States, be found here in the same proportion—that is (bearing in mind the figures of Mr. Condon) twenty-four million Catholics and six million Protestants. But instead of being twenty-four millions (80%), the Irish Catholics in the United States scarcely number five millions ($16\frac{2}{3}\%$) and the non-Catholics, instead of only six millions (20%) number twenty-five millions ($83\frac{1}{3}\%$). Even if we reduce Mr. Condon's estimate by 50%,—which would perhaps be an exaggeration in the opposite sense—we cannot avoid the terrible conclusion that more than one-half of the Irish have lost the faith. If there is a flaw in this deduction, I should like to have it pointed out.

In the English Provinces of Canada Catholic leakage is hardly less than in the United States. Thus, in 1901, the Irish population of Canada was nearly a million (988,721) of which number only 370,000 were Catholics. Hence, instead of 80%, which should have been their proportion, there was only $37\frac{1}{2}\%$, that is 370,000 instead of 790,977. Moreover, were it not for the Province of Quebec and its entirely Catholic influence, the percentage would probably be even higher. True, the *Catholic Encyclopedia*, Volume VIII, p. 151, says: "The Irish Catholics in Canada who now number about three quarters of a million...." But this is false! In 1901 there were counted in Canada only 508,299 "English speaking Catholics," and this figure comprised the Ruthenians and some German and Polish parishes, which were ministered to in their own languages. Of about 500,000 English speaking Catholics about 125,000 were Scotch (the Rev. Fr. Campbell, of *America*, can, I think, vouch for the substantial accuracy of these figures). Again, 5,000 or 6,000 were English, leaving to the Irish only the 370,000 already mentioned. There is, therefore, among English-speaking Canadians a strong Catholic "leakage."

Some years ago I studied the losses of the Church in the United States from 1841 to 1891. The conclusions were about the same as those above. Here is the method I followed. I took for the basis of my calculation the percentage of Catholics in those countries whence the immigrants came. Then, from the official reports of the Bureau of American Immigration—reports published regularly and for every country since 1841—I calculated the number of Catholic immigrants which this percentage should give. Let us observe that

we must take account, especially where there is question of an entire century, of additions through purchase, conquest, or annexation of countries with a Catholic population, such as Florida, New Mexico, Porto Rico, etc. We must also take account of the different periods of immigration and of other circumstances which may have modified the general result.

In a recent article in *America*, entitled "Newcomers," Rev. Fr. Kenny estimated by the same simple and rational method the number of Catholic immigrants to the United States during the past year at 300,000, that is about 30%. But from 1841 to 1891, the Catholic percentage was very much larger, between 45 and 50%. During this period the flood of immigration came especially from Ireland, from Catholic Poland, from French Canada, from Italy, and from Germany. During the past ten years non-Catholics made up a considerable percentage of the immigration, and the Catholic element has correspondingly decreased.

This latter study, or method, if you prefer, consists therefore in seeking and in finding out the Catholic foreign element coming to our shores and then determining what should have been their increase for us in 1901. Comparing in this way the figures which we ought to have with those which we actually have, it is easy to verify the extent of our losses.

In another paper I shall consider the causes of this appalling leakage.

Taxation and Representation, and the Question of Women Suffrage

BY MISS GILBERT E. JONES

"Taxation without representation is tyranny" is the cry of many women suffragists. "Taxation with representation is tyranny" is the cry of the anti-suffragists, because it would lead back to the well tried but discarded rule of the privileged rich having more voting power than the poor and the weak. Property qualifications were necessary in our early history, but it was found to be undemocratic, and the "voters" of the states were granted universal manhood suffrage. Suffragists ask tax-paying suffrage as a wedge to full suffrage. They say "equal rights to all, and special privilege to none." Yet they ask for this *special* privilege to tax-paying women.

Taxation without representation is tyranny, but we must be very careful to define what we mean by the phrase. If we adopt the suffrage attitude, "I pay taxes, therefore I should vote," the natural

conclusion is that *everybody* who pays taxes should vote, or we have a tyrannical form of government. Remember that this argument is used in an unqualified way. We have a "tyranny" here, we are told, because some women pay taxes, yet do not vote. If this is true without any qualification, it must be true not only of women, but of everybody. Accordingly this government is tyrannical if corporations pay taxes, but do not vote; if aliens pay taxes, but do not vote; if minors pay taxes, but do not vote; if anybody pays taxes, but does not vote. The only correct conclusion is, not that women should vote because some of them pay taxes, but that every taxpayer should be given the privilege of the ballot. Under our system of indirect taxation it is almost impossible to say that anybody is not a taxpayer—therefore it would seem that every man, woman and child, naturalized or alien, and every corporation, should vote. The absurdity of this is evident. Even if woman suffrage were granted, 50 per cent. of the population would still be without the ballot, and every one of these could stand up and say, as the suffragists are saying now, "Taxation without representation is tyranny; I am taxed, but unrepresented, therefore I am being tyrannized over."

It is clear that the phrase is distorted. The distortion lies in the fact that the suffragists are trying to make an individual right out of a principle of government. It is certain that the people who elect the legislature must pay the taxes imposed by that legislature or the principle is infringed, but it is impossible to believe that everybody who pays taxes must vote. That only means that everybody must vote, if the direct and indirect tax is considered.

If women vote because they pay taxes, many will be enfranchised who never earned a dollar, and who own their property wholly through the accident of inheritance. Thousands of women will be discriminated against, in favor of a few. Hundreds of women teachers would never have the advantages that a favored aristocracy of wealth would have. There would be a complete inequality of political privileges for women. Statesmen, lawyers, citizens and the wise men from the North, South, East and West have been consulted, and have conscientiously discussed this question of who should vote, with the result that tax-paying qualifications have been done away with, and universal manhood suffrage has been generally adopted.

Cardinal Mercier's "Elements of Logic"

BY THE REV. J. B. CEULEMANS, PH. D., MOLINE, ILL.

Elements of Logic. By His Eminence Cardinal Mercier. Translated by Ewan Macpherson. (New York, The Manhattanville Press. 1912. 60 cts.)

This volume is a translation, not of Cardinal Mercier's larger *Logique*, but of the smaller treatise included in the *Traité Élémentaire à l'Usage des Classes*, in two volumes, published by the professors of the Institut Supérieur de Philosophie of Louvain. It is the only one of the nine treatises included in this work, of which, as far as we are aware, an English version has thus far appeared. The present translator is qualified to give us the complete series in an English dress, and we trust he may see fit to undertake the task.

At the same time however we express the wish that he follow the order which has the preference of the authors, and which does not put logic at the beginning of the philosophical course.

It has become a matter of habit—with no sound historical or scientific reasons in its favor—to start out our tyros in philosophy on a diet of logic. Yet a little reflection will show that there is a better way. Logic at the beginning of a course of philosophy is scarcely intelligible and without attraction, as experience proves. The student has not even been put in contact with a science of the real, and is all the more unable to see the need of "a science of science," such as logic admittedly is. He is little interested in speculations the practical use of which he cannot yet realize, and he comes to dislike all philosophy thoroughly. Lead him on the contrary to reflect on the things he sees and touches and experiences: natural bodies and the laws that govern them, life, sensation, thought, volition, and he is at once interested; he comes to see that every man who thinks at all must needs dabble to some extent in cosmology, psychology, metaphysics. The logic of all these sciences will come afterwards, and its rôle is then readily understood. The philosophy of nature and man, including the Author of both, comes in the first place as a science of "real beings." Logic studies beings of reason, and comes last of all.

It may be objected that from a pedagogical viewpoint the rules for the right use of reason should come naturally and necessarily before reason is put to use in philosophizing. The difficulty may be obviated by a short philosophical propædæutic, such as is offered in the *Traité Élémentaire*. This newer method or rather, from the viewpoint of history, this older method, since it is the traditional Aristotelico-Scholastic one, and reveals as it were from the outset the funda-

mental tenets of this philosophy—has much to recommend it, both from a scientific and from a practical pedagogic standpoint. The order of the philosophical treatises is then as follows: Propedeutics, Cosmology, Psychology, Criteriology, Ontology, Theodicy, Logic, Ethics, History of Philosophy.

Whatever may be thought of this sequence, we reiterate the expression of our desire to have the remaining treatises in an English dress: they are concise, sanely original, modern yet faithful to the best Thomistic tradition, and admirably adapted for use in the class-room. The professor or advanced student who is desirous of more information can find it in the larger 'Cours de Philosophie.'

A Plea for a Catholic Press Auxiliary

BY A. BECK, ASSOCIATE EDITOR OF THE 'CATHOLIC TRIBUNE,'
DUBUQUE, IA.

The Rev. Father F. M. Lynck, S. V. D., is quoted in your REVIEW (Vol. XIX, No. 21) as saying: "...Let Catholic business men form a trust and with the combined capital start Catholic daily papers in all the principal cities of the Union."

Well, here is a trust suggestion that I trust will neither develop into a competition-crushing monopoly nor die a-bornin'!

Why should a body of energetic, wide-awake American Catholics not be able to inaugurate a society—call it Catholic Press Auxiliary or Catholic Press Extension if you will—which would organize and concentrate our scattered forces and the offerings of people who feel the need of a powerful genuinely Catholic press of our own in the English language?

Such an organization would unite all Catholics who realize the terrible havoc wrought within our ranks by secular dailies and ready to do all in their power to strengthen our corporal's guard fighting for truth and justice with the greatest weapon of our day, the printed word. By pledging its members to cease supporting the enemy, except where business or other reasons argue the contrary, it would soon create a strong demand for real *newspapers* of our own.

There are thousands of wide-awake laymen and priests who would gladly entrust to a society devoted unselfishly to the cause and under safe management any sum from five cents to fifty dollars. No doubt the organization could also get a respectable list of independent people who would be willing to take stock in a Catholic daily, to be started in one of the larger cities of their district. But *its chief advantage would be the pledged army of subscribers who could be depended upon absolutely from the first.*

And there is no reason to fear that an energetic canvass of the territory in and around St. Louis, e. g., or Chicago, or, for that matter, of smaller cities, would not "drum up" 20,000 subscribers. A happy-go-lucky Catholic weekly recently argued that daily papers are little read outside of their own cities. But must we be satisfied with existing conditions? Can we not figure on a large number of Catholics of common sense? Should we not at least imitate the Socialists? When your dyed-in-the-wool Red can not get his Socialistic journal in the home town, he subscribes to one in the nearest city.

The Press Auxiliary idea is nothing new. Austria has its Piusverein which works along the same lines indicated above; while in France the League of the Ave Maria seeks to strengthen the good press.

Moreover, most great undertakings and enterprises have started from little beginnings. Think, e. g., of the Church and some of her societies, of this grand republic, or of certain mighty empires of history!

Since, therefore, a powerful English Catholic press is the need of the hour in this country; and as the comparatively few wealthy Catholics have failed to supply it, while the average Catholic newspaper manager is for various reasons unable to cultivate an immense untilled field, it would seem that only some well-knit, live, and thoroughly Catholic organization will save our Catholicity from the disgrace and weakness accruing to it from existing conditions.

Apropos of Some Recent Sociological Works

BY THE REV. ALBERT MUNTSCHE, S. J., ST. LOUIS UNIVERSITY,
MEMBER OF THE CATHOLIC SOCIAL SERVICE COMMISSION OF ST. LOUIS

The output of works in the various fields of sociology during the last ten years has been immense. The *New York Times Review of Books* says in its Autumn Book Number: "Perhaps the most striking single feature of the day's sociological interest is the array of 'woman books.'"

But what of the quality and permanent worth of all these volumes? Are they an enrichment of the science? Do they even offer, in most cases, practical, intelligent, and well-reasoned solutions of vital social problems? If we were to believe the advertisements of book-sellers and of incompetent, or, worse still, unscrupulous book-reviewers, our judgment would be easily beclouded, and we might be led to regard collections of worthless trash as works offering the long-sought panacea for the healing of all social ills.

Thus, to confine ourselves to books on the "woman-question," we may mention a work which has met with the enthusiastic praises of pink-tea sociologists, whose fulsome flattery has, no doubt, helped to give the production an undeserved vogue. We refer to *Woman in Modern Society* by Earl Barnes. The persistent clamors of the aforementioned parlor-sociologists and the continuous shouts of applause of claqueurs, caused us to note the work for perusal.

To cite only a few specimens of the comment made about this book by unthinking scribes, I give first the opinion of a Protestant minister. Writes the Rev. Lyman P. Powell: "I have both as a preacher and professional book reviewer felt a special responsibility to read every book of importance on the woman question which has in recent years appeared; I would like to go on record as giving to this first place among all books in late years on this complicated question." Prof. Edward Howard Gregg, a colleague of the author of the book at Stanford University, not to be outdone by the preacher in generous puffery, says: "I regard the book by Earl Barnes on *Woman in Modern Society* as a most valuable contribution to the solution of the whole range of problems in the development of modern womanhood. It cannot fail to be profoundly helpful and illuminating to both men and women in the time of rapid and often painful change in which we live."

Now what can the poor helpless wight of average mortal do when brought face to face with these effusions of minister and professor? Will he not be tempted to hie him to the book-stalls to secure the much-lauded volume? But, fortunately, all reviewers have not lost their sense of perspective, and let me add—"the saving grace of humor." *Current Literature* may write up a screechy advertisement of Barnes' worthless and sensational book, but the *New York Times Review of Books* (October 20th, 1912) discusses the work soberly; intelligently, and, we are glad to say, entertainingly. We have before, in this magazine, called attention to the uniform fairness and general reliability of book-notices in the *New York Times*. We believe the criticism here given of Earl Barnes' work sustains our opinion. The review is so notable, and it applies incidentally to so many other works of the same stripe, that we may be pardoned for reproducing its important parts.

Nowadays the shallow books generally have the broadest titles. If you wish generalization as broad as the heavens and as long as time, don't go to the people who know anything about their subject; go to the people who have read two pamphlets and had lunch with a celebrity. They will build up analogies for you. They will begin with protoplasm, work up quickly into primitive society, touch lightly upon the high points of Greek, Roman, and Jewish culture, dispose of the Middle Ages in a paragraph, and deposit you safely at the

door of their favorite reform society. Like Miss Miniver in Wells's book, they mention "with familiar respect Christ and Buddha and Shelley and Nietzsche and Plato."....

Mr. Barnes tells us that "it becomes necessary to trace the past experiences of woman that we may see with what heritage she faces the future." In twenty small pages he outlines the career of woman from early savage times everywhere to late militant ones in England. He mentions Aspasia, the mistress of Pericles. She represents

"the stage that always follows the period of the luxury loving wife. It was so in imperial Rome, in later Carthage, in Venice, and in eighteenth century France. But the normal human unit is the man and woman who love each other, not these combinations of illegality, law, lust, love, and dishonor. Such a triangle of two women and a man rests its base in shame, and its lines are lies and its value is destruction. So virile republican Rome swept over decadent Greece and made it into a Roman province of Achaia; later the chaste Germans swarmed over the decadent Roman Empire and slowly rebuilt modern Europe; the ascetic Puritans destroyed the Stuarts; while the French Revolution was the deluge that swept away Louis XVI and put the virtuous if commonplace bourgeoisie in power."

There you have empty generalization in all its tawdriness. It is no more possible to discuss that paragraph as history than to talk of a comic supplement as a criticism of life. Of course the conclusions are untrue, but that in itself does not sum up their faults. I should not condemn Mr. Barnes because I thought he was wrong; there is always ground for dispute, especially about the inclusive subject of historical epochs. But the quality of a man's thinking is something we can judge more readily. When a writer proceeds with such easy assurance, interpolating his moral feeling into history—"its lines are lies"—and drawing flat conclusions where no one is sure of the facts, then we may say that the currency of thought is being debased.

These are only a few excerpts from a review, the whole of which is well worth quoting. But we have given enough to show that Barnes' book is not noteworthy. It may be sensational and revolutionary, but it is not "epoch-marking." It will speedily be forgotten and relegated to the junk-heap. And other sociologists will come forth with other theories. What is said in the quoted excerpt applies with equal force to other sociologic writers like Jack London, Professor Charles Zueblin, Professor G. Stanley Hall, and, among "women folk," to Ellen Key, Olive Schreiner, Elinor Glyn, *et al.* They all wish to reform society. They are adepts in generalization. They may even have read "two pamphlets and had lunch with a celebrity." But they have one and all written "shallow books with the broadest titles."

The "New Japan" and its Late Emperor

The story of the awakening of Japan and its rapid conquest of a position in the front rank of modern powers, has been told so often that it has become a commonplace in contemporary history. Writers have almost exhausted their stock of laudatory epithets in telling how the race which but yesterday lay asleep in a sleep of centuries, suddenly bestirred itself and leaped with apparent ease into the forefront of strong nations. In a paper contributed to the *Kölnische Volkszeitung* (No. 767) Fr. Joseph Dahlmann, S. J., of Tokyo, retells the story, and his version is most timely in that it is connected with the death of the late Emperor of Japan.

Like most writers, Dahlmann expresses an enthusiastic admiration for those qualities of the Japanese people which have enabled it to rise to such eminence among contemporary powers, in so short a space of time. "The change took place so speedily," he says, "as if the old civilization had been buried in the space of one night. And between night and morning, at the dawn of the twentieth century, there arose a new Japan, an island-empire, which has gathered in all the achievements of Western civilization. But what Japan has accomplished within the last fifty years along the lines of Western cultural progress, will, in the grateful remembrance of the Japanese people, ever be connected with the revered name of him upon whom have just fallen the shadows of death."

As P. Dahlmann had exceptional advantages for studying Japanese life in the imperial city during the last three years, having his home almost in the shadow of the Emperor's place, his comment is especially interesting. The late Emperor, for whom he professes unbounded admiration, was born as the son of the Mikado Komei on November 3, 1852, and fifteen years later, on January 23, 1867, he ascended the throne as the 121st ruler of Japan, under the name Mutsuhito.

The following year there opens a new period in Japanese history—the Meiji period, the most renowned which the Island empire, with the history of twenty centuries behind it, ever witnessed. The first page of this new and brilliant record bears the name of Mutsuhito. A development without parallel in the history of Oriental nations now sets in—a development which breaks with all old prejudices, customs and traditions. The century-old barriers which had shielded the nation from the intrusive Occident were broken down, and those very men were welcomed as teachers in the land who had previously to reckon with the bitter vengeance of the Samurai.

A half century has nearly passed since that marvellous transformation began. The changes which have been wrought within this

space of time in Japan are without an equal in the history of civilization. The re-birth of Japan and its transition into a new epoch were marked by the transfer of the seat of imperial power from venerable old Kioto to the town once known as Yedo, now Tokyo. On October 2, 1871, the Emperor showed himself for the first time to his people in an open carriage. The year following, Mutsuhito visited the arsenal at Yokosuka, the mint at Osaka, toured the Southern provinces on board a warship, and finally returned from Yokohama to Tokyo by the railroad which had just been completed.

With a rapidity almost bordering upon madness the old order was overthrown, giving place to the new. The former vassals, princes, counts and barons had to give up their feudal dominions. At the same time those now in authority at the imperial chancery set in motion every power to put Japan in possession of all the acquirements of Western civilization. One of the first results of their labors was the creation of a central governing power modelled on that of European states. The imperial army and marine service were re-organized, wharfs were built, the construction of railroads and of a telegraph system was begun, and the entire educational system, from elementary schools to the university, was re-adjusted. It seems as if the period of two thousand years which preceded this wonderful transformation was but a preparation for the day on which Japan came in contact with Western culture.

The results of this immense striving of the Japanese were soon visible. Dahlmann thinks that one of the most obvious effects of their herculean labor is to be seen in the two wars which took place during the last third of the forty years' reign of Mutsuhito. The war with China showed for the first time what Japan had learnt in military tactics on land and sea. But the jaunt to China was only a prelude of the mighty military expedition which Japan set afoot ten years later, when she hurled her forces against the legions of Russia. We still wonder at the prowess and skill displayed in the triumphant march upon Mukden. The nation which fifty years ago had to accept unreservedly the conditions laid down by Commodore Perry, when with eight ships he forced the opening of its harbors, was enabled within a few hours to hurl to destruction the proudest armada that had ever sailed in Eastern waters. Like a flash of lightning the stupendous feat revealed the untold power that slumbered in the hitherto torpid people. Under the magic impulse of that Western civilization, which was re-introduced after it had been driven from the land for two hundred years, this power had been aroused and attained to maturity in the space of one generation.

It was under the benign reign of the late Emperor that Japan witnessed all these triumphs. It might have seemed presumptuous when in 1868 those who created the new Japan gave to the reign of the new Emperor the proud name of Meiji—the brilliant epoch. But standing at the grave of the lately deceased monarch it must be confessed that his era was true to its name and that it has achieved all that it promised. True, much still remains to be done, especially in the direction of social and economic reform. But it would be blindly closing one's eyes to most eloquent facts were one to deny that under Mutsuhito the people of Japan have accomplished what no one thought possible when in 1868 the government gave out "reform according to Western ideals" as its watchword.

But it is not only with the material progress of Japan that the name of its late Emperor is inseparably connected. The noble ambitions of the people were worthily crowned on that memorable 11th of February of the Meiji-era (1889), when the Emperor granted his people the long expected and earnestly desired constitution. With this constitution was also promulgated freedom of religion. And what this latter privilege meant for the people of Japan, only he can fully understand who some eighteen years previously had read the placards on the public highways and the edicts against the "pernicious sect" of the Christians.

Father Dahlmann recalls also the freedom given to the Catholic religion after it had been relentlessly banished from the land for 250 years. By a strange coincidence, the day on which Japan commemorates her deliverance from the tyrannic sway of the Yeyasu dynasty and the beginning of the benign reign of Mutsuhito, is also the day on which for two centuries the Church of Japan celebrates the triumph of her glorious martyrs. This is the 5th of February. It is the day devoted to the memory of those first martyrs of Japan who worthily stand at the head of that long line of noble confessors who fell victims to the cruelty of the Tokugawa and the bloody edicts of Yeyasu. In February 5, 1868, there was published in Kioto the imperial edict which declared the heirs and the descendants of that same Yeyasu who had persecuted the Christians, to be rebels, branded his followers as traitors and deprived them of all their rights and privileges. Thus the day on which the Church of Japan commemorates her proto-martyrs (who were crowned six years before, Pentecost, 1862, with the aureola of sanctity by Pius IX) sounded the knell of that dynasty which had so bitterly persecuted the true faith and also introduced the "new Japan" which was to look with favor upon the faith of her martyred children.

It was another strange coincidence that the last public and official act of the Emperor should be one illustrating his tolerance in matters of religion. Although sick, Mutsuhito took part in the closing exercises

of the Imperial University. In the section of philosophy it was a study in Christian philosophy which merited for its writer the first place among twenty-four competitors. The subject was "The Philosophy of Saint Augustine in the *De Civitate Dei*." The young author of the prize-essay bore the name of Francis Xavier, which recalls the great pioneer of Christian civilization in the East, and through whom Japan nearly four centuries ago first came in contact with the civilization of the West. How this little incident throws light on the development of religious freedom in the Land of the Rising Sun during the Meiji reign! At its beginning, the exercise of the Christian faith was still forbidden under severest penalties; but as the shadows of death were already falling upon the convocation exercises which were the last to be held in presence of the last Mikado of the old Japan and the first Emperor of the new—it is a study in the philosophy of one of the greatest minds of the Christian Occident that merits the prize of distinction. We may join in P. Dahlmann's devout wish that the philosophy of the great Doctor, as developed in the "City of God," may lead the people of this land to the fulness of light and knowledge in the Church of Christ.

The Psychological Basis of Moral Theology

BY THE REV. JOHN A. RYAN, D. D., ST. PAUL SEMINARY, ST. PAUL, MINN.

Owing to its formally religious basis, Christian ethics has lost a great deal of its practical authority and influence. Those persons who no longer believe in God and the Christian religion, refuse to accept a code of morality which professes to be founded upon these truths and principles. Many of them have substituted therefor a system of independent morality which pretends to be able to do without the Christian basis and sanctions of right conduct. Nevertheless, most independent systems have had little practical success, because they lack those motives to right action which are so effective in the Christian code of ethics.

The Rev. Georg Hoinka, in a lately published treatise,¹ would combine the religious with the independent system in order to obtain the best qualities of both. He would exhibit the moral law both as the ordinance of God and as the prescription of rational human nature. He would compel the man who rejects or questions the Christian scheme of ethics to realize that its rules are also founded upon human

¹ *Versuch zu einer Psychologischen Grundlegung der Moralthologie. Erster Teil. Psychologische Vorschule zur Moralthologie. Von Georg Hoinka.* Paderborn: F. Schöningh. 1912. vii & 254 pp. 8vo. \$1.50 net.

nature, that it has all the validity of an independent system, and that it possesses in addition a practical strength and sanction which are lacking in the latter. On the other hand, he would show the believer in the Christian system that this code is not only based upon divine revelation, but is in the highest sense scientific.

Obviously there is nothing new in this method. It is employed in every text-book of natural ethics in Catholic colleges and seminaries, as may be seen by perusing the sections on "the norm of morality" and on "the natural law." What is distinctive and valuable in Hoinka's work is the thorough and detailed psychological analysis of man's natural powers, tendencies, and needs. It is a study in the psychology of man as a moral being, as a being striving for perfection.

After an introduction of forty pages, the author takes up the main subject of the volume, namely, the Psychological Prelude to Moral Theology. The matter is divided into seven sections, which deal with the discovery, analysis, and development of man's fundamental psychical inclinations. The latter he finds to be six: (1) self-preservation; (2) knowledge; (3) magnanimity; (4) happiness or confidence; (5) independence or freedom; (6) society. In the concluding pages of the volume he combines these six inclinations or tendencies into one: "Morality consists in the development of each of the six fundamental inclinations, along religious, social, and individual lines." This, the author maintains, is the supreme moral-psychological law. Throughout the work a great deal of attention is given to the theories set forth in Krawutzcky's *Einleitung in die Moraltheologie*.

Without attempting to pass judgment on the general merits of the book, we may observe that the method and plan are excellent, and that some such study is indispensable to the moralist who would get a systematic and fundamental grasp of the principles underlying the science of ethics. Too often we are satisfied with the rough and general intuitions provided by the "natural law which is written in our hearts." We talk glibly about certain things being forbidden or prescribed by the natural law, without having any rational basis for these assertions. After all, the nature of man, as Hoinka insists, is the norm of natural morality, the rational criterion of right and wrong, and we cannot know man's nature in its moral aspects without a study of its psychological aspect.

When Does a Child Attain to the Use of Reason?

BY PAROCHUS

Since His Holiness wrote to Cardinal Fischer that children must make their first Holy Communion *quam primum* after they have ar-

rived at the use of reason, the remark has often been made that it is impossible to determine the exact date when a child comes to the use of reason.

Let us show by an example that this is really simpler than it appears. Take a child at the age of four or five. His parents are convinced that it has no reasoning powers at all. After a few months, or a year, the father or mother commence to think that perhaps the child now does some reasoning, although both are still somewhat in doubt. At this juncture they may bring the child to Communion after giving him the few necessary instructions in a rudimentary way. However, since there is still some doubt about the child being able to reason, the parents may wait, although the Holy Father says plainly in his decree that the "full use of reason is not required." After a few months have elapsed, the father or mother, judging from some remark which the child makes, or some question which it asks, come to the conclusion that the little one actually reasons on different subjects. It is at this time that the father or his representative *must* impart the few necessary instructions to the child (orally, as the Holy Father says, a thing which may be done in one day, as Cardinal Gennari says) and then bring it to the Communion railing for its first holy Communion. From now on parents are bound to exhort the child to approach the Holy Table.

The father, of course, is the natural judge in these matters. But the mother often has better opportunities of judging and a better judgment than the father. I should be inclined to accord them equal rights.

FLOTSAM AND JETSAM

The Need of a Catholic Daily Press

The *New World* vastly understates the truth when it says (Vol. 21, No. 7) that "the question of a Catholic daily paper [better: press] has frequently occupied the attention of our Catholic people during the past three or four years." Thirty or forty years would be nearer the mark. For the rest we heartily agree with our Chicago contemporary when it adds:

The fact that a Catholic daily paper published in New York or Boston or a Catholic daily paper published in

Chicago could not reach the Catholics of the Pacific coast in time to be of interest to them is no argument against the establishment of a Catholic daily paper. Germany, for instance, has a number of Catholic dailies scattered throughout the empire—in Cologne, in Munich, in Berlin—and each has its constituency of readers and is generously supported.

Here in America where probably now we Catholics number nearly twenty millions, why should we not have three or four great Catholic dailies? The Catholic population of Germany is, we understand, about twenty-four millions and it has a Catholic daily press at once vigorous, alert and well supported. What is the matter with

us that we are so indifferent to this need? Must we wait till an American Bismarck arises to try the mettle of our faith before we organize and launch these Catholic dailies?

What are our wealthy Catholics doing? Are they so occupied at all times with federal and State politics and ward "bossism" that they have no time to think about this great question? They are just beginning to open their opulent purses and give to charity and education. Can they not in a generous moment think too of the Catholic press.

A Catholic Social Service Commission

The Catholic Social Service Committee of St. Louis, which was appointed last May by the Archbishop, has been made a permanent body. With the approval of His Grace it has changed its name to the Catholic Social Service Commission of St. Louis. The Commission is from now on to be regarded as the authorized representative of the Catholics of that city in all distinctly Catholic social service work.

Though it is the intention of the Commission to work out, as soon as possible, plans for practical social reform work, its members realize that our Catholic people must first of all be instructed in the fundamental principles underlying the Christian reform of society. To secure this end a Lecture Bureau will be established. Competent speakers, both priests and laymen, will be invited to discuss in popular lecture form the important social, industrial, and economic questions of the day.

The Commission meets regularly at Kenrick Seminary every third Tuesday of the month. Its members are: Very Rev. S. M. Ryan, D. D., Chairman; Rev. Jos. Wentker, Rev. C. E. Byrne, Rev. Albert Muntsch, S. J., Mr. F. P. Kenkel, and Mr. Anthony Matré.

The Prospects of Catholicism in England

Under this title the Rev. Sidney F. Smith, S. J., in No. 580 of the London *Month*, comments on a recent article by Mr. John Straight in the *Oxford and Cambridge Review*. He admits that the leakage balances the conversions numerically, and that there is no chance, humanly speaking, that England will ever become predominantly Catholic. We quote a few salient passages:

But we would rather meet the friendly warning thus given us by deprecating altogether the notion that we expect in time to convert the whole, or even the major part, of the population of England. We cannot, it is true, foretell what future the Providence of God may have in store for the English people, and what measure of extraordinary lights and graces it may be designing to pour out upon them at some period to come. The Catholic extension and developement we see around us at the present time far surpasses all that our forefathers of two centuries ago could have imagined, and a similarly pleasing surprise may await our own posterity. If, however, we are to rely on those human calculations which alone are possible to us, it seems most unlikely that, in the break-up of the sects around us, and the growth of the causes which make for religious indifference, we shall attain to becoming more than the one refuge in the country for those whose hearts respond readily to the need of God which is in us all. Still these will always be numerous, absolutely, if not comparatively, and in ministering to their need by making known what our Lord, through His revelation, has done to supply it, we shall certainly be holding a "place of real usefulness and importance in the future."

To this task then we must rouse ourselves, and Mr. Straight is right in thinking that we need to be roused to a fuller activity than at present. Leakage there will be, for there will always be negligent people intermingled with the earnest; but we may do much to reduce it by perfecting our parochial and institutional organization....

In the United States conditions are perhaps more favorable than in England, but these sane and sober observations of an eminent for reflection to those of our English priest will furnish food American co-religionists who are dreaming of "making America Catholic."

Tell the Truth!

Here is an admirable sentiment from Grisar's *History of Rome and the Popes in the Middle Ages* (English tr., Vol. III, p. 238:)

"We shall not allow either fear or favor to deter us from telling the truth in its entirety. It has been rightly said that now, if ever, the history of the Popes requires that the truth should be told, and nothing but the truth. 'If thou hast ever so lightly swerved from the straight way,' writes Jerome, 'no matter whether to the right or to the left, thou hast forsaken the true road.' Cassiodorus, too, points out that everything stated by the historian of the Church is useful for instruction and edification, and allows us to perceive the hand of Providence guiding the course of human affairs. Surely this thought should encourage us to tell the truth under all circumstances, even when by doing so we may seem disrespectful to persons or institutions which we rightly hold in veneration."

These sentiments, it seems to us, ought to guide, not only the historian of the past, but likewise "the historian of the present," *i. e.*, the Catholic journalist. He, too, should tell the truth under all circumstances, even when by doing so he arouses animosity and at times even seems to be disrespectful to persons or institutions which he rightly holds in veneration.

Catholic Singers in Protestant Churches

The *Catholic Bulletin*, of St. Paul, Minn. (Vol. 2, No. 43), publishes the subjoined strong and timely observations on the subject indicated in the headline. We quote:

It is a well-known fact that no inconsiderable number of Catholic musicians give their services to Protestant choirs, whether as organists or singers. They do not seem to realize that by so doing they cannot escape the charge of participating in false worship. They take it for granted that the Church tolerates, at least, such a participation, whereas, in reality, she has placed upon it the stamp of her entire disapproval.

It may be well to recall that in 1889 the Congregation de Propaganda Fide, in response to a request for a decision in regard to the morality of Catholics taking part in the musical portion of non-Catholic religious services, declared that it was unlawful for Catholics to play the organ in Protestant churches, because it involved a participation in false worship. While this decree, which was ratified by His Holiness Pope Leo XIII, has direct reference only to organ playing, it applies, likewise, to singing, because the latter is, if possible, a more proximate and direct participation in false worship than the former.

Furthermore, theologians declare that it is not morally lawful for Catholics to sing or play the organ at non-Catholic services, for by so doing they cooperate in false worship. It would seem, therefore, that these actions are illicit because they are essentially a participation in a function that is unlawful. The Catholic singer in a Protestant choir really performs a part of the very act of false worship—an act which is objectively bad, no matter what the intention or disposition of the participant may be.

Nor can it be said that the Catholic who sings or plays in a Protestant choir is guilty only of material cooperation in an act of false worship. While it is true that the Catholic does not wish to offer false worship and, therefore, is not guilty of explicit formal cooperation, nevertheless, he does cooperate with the bad will of the Protestant sect to the extent that he is willing to perform an act which is

objectively bad and that cannot become anything else. Hence he is guilty of implicit formal cooperation.

From whatever standpoint we view the question, therefore, we cannot escape the conclusion that a Catholic is not justified in taking part in a Protestant service either as singer or organist. Every Catholic knows, or ought to know, that he is not permitted to take any part in a form of worship other than that prescribed by the Catholic Church. Hence, it is unlawful for Catholic musicians, no matter what excuse may be alleged in their behalf, to give their services, either gratuitously or not, to Protestant churches as organists or singers.

Why State Intervention is Growing

The question of the proper limits of State interference with individual liberty...has become an exceedingly intricate one, precisely on account of the abnormal condition in which the State finds itself. It is trying to maintain without the help of the Church, the Christian civilization which the Church helped it to create and which it could not have created without that help. In pursuance of this endeavor it has to substitute the force of external law for the dictates of an enlightened conscience, although the substitute is not very effective. Hence it is forced to do many things which in a thoroughly Christian community, free "with the liberty with which Christ hath made us free," would be quite intolerable because wholly unnecessary. It is forced to prescribe to employers how to treat their workmen because, left to themselves, many employers would make slaves of their "hands"; it is forced to feed necessitous school-children, because want of conscience, or want of work, incapacitates many parents from doing so; it is forced to restrict the temperate man's opportunities of getting li-

quid refreshment and getting it cheap, because the virtue of many of the community is not sufficient to prevent a perpetual drunken orgie, were the restrictions removed. And in proportion as Christian principles and the sense of a responsibility to a Higher Power disappear from our midst (and disappear they will if a practically godless educational system and a practically godless newspaper press have their natural effect) in the same proportion will the strong arm of the State be called upon to supply, for the sake of civilized order, the lack of internal support. Let the able writerswho are constantly denouncing legislative interferences with liberty, consider the bearing of these facts. It comes to this—the only effective substitute for a Christian State that can be imagined—we do not say that it would work in practice—is a Socialist State.—*The Month*, No. 580.

Trees and Lightning

Bulletin III of the United States Forest Service is a contribution to an unexplored field of research. The author's conclusions are as follows:

1. Trees are the objects most often struck by lightning because: (a) They are the most numerous of all objects; (b) as a part of the ground they extend upward and shorten the distance to a cloud; (c) their spreading branches in the air and spreading roots in the ground present the ideal form for conducting an electrical discharge to the earth.

2. Any kind of tree is likely to be struck by lightning.

3. The greatest number struck in any locality will be of the dominant species.

4. The likelihood of a tree being struck by lightning is increased: (a) If it is taller than surrounding trees; (b) if it is isolated; (c) if it is upon high ground; (d) if it is well (deeply) rooted; (e) if it is the best conductor at the moment of the flash; that is, if temporary conditions,

such as being wet by rain, transform it for the time from a poor conductor to a good one.

5. Lightning may bring about a forest fire by igniting the tree itself or the humus at its base. Most forest fires caused by lightning probably start in the humus.

ET CETERA

A correspondent writes to us: "Dr. Ryan's article on 'Interest on Industrial Capital' (Vol. XIX, No. 21) strikes me as very timely and induces me to ask whether you could not get some one to give practical pointers on the rate of dividends which is just under modern conditions. Priests often preach about the seventh commandment, but very few get down to details, compelling the Catholic capitalist to look over his dividends to see whether he is not robbing either the public or his employees."

*

The official organ of the Lutheran Synod of Missouri, Ohio, and other States, *Der Lutheraner* (Vol. 68, No. 21) formally denies the report circulated by the daily press that the Lutherans intend to erect a university at Chicago. What they are planning is a seminary for the training of school teachers.

*

A reader writes:

"I may be mistaken, but it appears to me that there is a fallacy in the first two illustrations given by Mr. Markoe (FORTNIGHTLY REVIEW, Vol. XIX, No. 21). Catholics retain only half of the \$10,000; or, in the second case, 75 per cent of the \$15,000 which

the State does not collect. The Catholic taxpayers contribute only their share, and not the entire sum Mr. Markoe mentions."

*

A reputable German physician, Dr. Bernard Raaf, of Bonn, claims to have invented a specific against diabetes. A pamphlet explaining the cure and giving testimonials in its favor (*Ist die Zuckerkrankheit heilbar? Ja!*) can be had from the Kommissionsverlag of many, for thirty Pfennigs (about P. Hauptmann, Bonn a. Rh., Ger- ten cents).

*

Commenting on the suicide of General Nogi, and the shameless comments of a portion of the European press thereon, a writer in the *Month* (No. 580) says under the apt caption "Pagan Ideals":

"Seeing that the State exists for the individual, being the means ordained by God to secure the due development of his powers and fit opportunity for him to serve his Maker, the Japanese ideal is but a reversion to the order of things which Christianity overthrew. Patriotism is one of the noblest of the natural virtues, an immense advance beyond selfish individualism that loses its life in seeking to find it, but it must be inspired and controlled

by a sense of that higher citizenship in which we have been incorporated by the Sacrament of Baptism. Unless one's love of country is in some sort an expression of one's love of God, it is for the most part a kind of sublimated selfishness, apt to breed pride, contempt of others, racial antagonisms and a host of other evils. It is remarkable how minds uninformed by the principles of Catholic Christianity, revert to the spirit of Judaism and try to 'nationalize' Almighty God."

*

Shakespeare and Bacon have long had to themselves the field of dispute over the authorship of the plays, but a third champion is now announced as about to tilt against them both. His sponsor is one M. Demblon, a member of the Belgian Legislature, who, as the result of twenty years' study of the subject, has convinced himself that the real playwright was Roger Manners, fifth Earl of Rutland. For the sake of variety we

hope that his proofs do not include cryptograms. The *Kölnische Volkszeitung* tells us M. Demblon is a sort of literary clown, and we willingly believe it.

*

A new piece of evidence of the discovery of America in the eleventh century, or, rather, the strengthening of an old bit, is cited by M. Henri Cordier, in the *Journal des Savants*. In the Saga of Eric the Red it is recorded that when Thorfin Karlsefne returned from "Markland," or Newfoundland, in 1005, he took back to Greenland with him two children from the northern land of the Skraelings. Four words of their language are preserved in the Saga. These words were thought by the Greenlanders to be the names of the children's parents or chiefs; but M. Cordier shows that they can be traced to Eskimo phrases of the present day, two of them meaning something like "Wait a moment" and "The northern islands," respectively.

LITERARY NOTES

—*Die deutschen Wanderarbeitsstätten. Von P. Dr. Ephrem Rickling, O.F.M.* (146 pages. 8vo. M. Gladbach: Volksvereinsverlag. 1912. Mk. 2.50.) This study is in the main historical, embracing an account of ancient and mediæval methods of caring for the transient worker; the measures adopted to this end in Germany during the last quarter of the nineteenth century; the Prussian institutions established by the law of 1907; and the attempts made in other states of the Empire. The fourth chapter discusses the pro-

ject of an imperial law to deal with the situation, while the final chapter deals with the results of the steps already taken, labor colonies, law, and charity. The author opposes the theory that institutions for the help of transient workers are unnecessary, and that any one who wants work can find it. In view of the fact that the problems created by the transient laborer and the tramp are becoming more and more difficult in this country, the experience and achievements of Germany, as set forth in Dr. Rick-

ing's work, are well worthy of careful study.—JOHN A. RYAN, D. D.

—Rev. Dr. Edmund T. Shanahan, Professor of dogma in the Catholic University of America, speaks thus of the second volume of the English translation of Pohle's Dogmatic Theology (*The Divine Trinity*. St. Louis, Mo.: B. Herder. \$1.50) in the *Catholic University Bulletin* for Oct. 1912:

"This treatise on the Divine Trinity by the Reverend Doctor Pohle, formerly professor of fundamental theology in the Catholic University of America, and now professor of dogma in the University of Breslau, is a welcome companion to the first volume published in 1911 under the title: *God: His Knowability, Essence, and Attributes*. The author begins by tracing the obscure references to the dogma in the Old Testament with a view to showing that this great truth of faith was foreshadowed from the very beginning of the Jewish Covenant and not announced suddenly in the New Testament. Then follow in order studies of the dogma in the New Testament, in tradition, in the official liturgy of the Early Church and the private prayers of the faithful—to which are added chapters on the Divine processions, the theological development of the dogma, and the consubstantiality of the Three Divine Persons. This summary recital of the contents does not give the reader an adequate idea of the interesting questions treated in this volume. It is invidious to single out for special praise one portion of the treatment rather than another. Suffice it to say that the reader will find edification as well as enlightenment in the discussion

of the famous text concerning the 'three heavenly witnesses,' and in the section on the development of dogma. These are timely and important, in view of current misunderstandings, not to say, misrepresentations. An abundant bibliography accompanies each topic treated. Notwithstanding the condensation necessary in a work of this nature, the clearness is admirable. The English version does credit to the translator. It is a volume which priests should have in their library, and one which should not be placed on the shelves until it has been read and studied. It is a work to be put in the hands of those who come for advanced instruction, and we recommend it to all as a succinct and learned treatment of the doctrine of the Blessed Trinity."

—Volume IV of Msgr. Paul de Mathis' *Predigten und Ansprachen* (Herder. \$1.35 net.) takes precedence over the third, which, according to a notice from the publisher, will appear in 1913. The present volume contains sermons for Advent and Lent, university sermons, and occasional addresses, all designed for educated hearers. We like especially the address on "How Should a Catholic Read the Bible?" and those "über das Glaubensleben des modernen Christen." The apologetic note is strong throughout. The whole series deserves warm recommendation.—F. R. G.

—*St. Augustine, Bishop of Hippo*, 354-430, is the title of the latest volume of "The Notre Dame Series of Lives of the Saints." (xi & 294 pp. 12mo. London: Sands & Co.; St. Louis, Mo.: B. Herder. 1912. \$1.25). Like the other volumes of the same

series, it is anonymous, though one fails to see the reason why. The story of the great Doctor's life is largely told in his own words, and makes excellent spiritual reading.—A. P.

—Priests who want to become acquainted in a short time with the new Psalter and Rubrics, which will go into effect next January, may profitably turn to *Notes on the New Rubrics* by Canon Welsh, Broughty Ferry, England. (Sands & Co. and B. Herder. 10 cents.)—C. C. P.

—*Honoré Tournely und seine Stellung zum Jansenismus. Mit besonderer Berücksichtigung der Stellung der Sorbonne zum Jansenismus. Ein Beitrag zur Geschichte des Jansenismus und der Sorbonne von Dr. theol. Joseph Hild.* (xx & 188 pp. 8vo. B. Herder. 1911. \$1 net.) This valuable monograph forms number five of the *Freiburger Theologische Studien*. Tournely has been called the Athanasius of his time, but despite his importance in French church history, his life has not yet been adequately written. Dr. Hild has gone deeply into his subject, and the present monograph fills a want, at least in German literature. In the first half of his work the author describes Tournely as a boy and student, as tutor in Douay, and as a professor of the Sorbonne. In the second half he depicts him as the leading theological champion of the famous bull "Unigenitus." Dr. Hild's analysis of the Jansenist heresy is especially valuable.—C. D. U.

—In *The Life of Blessed Gabriel* (56 small pages), Father Sutton, Passionist, gives a graphic

account of the young man's vocation to the religious life. Young Francis had been "a regular sport," when the grace of God touched him and within a few years (he died at the age of 24) led him to the heights of perfection. It is a charming story "for boys and girls," the story of a modern Saint. (B. Herder. 10 cts.)—C. C. P.

—When the First Conference of Catholic Charities and Social Activities of the City of St. Louis was called, last May, there were some who thought the meetings and deliberations of the delegates and societies represented would produce little fruit. But after the first enthusiastic meeting on the afternoon of Sunday, May 5, when reports of the excellent work being done by fifteen representative Catholic charities and social service institutions had been read, it became evident that this conference would become instrumental in infusing new life and vigor into the various Catholic charities of the city. The faithful had a splendid chance of learning what was being done in the many Catholic charitable and social service institutions. The spirit of solidarity was strengthened by the gathering of so many unselfish workers in the same noble cause. It was an excellent idea, therefore, to publish the proceedings of this conference. They form a solid volume of 176 pages. It will delight the heart of any Catholic social worker to read these records of the activity displayed by the Church in this one city in the various forms of charitable work. Together with the record of this work are published the addresses and the resolutions

presented on Monday, May 6, in a general meeting, which was devoted more especially to Catholic social service work. Copies of this interesting publication may be had on application to Mr. A. V. Reyburn, Chairman of the Publishing Committee, 721 Locust Street, St. Louis, Mo.—A. M.

—After a long wait (Vol. I appeared in 1907), the Allgemeine Verlagsgesellschaft of Munich presents the second and final volume of Buchberger's *Kirchliches Handlexikon*. It is very much larger than the first, comprising over 1,400 pages, in large octavo; and surprisingly complete, considering the inevitable limitations of a two-volume encyclopedia. We were surprised e. g. to find a seven-line notice devoted to Dr. Edward Preuss. There are a great many other articles on subjects which one would not look for in an ecclesiastical *Handlexikon*. And all the articles without exception, so far as we have tested them, are concise, accurate, and up to date. We have nothing but praise for this admirable reference work. Would that we had a summary of our own *Catholic Encyclopedia* in two or three volumes made with the precision and method employed by Dr. Buchberger and his colleagues, among whom are such scholars as A. Lehmkuhl, L. Atzberger, Clem. Bäumker, B. Duhr, S. J., S. Beissel, S. J., J. E. Belser, Chs. Weyman, B. Dörholt, F. Diekamp, Jos. Felten, F. Hülkamp, G. Esser, H. Gruber, S. J., H. Holzapfel, O. F. M., H. Bihlmeyer, O. S. B., Jos. Pohle, (Bishop) Jos. Schulte, Ph. Kneib, K. Weinmann, L. Fonck, S. J., Jos. Mausbach, M. Grabmann, N. Paulus, Jos. Sauer, G. Rauschen, P. M.

Baumgarten, E. Vacandard, and many others. (American agent: B. Herder, St. Louis, Mo. \$9.50 net. Both volumes together, \$16.50 net.)—A. P.

—Since January, 1912, there has been appearing in Luzerne, Switzerland, a monthly magazine, entitled *Waffen der Wahrheit*, which presents fresh extracts from the periodical press, bearing on questions of morality, religion, and the popular welfare. These extracts are grouped under such general headings as "Religiöse Kultur," "Sittliche Kultur," "Kirchliches," "Neue Forschungen," "Modernistisches," "Schul- und Erziehungsfragen," "Sozialpolitik," etc., and are selected with special reference to their apologetic value. We have looked through the first eight numbers of the new magazine and find it a very useful collection of contemporary evidences to the truth and the benefits of Christianity. Perhaps it would be advisable to sift the extracts a little more critically, even when they are clipped from generally reliable newspapers and reviews. Is it true, for example, as asserted in the clipping numbered 657, that Dr. Sun-yat-sen, the founder and first President of the Chinese Republic, is a believing Christian and very favorably inclined towards the Catholic Church? If the *Waffen der Wahrheit* are to prove effective in the battle for truth, for which they are forged, or at least gathered together into an arsenal, care must be taken that they are made of true steel and free from defects. The new monthly is edited by the Rev. Alfred A. Laub and published by Räber & Co., of Luzerne. The subscription price is six francs per annum, plus for-

eign postage, which will hardly amount to more than twenty-five cents. Orders can be sent through B. Herder, St. Louis, Mo.—A. P.

—Prof. Wilhelm Scherer gives us a good German translation of P. Berthe's famous *Life of Christ*, of which no less than 24,000 copies have already been sold in the original French. The success of the book among so many others on the same subject is due to its simple style, its completeness, and its strong appeal to the noblest instincts of human nature. (*Jesus Christus. Sein Leben, seine Leiden, seine Verherrlichung.* xvi & 558 pp. 12mo. with a map of the Holy Land. Fr. Pustet & Co. 1912. \$1.75.)—C. D. U.

—The third volume of Rev. Dr. Joseph Pohle's *Lehrbuch der Dogmatik*, which treats of the sacraments, is before us in its fifth edition. It has grown somewhat in bulk, due to the use of a larger size of type and a few additions made by the author relating to such topics as the new papal decree on First Communion, etc. The work as a whole still continues to hold front rank among the manuals of dogma in Germany, where this branch of textbook literature is almost overcrowded. (xx & 824 pp. 8vo. Paderborn: F. Schoeningh. 1912.)—A. P.

Books Received

[Every book or pamphlet received by the FORTNIGHTLY REVIEW is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another to call for special mention.]

FICTION

The Waif of Rainbow Court. By Mary F. Nixon-Roulet. 141 pp. 12mo. B. Herder. 1912. 60 cts.

The Little Cardinal. By Olive Katherine Parr. 241 pp. 12mo. Benziger Bros. 1912. \$1.25.

Miriam Lucas. By Canon Sheehan,

D. D. 470 pp. 12mo. Longmans, Green, and Co. 1912. \$1.35 net.

ENGLISH

The Poet's Chantry. By Katherine Brégy. 181 pp. 12mo. London: Herbert & Daniel; St. Louis, Mo.: B. Herder. 1912. Illustrated. \$1.

The Evolution of Suffrage. The Remedy for the Evils of the Present Rudimentary Suffrage. By Frank J. Scott. 32 pp. 12mo. London and New York: Longmans, Green, and Co. 1912. (Wrapper.)

Eucharistica. Verse and Prose in Honour of the Hidden God. By H. T. Henry, Litt. D., Overbrook Seminary. x & 252 pp. 12mo. Philadelphia: The Dolphin Press. 1912. \$1.25.

Catholic Studies in Social Reform. A Series of Manuals Edited by the Catholic Social Guild. III. *The Housing Problem.* Edited by Leslie A. St. L. Toke, B. A. 67 pp. 12mo.—IV. *The Church and Eugenics.* By the Rev. Thomas J. Gerrard. 61 pp. 12mo. St. Louis, Mo.: B. Herder. 1912. 20 cts. each. (Wrapper.)

A Child's Rule of Life. By Robert Hugh Benson. Drawn by Gabriel Pippet. 32 pp. large 4to. London and New York: Longmans, Green & Co. 1912. Paper covers, 40 cts. net; cloth, 75 cts. net.

History of Rome and the Popes in the Middle Ages. By Hartmann Grisar, S. J. Authorized English Translation Edited by Luigi Cappadelta. Volume III. xv & 372 pp. large 8vo. London: Kegan Paul, Trench, Trübner & Co.; St. Louis, Mo.: B. Herder. 1912. \$4.50 net.

Wagner's Hymnal and Prayer Book for Catholic School-Children in the United States of America. Editio Princeps. 50 & 68 pp. 32mo. Rev. N. M. Wagner, Elm & Woodward Aves., Brooklyn, N. Y. Specimen copies, 20 cts.

The First Twelve Chapters of Isaiah. A New Translation and Commentary. By the Reverend George S. Hitchcock, D. D., Doctor of Sacred Scripture, Rome. ix & 210 pp. 12mo. London: Burns & Oates. 1912. \$1.25 net. (American agents: Benziger Brothers. New York, Cincinnati, and Chicago.)

GERMAN

Zur Anordnung, Trennung und Polwanderung der Chromosomen in der Metaphase und Anaphase der somatischen Karyokinese bei Urodelen. Von

Hermann Muckermann. 23 pp. large 8vo., with two charts. Louvain: A. Huystruyt. (Wrappier.)

Handbuch der katholischen Liturgik von Valentin Thalhofer. Zweite, völlig umgearbeitete und vervollständigte Auflage von Dr. Ludwig Eischenhofer, Prof. der Theologie am Bischöfl. Lyzeum in Eichstätt. Two volumes. xii & 716 and ix & 676 pp. 8vo. B. Herder. 1912. \$6.25 net.

Kirchliches Handlexikon. Ein Nachschlagebuch über das Gesamtgebiet der Theologie und ihrer Hilfswissenschaften. Unter Mitwirkung zahlreicher Fachgelehrten in Verbindung mit den Professoren Karl Hilgenreiner, Joh. B. Nisius, S. J., Joseph Schlecht und Andreas Seider herausgegeben von Michael Buchberger. Zweiter Band: J—Z. viii pp. & 2832 columns, large 8vo. München: Allgemeine Verlagsgesellschaft m. b. H. 1912. (American agent: B. Herder, St. Louis.) \$9.50 net.

Der Wanderer, Kalender für das Jahr 1913. St. Paul, Minn.: Wanderer Publishing Co. 25 cts.

Die Ethik des Pastor Hermae. Von Dr. phil. et theol. Ansgar Baumeister, Repetitor am Priesterseminar in St. Peter. (Freiburger Theologische Studien, 9. Heft.) xiv & 146 pp. 8vo. B. Herder. 1912. 85 cts. net. (Wrappier.)

Das Himmelsbrot. Ermahnungen zum öfteren Empfang der heiligen Kommunion von Walter Dwight S. J. Autorisierte Übersetzung aus dem Englischen von P. Bernard vom Heiligsten Sakramente aus dem Orden der unbeschuhten Karmeliten. Mit Titelbild von Führich. viii & 182 pp. 12mo. B. Herder. 1912. 80 cts. net.

Predigten und Ansprachen zunächst für die Jugend gebildeter Stände. Von Msgr. Dr. Paul Baron de Mathis (Ansgar Albing). Vierter Band: Advents- und Fastenpredigten, akademische Ansprachen und Gelegenheitsreden. x & 478 pp. 8vo. 12mo. B. Herder. 1912. \$1.65 net.

Der Goldgrund der Weltgeschichte. Zur Wiedergeburt katholischer Geschichtschreibung. Von Albert von Ruville, Universitätsprofessor in Halle. xiii & 236 pp. 12mo. B. Herder. 1912. 90 cts. net.

Über das Gleichniss vom ungerechten Verwalter (Lk. 16, 1-13). Von Dr. Adolf Rücker, Privatdozent an der Universität Breslau. (Biblische Studien, XVII, 5.) 64 pp. 8vo. B. Herder. 1912. 55 cts. net. (Wrappier.)

Luther von Hartmann Grisar S. J. Drei Bände—Dritter Band: Am Ende der Bahn—Rückblicke. Erste und zweite Auflage. Erstes bis sechstes Tausend. xvii & 1108 pp. 8vo. B. Herder. 1912. \$5.50 net. (Price of the whole work, complete, in three volumes, \$13.50 net).

FRENCH

Évangéline de Longfellow. Traduction en Vers Français par A. Bollaert. Publiée à l'Occasion du Millénaire de la Normandie. Précédée d'une Préface de l'Honorable Pascal Poirier, Sénateur d'Ottawa. 127 pp. 12mo. Édition de luxe, bound in flexible blue leather, \$1 net. Published by A. Bollaert, 32 Nassau Street, New York City.

LATIN

Annus Liturgicus cum Introductione in Disciplinam Liturgicam Auctore Michaele Gatterer S. J. Editio Tertia iuxta Novissimas Rubricas Emendata. xv & 424 pp. 12mo. Innsbruck: Felician Rauch (L. Pustet). 1912. Mk. 3.75.

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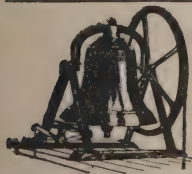
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ENGLISH

Roscoe, W., *The Life and Pontificate of Leo X.* Four vols. quarto. Liverpool 1805. \$2.50.

Sadlier's *History of the United States.* New York 1896. 25 cts.

Abbott, J. C., *Chevalier de la Salle.* New York 1898. 50 cts.

Tingle, E. W. S., *Germany's Claims upon German-Americans in Germany.* Philadelphia 1903. (Like new.) 50 cts.

Feeney, Rev. B., *The Catholic Sunday School.* St. Louis 1907. 50 cts.

Hosmer, James K., *Short History of German Literature.* St. Louis 1879. 75 cts.

Scharf, Col. J. Thos., *The Chronicles of Baltimore.* Baltimore 1874. \$1.

J. D. Steele, *A Brief History of the United States.* New York s. a. 35 cts.

F. V. Holman, Dr. John McLoughlin, *the Father of Oregon.* With Portraits. Cleveland, O. 1907. (Practically new.) \$1.25.

C. M. Antony, Jeanne d'Arc. London 1908. (Like new.) 30 cts.

Fr. Thaddeus, O. F. M., *The Franciscans in England.* 1600-1850. London 1898. 50 cts.

M. Riordan, *Catholicity and Progress in Ireland.* London 1905. (Like new.) \$1.

P. N. Waggett, (Prot.), *The Scientific Temper in Religion.* London 1905. 75 cts.

GERMAN

Glaa, Dietrich, *Die Originalsprache des Matthäusevangeliums.* Paderborn 1887. 50 cts.

Arndt, Aug. (S. J.), *Die kirchlichen Rechtsbestimmungen für die Frauen-Congregationen.* Mainz 1901. 35 cts.

Zwölf Vorträge für Jungfrauen-Kongregationen und -Vereine. Von Wilh. Heermann. Paderborn 1911. 25 cts. (Wrapper.)

G. Esser, *Naturwissenschaft und Weltanschauung.* Köln 1905. 35 cts.

Bonomelli, G., *Die Kirche.* Freiburg 1903. (Like new.) 50 cts.

Gietmann, G. (S. J.), *Die Aussprache des Englischen.* Freiburg 1892. 25 cts.

Stürenberg und Steiger, *Auskunft und Rat für Deutsch-Amerikaner.* New York 1888. 30 cts.

Naturwissenschaft und Glaube. Angriff und Abwehr. Von P. Martin Gander, O. S. B. Einsiedeln 1906. 25 cts. (Like new.)

E. L. Fischer, *Heidentum und Offenbarung.* Mainz 1878. (As good as new.) 35 cts.

Die Zunge im Novitiate. Von Franz X. Kerer. Ratisbon 1912. 30 cts. (Like new.)

LATIN

Aristoteles, *De Politia Carthaginiensium.* Ed. F. G. Kluge. (Latin translation, with commentary). Warsaw 1824. 50 cts.

Heiss, M., *De Matrimonio.* Monachii 1861. 50 cts.

Phillips, G., *Compendium Iuris Ecclesiastici.* Ratisbon 1875. 50 cts.

Joh. Reuter, S. J., *Neoconfessarius practice Instructus.* Ed. nova. Ratisbonae 1870. 75 cts.

De Angelis, Ph., *Praelectiones Juris Canonici.* Rome 1877 sqq. Four Volumes. \$2.50.

H. Denzinger, *Enchiridion Symbolorum et Definitionum.* Ed. 3a. Wirceburgi 1856. 50 cts.

FRENCH, ITALIAN, SPANISH, etc.

Michelet, M., *Précis de l'Histoire de France.* Bruxelles 1834. 25 cts.

Abrégé Chronologique de l'Histoire d'Espagne et de Portugal. 2 vols. Paris 1745. \$1.

Lury, Aug., *Études Hist. et Jurid. sur les Origines du Droit Publique d'après le Card. Satolli.* Paris 1902. 50 cts.

Isoard, Mgr., *Le Système du Moins Possible.* 3e éd. Paris 1895. 50 cts.

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TOPICS OF THE DAY

HOW THE LATE MARRIAGE DECREE IS INTERPRETED IN IRELAND

Aside from our own *Ecclesiastical Review*, the *Irish Ecclesiastical Record* is the first theological review printed in English which has discussed the late decree modifying a clause of the *Ne temere*.

Rev. Dr. J. M. Harty, of the theological faculty of Maynooth, writes in that periodical as follows (No. 539, p. 541):

According to this decree (1) the rule of the decree *Ne Temere*, which requires active assistance of the parish priest for the validity of the marriage, is annulled in the case of mixed marriages when the parties refuse to make the prenuptial promises, so that in the future mere passive assistance, as of old under the decree *Tametsi*, will suffice for validity in this exceptional case. (2) Since the previous instructions of the Holy See, and especially of Gregory XVI, are to be observed strictly, it follows that it is not lawful for the parish priest to assist even passively at the mixed marriages for which the required guarantees have not been given, except in the particular countries to meet whose peculiar circumstances the Holy See has given permission. Such permission has never been given for Ireland; hence it will be unlawful for a parish priest to assist at a mixed marriage in this country unless the required promises have been made.

Dr. Harty adds that the extreme interpretation, that the necessity for the prenuptial promises in cases of mixed marriages has been abolished, is untenable. "All that the terms of the decree say is that the marriage will be valid by reason of the passive assistance of the parish priest; that was true before the decree *Ne temere* was promulgated, yet nobody then suggested that the ante-nuptial guarantees were not required."

A FRENCH VIEW OF THE SAME DECREE

The *Canoniste Contemporain* (July—August, 1912, pp. 504—506) holds that the late decree has no reference to any country except Germany and Hungary, whose mixed marriages are, with certain limitations, excluded from the purview of the decree *Ne Temere*. But, as Dr. Harty points out (*l. c.*), "The statutory part of the decision is clearly opposed to this view. The first part of the decision annuls, without restriction of place, the provision of the decree *Ne Temere*. Moreover, the decision annuls a provision which has reference to the kind of assistance of the parish priest which is required for the validity of the marriage; but in Germany and Hungary there was no ne-

cessity at all for this revocation, since already neither active nor passive assistance of the parish priest was required for the validity of mixed marriages in those countries. We conclude, then, that the first or annulling portion of the recent decision is of universal application. It is true, however, that the second part of the decision is of limited application, since it implies that only in special countries, for which the Holy See has given permission, is it lawful for the parish priest to assist, even passively, at a mixed marriage for which the guarantees have not been given."

PIUS X TO THE WORKINGMEN

Pope Pius X's long expected encyclical letter of the bishops of Germany (*Singulari quadam*, Sept. 24th, 1912) was published November 10th with an authentic German translation made under the auspices of the bishops themselves. The Holy Father tolerates the inter-denominational workingmen's associations under certain conditions, but sets up Catholic labor unions as the ideal to be striven after:

Iam, quod ad societates operariorum attinet, quamquam iis propositum est commoda huius vitae comparare sociis, tamen maxime probandae, aptissimaeque omnium ad veram solidamque sociorum utilitatem illae sunt habendae, quae praecipue religionis catholicae fundamento constitutae sunt et Ecclesiam aperte sequuntur ducem: id quod pluries Nosmet ipsi, ut ex diversis gentibus occasio oblata est, declaravimus. Ex quo illud consequitur, ut consociationes huiusmodi, confessionis, ut aiunt, catholicae, in regionibus catholicorum certe ac praeterea in aliis omnibus, ubicumque per eas variis sociorum necessitatibus consuli posse videatur, institui atque omni ope adiuvari oporteat. Neque vero,—si de iis consociationibus agitur, quae causam religionis et morum directe aut oblique contingant—res foret quae probari ullo modo posset, in iis ipsis regionibus, quas modo memoravimus, fovere et propagare velle consociationes mistas, id est, quae ex catholicis et acatholicis conflentur. Etenim, ut alia omittamus, in magnis sane periculis ob societates huius generis versantur aut certe versari possunt nostrorum et integritas Fidei et iusta obtemperatio legibus praeceptisque Ecclesiae catholicae....

Though the encyclical is addressed to Germany, the principles which it lays down are of general application, and it is therefore probably not too much to say that the Catholic workingmen of this country will best conform to the mind of the Holy Father by forming strictly Catholic associations like the "Arbeiterwohl" established in the city of St. Louis several years ago with approbation of His Grace Archbishop Glennon.

THE PROTESTANT CLERGY ARRAIGNED

In the November *Century* Professor William Lyon Phelps, of Yale, sharply attacks the Protestant clergy. He contends that ministers generally lack faith, without which they have no business to be in the pulpit.

The Protestant clergy of to-day are sadly weakened by a spirit of compromise. They are afraid to preach Christianity, partly because they do not believe in it, and partly because they are afraid it won't "draw." They attempt to beguile men into the church by announcing secular theories, by the discussion of timely political and literary topics.

No wonder their preaching is ineffective and brings upon them the contempt of the ungodly.

Prof. Phelps calls attention to the example set by the Catholic Church:

The tremendous strength of the Roman Catholic Church lies in its fidelity to principle, in its religious vitality, and in its hatred of compromise. It should be an object-lesson to all Protestant ministers. They may not believe its dogmas, they may not accept any theological dogmas at all; but they ought to learn that the chief duty of a preacher is to hold forth Christianity, and not to discourse on sanitation, political economy, or literature. People everywhere are eager for the Gospel, and always respond to it when it is convincingly set forth.

War Correspondents in the Balkans

BY ARTHUR PREUSS

As soon as the first tidings arrived of the outbreak in the Balkans, the leading daily newspapers of the world dispatched post haste their ablest descriptive writers, in order to provide their readers with a succession of stirring stories from the front. But, with one exception (see below) the only correspondent who has been able to get through any first-hand account of the fighting is Miss Durham, whose personal popularity with the Montenegrins gave her an opportunity of being present when the first blow was struck near Podgoritza.

"F. C. G." hits off the situation in a cartoon in the *Westminster Gazette*, in which he shows an angry-looking journalist imprisoned within the high walls of a sort of compound, beyond which there is nothing to be seen but the tops of some fir-trees. The poor fellow is sitting on a box, and is ruefully contemplating a war map that is spread on the ground before him. The drawing is entitled "Modern War Correspondent at the Front," and above it appears the aspiration, "Oh, to be in Fleet Street!"

"Meanwhile," says a London correspondent of the *New York Evening Post*, "the public is being 'fed up' with a plethora of interesting information about the commandeering of horses and carriages in the streets of Constantinople, and the gossip in the cafés of Sofia. All this is very well in its way, but it is not what enterprising newspaper editors wanted. A first-rate journalist like H. W. Nevinson can

get no further than the Bulgarian headquarters at Stara Zagora, from which he sends home bald telegrams of such news as the authorities think fit to tell him. The only fighting, he reports, that he has been permitted to see is the daily struggle of seventy war correspondents to be the first to reach the censor's window, through which every message has to be handed for inspection before it can be put on the wires. So far, indeed, the fullest war news we have had has come, not from Kirk-Kilisseh or from Kumanovo—which have been, to all intents and purposes, as remote from the war correspondents as if they had been in the interior of Tibet—but from Vienna. In that city is a paper called the *Reichspost*, of which scarcely anybody outside Austria had ever heard. Within Austria itself, so one learns, it has a comparatively insignificant circulation. But, while the great Vienna journals, like the *Neue Freie Presse*, have been as much in the dark as their contemporaries in other countries, this comparatively unknown organ has somehow or other contrived to secure a fairly complete and accurate service from the front. Consequently, London papers, that have spent their money lavishly in the attempt to obtain exclusive descriptions of events at the front, have found it a better investment to authorize their Vienna representatives to lay out a few heller in the purchase of the *Reichspost*. The influence of the Archduke Franz Ferdinand is rumored to be at the bottom of the special privileges enjoyed by this paper, and it is further alleged that one of the Austrian military attachés with the Bulgarian troops is its favored correspondent."

Before proceeding to comment on this situation, let us observe that Lieut. Wegener's telegrams to the Vienna *Reichspost* are also being cabled to this country and for several weeks have formed about the only fresh and reliable information our big dailies have been printing on the progress of the war.

Of course, the *Reichspost* is not the obscure sheet which the *Post's* London correspondent makes it out to be. It is the great Catholic daily newspaper of the Austrian capital, which was established about a dozen years ago to counteract the influence of precisely such journals as the infamous *Neue Freie Presse* and, though behind some of the other papers in circulation, enjoys a wide reputation and great influence. It is a fact that the *Reichspost* is favored by the heir-apparent (who is a staunch Catholic) and it is probably through his influence that it commands its present news facilities in the Balkans. But Archduke Franz Ferdinand did not establish, nor does he support the *Reichspost*. That excellent Catholic daily draws its strength from the almost united support of the German speaking Catholics of the dual monarchy, and into its coffers flow not only the dollars of the rich but likewise the pennies of the poor.

We are glad of the prestige that is coming to the *Reichspost* through the present war, and sincerely hope that it will one day become in every respect the leading newspaper of Austria.

What a lesson for us American Catholics, who have not yet succeeded in establishing even one modest daily. What a power such a newspaper like the *Reichspost* could be in America, and what great services it would be able to render to the Catholic cause!

Let us follow Mr. Beck's suggestion in No. 22 of the FORTNIGHTLY REVIEW. Let us establish some sort of society to raise the money for a Catholic daily, or, still better, a number of Catholic dailies, and to guarantee their support. That is precisely how the Catholics of Austria have built up the great Vienna daily which is now setting the pace for the newspapers of the whole world in the Balkan war.

Religion for the Body's Sake

BY THE REV. J. B. CEULEMANS, PH.D., MOLINE, ILL.

On the strength of some vague orthodox looking excerpts from the text, an American Catholic publisher has foisted upon an unsuspecting Catholic public a volume entitled: *Faith and Suggestion*. By Edwin L. Ash.¹ Whether ignorance of the book's real tendency, or a desire to be in the vanguard of progressive thought, or an earnest and sincere, though mistaken, zeal in the furtherance of Catholic ideals prompted the issue of the book, or the advertising of it by a Catholic publisher in this country, is not for us to determine. But from a theological viewpoint the volume reeks with heresy thinly veiled by a popular exposition, while from a philosophical viewpoint it presents such a jumble of ill-defined and contradictory concepts and theories as to be thoroughly unreliable and positively dangerous for the ordinary reader.

The author claims, and we are willing to give him credit for his earnest effort: "Throughout I have tried to keep a fair balance between the views of materialism and those of spiritual philosophy or religion, whilst always emphasizing the existence of 'the open door,' and the claims of mystics to be heard and regarded seriously. At the same time I have endeavored to avoid all questions of sectarian religion" (p. XV).

That he has not succeeded in doing what he set out to do must be plain to any one who knows what the Church understands by faith, and what the sects understand by it. The author's conception of supernatural faith is stated in the following words:

¹ London, Herbert & Daniel. Philadelphia. Peter Reilly.

We cannot set up a barrier between what is secular and what is religious. One of the central lessons of Christianity is that religion is wisdom, and that the intellectual gifts are the particular inspiration of the Holy Ghost. (p. 119.) It is indubitable that when a sick person is brought to the realisation of there being a Great Spiritual Source of power and assistance,—behind which is the wondrous prospect of a Divine Mind,—a mind moreover which it is indubitable that then such a change is occasioned in his inner life exists as the apotheosis of ‘good,’ *and this is the basis of true religious faith*—² that the whole outlook is altered” (p. 92) “can we propose any form of self-suggestion effective for all the human race, any controlling thought on which all alike can fix that long-sought mountain-moving faith?—And as to that faith—is it not intuitive? Is it not part of us—born in us—a spiritual instinct—a spiritual sign in fact? Did man manufacture it? Evolve it? Most assuredly not. It is our most precious gift, which we only lose through our own carelessness. Assuredly no man can extemporise such a faith as this. Whatever form it may ultimately take, it must begin as the purification, the intensification of the purest, the intensest beliefs to which human minds have yet attained. It must invoke the whole strength of all philosophies, of all religions;—and so far as this purpose goes in drawing strength from the unseen, *if one faith is true, all faiths are true....*”³ (p. 131-132).

Pragmatically considered, and this the author grants to be its only test, the test that differentiates it from bread-pill faith, true faith in the Almighty, the Great Unseen, the Supreme Force, the Power behind all things, leads to a change of life, of moral standards, and to psychic cures. This account of faith is broad enough in scope to include the claims of the Indian medicine-man, the Christian Scientist, and in fact any one who believes in spiritual healing. Contrast it with the definition of supernatural faith as handed down by the Vatican Council, and the unorthodoxy becomes apparent. According to the latter, faith is not a special power (*potentia*) superadded to the intellect, but an habitual perfection (*habitus intellectualis*) not naturally possessed, which enables us, by the help of divine grace, to hold as true whatever God has revealed, not because we see its truth, but on the authority of God Himself who can neither deceive nor be deceived.⁴ It is infused in the soul in baptism and cannot be acquired in any other way.

Further on the author writes: “I am afraid that many of the clergy think that to approach these problems [of faith and suggestion and the cures resulting from them] from the psychological or scientific side is irreverent and dangerous” (p. 37).

It cannot be too strongly emphasized that such is *not* the case. But we might expect that scientists and philosophers treating of a subject so closely and fundamentally allied to religion, and illuminated

² Italics mine.—J. B. C.

³ Italics mine.—J. B. C.

⁴ *Conc. Vatican., Constitutio dogmatica de Fide Cath., Cap. III.*

on all sides by a hagiographical literature uncommonly abundant, should have a first-hand knowledge of the accounts furnished by mystics and saints whose searching self-revelations form the surest guide to a complete understanding of the subject. Yet the author seems to be almost completely unaware of them. Instead, the writings of Bernheim, Bergson, Wm. James, Paul Janet, Sir Oliver Lodge, Hugo Münsterberg, etc., are quoted as authorities, to the complete exclusion of all Catholics.

The author's search for an "idealistic" (in opposition to a materialistic) conception of the universe, leads him to an idealistic monism akin to that of Hegel and his followers.

The belief that there is—somewhere—a great fount of vital force and healing energy, necessarily implies that this reservoir has a Living Source, and that Source is best realised by the human mind in terms of Personality. And so we get the same idea expressed in colloquial and scientific language—the possibility of the Subconscious Self being naturally in touch with a Reservoir of Energy—expressed in familiar religious terms—as possibility of Communion with a Divine Mind—Will or Personality—Communion with the Almighty Living Power, which we know as God. Although it is regrettable that the narrow outlook of some limits the grandeur of the conception the moment they reduce the Power behind the Life to terms of Personality (p. 135).

Idealistic monism was never expressed in better terms; and the same hazy pantheistic notion of God runs all through the volume. The miracles of the New Testament are explained by mental (auto) suggestion pure and simple, or by direct suggestion from an outside personality (p. 134). What is to be thought of the author's reflections on Lourdes?

From this vision of the Immaculate Conception a great center of spiritual interest and healing resulted. . . . There are many to-day who are sceptical as to the interpretation of those visions of the little Bernadette, and there are many amongst thoughtful Catholics who think it a pity that such developments should have resulted from her experiences (p. 15).

From a philosophical standpoint the psychological arguments in favor of a spiritual beyond, based on the manifestations and the characteristics of our conscious life, afford a much greater certainty than those based on the workings of "the undermind," or the "sub-conscious life." The latter is in every sense of the word "the unknowable," and to have recourse to it for an explanation of certain ill-understood phenomena is tantamount to giving up all attempts at a rational explanation.

There evidently resides in each one of us a force or agent which is capable of energising our physical bodies and remedying our ailments to an extent that is but seldom realised. Indeed, when one has watched the working of this natural healing power for some little time, *one begins to doubt whether there*

*are any limits to its possibilities.*⁵ And this force is inevitably bound up with that principle which one may variously call Ego, Soul, Spirit, or Sub-conscious Self, according to preference; it either originates in this or acts through it (p. 109).

The strange case of Dorothy Kerin, a London girl cured from alleged consumption after three visions, offers nothing more remarkable than a hundred other such occurrences recorded at Lourdes or elsewhere. Yet, if there are duly authenticated miracles, every attempt at explaining them in terms of psychology and in accordance with the known laws of nature must prove futile, since a miracle, by its very nature, is a breach of a natural law. It is lifted out of the natural order into the supernatural; it can be ascertained as a fact—and not a myth—by scientific methods; it cannot be explained by them.

But the author seems not to have the remotest conception of the supernatural as understood in the Catholic Church; for him the supernatural is merely an extension of the natural into realms little known as yet, but gradually being explored.

His book is distinctly dangerous and unfit for Catholics to read; for it must needs lead to confusion and doubts, as do all those numerous pamphlets and treatises on a level with this, that for the lack of clear dogmatic religious teaching advocate “faith cures” and make religion subserve the body to the exclusion of the soul.

Experience has taught that some Catholics, even now, are not immune from the baneful influence of this emollient literature, picked up on their doorsteps or thrust into their hands by some acquaintance converted to its tenets.

The Sociologic and Ethical Fallacies of Ibsen

By THE REV. ALBERT MUNTSCH, S. J., ST. LOUIS UNIVERSITY

Henrik Ibsen, the Norwegian playwright, has become one of the favorite spokesmen for those radical reformers who aim at the overthrow of the present social and religious order. An Ibsen-cult has been in vogue for some twenty years, his dramas have been translated into many languages, and women clubs find his works a favorite subject for “study.”

It were useless to deny that the great Norwegian dramatist has treated pressing problems in a remarkable way, notably in *Brand* and *Peer Gynt*. He has mercilessly laid bare the hypocrisy and wretched “moral” standards that guide many sections of society and strikingly described the honest though ill-starred attempts of several reformers

⁵ Italics mine.—J. B. C.

to pave the way for a new era of social justice. But, as has been well said, Ibsen is not so much the sympathetic physician for the ills of modern society as their keen dissector. He is skilled in probing sores and wounds, but he suggests no remedy. Ibsen has a genius for pointing out the plague-spots of modern life, but he fails to show the path of deliverance. "Brand" is a reformer with the highest ideals, but he is also a religious fanatic, a senseless rigorist, a mere visionary. We defy any reformer to find in the course of the serio-comic development of this play, with its tragic, inexplicable ending, even the merest outline of a scheme for social betterment. Where reformers of the type of Brand, Peer Gynt, Nora, and Hedda Gabler multiplied and given free scope, society would surely hasten on to ruin.

Ibsen is of course dissatisfied with the present social order. His dramas are an outcry, a protest against it. He is longing for something new, for "the Third Empire." This shall be built upon the ruins of Judaism and heathenism—aye, and of Christianity. It is the part of his "heroes" in his dramas to prepare the way for the Third Empire. In *Emperor and Galilean* (Act III) we learn that "The Third Empire is the empire of the great mystery; that empire which shall be founded on the tree of knowledge and the tree of the Cross together, because it hates and loves them both, and because it has its living sources under Adam's grove and under Golgotha."

It is especially this quest of "the Third Empire" that conservative critics find fault with in a review of Ibsen's work. Thus *Le Mouvement Social* (15 August, 1912), reviewing a recent brochure by Dr. Breit, says:

In this booklet the great Norwegian dramatist is stigmatized as an enemy of Christianity, of Christian morality and of the social institutions of the Church. A prophet of individual optimism, a monist and a materialist, Ibsen was bound to go utterly astray in the solution of the most urgent problems of life in heralding the Third Empire, which was to come after Christ.

Ibsen enthusiasts have compiled a system of ethics and sociology from the plays of their master. The "ipse dixit" of their leader is sufficient justification for even the most flagrant opposition of his theories to Christian teaching. No wonder that Ibsen's dramas have wrought harm in many a household. It is especially his championship of the "modern emancipated woman" that has brought ruin to families. For "the emancipated woman" appeals to Ibsen—to his Nora or Hedda Gabler.

To those who wish to become acquainted with the sociologic and ethical fallacies of Ibsen we recommend the afore-mentioned splendid

brochure of Dr. Ernest Breit,¹ who has examined his dramas from the viewpoint of their ethical and sociologic teachings. He does not consider Ibsen as a poet, nor is he concerned with the esthetic features of his works. He discusses clearly and concisely, in three chapters, Ibsen's general religious teachings, his teachings on the State and on society, and woman's position as wife and mother. A brief analysis of Ibsen's principal works is prefixed to this admirable essay in criticism.

As Dr. Breit writes especially for cultured Catholic women, he has treated at greater length the "Woman Question" in Ibsen's dramas. In the course of his analysis of Nora (p. 48), he gives a splendid exposition, from the sensible, Christian point of view, of the mutual duties of the two parties in a marriage from which love has fled. So too, on p. 49, Breit neatly summarizes the evil effect of conduct based on "the claim of the ideal"—in Ibsen's own words "*den ideale fordering*." Such a justification, says Breit, "gives the largest liberty to the morally weaker members of society, who through their own fault have deprived themselves of a marriage in which love rules, to those who are cowardly and too lazy to fight against their own moods, to those who can without remorse bring the most terrible woes into the life of another man and can deprive their own helpless little ones of the right to maternal love."

Breit's study is a masterpiece of sound criticism. It will help to the better understanding of one of the most discussed writers of our day. It deserves the attention especially of those who are not yet aware of the antagonism to Catholic Christianity of so many present-day social and literary tendencies.

"Fine-comb Our Fraternals"

BY PATRICK HANNAHAN

Even the sedate editor of the *Church Progress* has been roused out of his habitual optimism by the case of the Minneapolis "jiner," who, running for a political office, advertised himself as a member of the Knights of Columbus, the Odd Fellows, the Knights of Pythias, and the Ancient Order of Hibernians (see this REVIEW, No. 21, pp. 598-9). In an article entitled "Fine-comb our Fraternals" (Vol. 35, No. 28) our contemporary says:

Are some of our Catholic fraternals being deceived by ought-to-be Catholics? Are they, unawares, admitting to membership others than practical Catholics? These are timely questions. They have a vital bearing not only on

¹ *Ibsen's Soziologie und Ethik, auf Grund seiner Dramen dargestellt und gewürdigt. (Apologetische Tagesfragen. II. Heft).* M. Gladbach, Volksvereinsverlag, 1912: 40 cents.

Catholic fraternalism, but also on the many phases of Catholicity itself. The Minneapolis candidate, for instance, presents an illustration. If successful at the polls, no doubt, we should find him posing—when advantageous to himself—as a representative Catholic. But who will say that it would be with honor to Catholicity? However, will the Catholic fraternalist answer, it is not true? Will he answer, if true, it is an isolated case and proves nothing more than the necessity of its own correction? A public statement such as that in question, carries with it the presumption of truth. Then, again, what assurance have we that it is an isolated case? May we not as readily assume that there are others just like it? *Is it not a fact that in our Catholic fraternal society ranks are to be found those who do not meet the fundamental requirement of practical Catholicity? Catholic fraternalists confess it among themselves, and that ought to be conclusive.* Why not, then, fine-comb our Catholic fraternals and cleanse them of all the Minneapolis “j’iners”? It is a good, a necessary and profitable work.

The editor of the *Church Progress* is himself a zealous member of the Knights of Columbus, and no doubt knows what he is talking about. His admission in the second of the italicized sentences (the italics are ours) plainly neutralizes the insinuation at the beginning of the quotation, that when our Catholic fraternals admit to membership others than practical Catholics, they do it *unawares*. If the *Church Progress*’ article means anything, it means that our Catholic fraternal societies have among their members not a few who lack the qualification of practical Catholicity, and that the members and officers know it.

We beg the reader to re-peruse the *Progress*’ article carefully and then tell us whether it does not indicate a most deplorable condition of affairs.

Truly, it is high time to “fine-comb” the Knights of Columbus and other Catholic fraternals, lest the wolves in sheep’s-clothing should eventually destroy, or at least infect, the herd.

The Marriages of Loyson and Talleyrand

Apropos of the death of Père Hyacinthe Loyson, the story has again gained currency that this unfortunate ex-priest’s marriage had the sanction of the Church. The Anglican Dean of Ripon, in a recent article in the *Contemporary Review*, not only repeated this falsehood, but added that Loyson’s case had a precedent in the well-known case of Talleyrand.

Msgr. Moyes treats with both these subjects in the September number of the *Nineteenth Century*.

As for M. Loyson, he at one time claimed that his marriage had been blessed by Msgr. Passavalli. This prelate, like Père Hyacinthe

himself, belonged to the little band who opposed the definition of papal infallibility. It is enough to quote the following passages from a letter written in 1878 by Msgr. Passavalli to Senator Canonico:—"The last letter of Padre Loyson permits me to hope that there may be soon an extraordinary intervention of divine grace. The two things in it which have chiefly impressed me are these. He declares plainly that he did not receive from me the nuptial blessing—a thing which he asserted both orally and in writing and in the public press. But then—possibly with a view to prevent me and others from publishing this declaration of his—he couples it with another assertion which is absolutely slanderous—namely, that in former times I exhorted him to hate Rome more than ever, and had blamed him for not hating her enough. That is a manifest falsehood, but put in that way it renders quite useless his above-mentioned declaration." Père Hyacinthe, in reply, explained that the alleged marriage was a secret and "mystic" proceeding, and admittedly was not a marriage "in the canonical sense of the word."

The matter need not concern us further. In any case, and whatever happened, Loyson's marriage certainly never had the sanction of the Church.

The more important point of Msgr. Moyes' article deals with the case of Talleyrand. The ex-Bishop of Autun had during the Revolution notoriously abandoned the clerical profession. When he became foreign minister under Napoleon he was anxious to regularize his position. With the support of the master of many legions he begged the Holy See to grant him a brief of secularization. This in the ordinary way would enable a cleric in holy orders to live and work and dress as a layman, but would not, in the absence of express words, release him from his vow of celibacy or allow him to marry. But it was precisely this leave to marry which Talleyrand wanted—and did not get. Napoleon warmly backed his minister, and sent a special envoy to Rome to plead for this further concession.

The rest of the tale may be told in Msgr. Moyes' words:—"Although the negotiations were broken off and resumed three times, the Pope remained inflexible. The refusal was the more marked as it was made just at the moment when the Holy See was under the deepest possible obligations to both Napoleon and Talleyrand for their invaluable help in the conclusion of the Concordat and the restoration of religion in France. In accordance with the Papal decision a grief was issued on the 29th of June, 1802, authorizing Talleyrand to live 'in lay communion,' to 'administer civil affairs,' and 'to wear the secular dress,' but it contained not a word as to any dispensation from his vow

of celibacy or any permission to marry. In order that there might be no possibility of mistake as to the purport of this omission, the French Ambassador at Rome officially notified Talleyrand that this part of his petition had failed, while the Cardinal Legate in France informed him in writing that the permission to marry had been refused, and Pius VII himself wrote to Napoleon explaining that upon this point he had been unable to depart from the age-long and invariable discipline of the Church."

The Mystery of Naples

BY ARTHUR PREUSS

We are sorry we have hurt the feelings of the genial editress of the Los Angeles *Tidings* (see our note on page 567 of the current volume of the REVIEW); but despite the caustic tone of her rejoinder (see the *Tidings*, Vol. XVIII, No. 45), we must insist that the Catholic weekly press of this country not infrequently indulges in "ineffective, not to say pernicious apologetics." The *Tidings'* article on the liquefaction of the blood of St. Januarius, on which we animadverted, is a very good example, and as ye lady editress seems to have entirely missed the point of our criticism, we shall try to make our meaning clearer.

It is true, as our contemporary says, that "the sensational daily press exploits such subjects as the miracle of St. Januarius in biased and garbled stories." But it is equally undeniable that the *Tidings* and other American Catholic weeklies do *not* counteract these stories by a careful statement of "the plain facts." Not one of them, so far as we are aware, has ever done more than restate the familiar story of the liquefaction and positively declare that it can be explained in no other way than by a miracle.

Now this last-mentioned statement is quite as unprovable as the various theories⁷ that have been from time to time excogitated to explain the liquefaction naturally. The "plain facts" of the case are these:

(1) A substance kept in a small glass phial in the Cathedral of Naples, and believed to be the blood of St. Januarius, seems to liquefy at frequent intervals, when put in sight of a silver bust believed to contain the head of the same Saint.

(2) There is a variation in the volume of the relic, which is not proportional to its apparent bulk. That is to say, sometimes the weight of the phial increases while the bulk of the blood seems to get less, and then again the weight decreases as the quantity appears to grow larger.

Various theories have been suggested to explain these phenomena by the operation of purely natural causes. None of these has, however, been solidly proved. To represent any one of them, (as *e. g.* the well-known heat-theory, or the suspension theory of Professor Albini), as proved, is, of course, an unjustifiable proceeding. But it is equally unjustifiable to declare that, as no natural explanation has been found for the phenomenon, it must be supernatural in character, in other words, a miracle. That is what the *Tidings* and other Catholic journals have been doing, and that is what we choose to call ineffective, not to say pernicious apologetics. Ineffective, because no assertion is convincing that cannot be proved to be true; pernicious, because, if the liquefaction should some day be naturally explained, all the conclusions that have been built upon it will fall to pieces and there is great danger that not a few Catholics will grow weak in their faith and the non-Catholic world will laugh us ignorant Catholics to scorn—an eventuality against which no less a theological light than St. Augustine has solemnly warned us.¹

The *Tidings* pokes fun at "Teutonic Teufelsdröcks" for assailing the Neapolitan "Blutwunder," because we ventured to call attention to the latest and most scientific contribution to the subject, by Dr. C. Isenkrahe. It is perhaps too much to ask that the self-sufficient intellectual giants in the editorial chairs of our Catholic weeklies should keep abreast with the latest literature on such important subjects. But have they not on their shelves the *Catholic Encyclopedia*? Why don't they read up the scholarly articles in that excellent reference work before exhibiting their ignorance? The liquefaction of the blood of St. Januarius is treated in Vol. VIII by no less an authority than the Rev. Herbert Thurston, S. J. And Father Thurston does *not* declare in favor of the miraculous character of the phenomenon. On the contrary, he enumerates a number of difficulties that militate against the miracle theory. We may mention, by the way, that the most serious of these difficulties is "derived from the circumstance that the same liquefaction takes place in the case of other relics, nearly all preserved in the neighborhood of Naples, or of Neapolitan origin." This aspect of the case, together with certain historical difficulties arising from the uncertainty of the tradition concerning the blood of St. Januarius, were dealt with at some length in this REVIEW, Vol. XIV, pp. 493—498 and 523—528.

As for the physical aspect of the liquefaction, new light has been

¹ "Non tam molestum est, quod errans homo deridetur, sed quod auctores nostri ab iis, qui foris sunt, talia sensisse creduntur et cum magno eo-

rum exitio, de quorum salute satagimus, tamquam indocti reprehenduntur atque respuuntur." (*De Genesi ad Lit.*, I, 19, 39).

thrown upon it since Father Thurston's writing by Dr. Isenkrahe, who, *pace* the *Tidings*, is a learned and thoroughly orthodox Catholic savant, and whose study, *Neapolitanische Blutwunder*, bears the imprimatur of the Bishop of Ratisbon.² Space forbids us to quote him at length. We shall merely give a few of his solidly proved conclusions.

(1) Notwithstanding persistent assertions to the contrary, the phenomenon of the liquefaction *has never been scientifically investigated*. The spectral analysis made by Sperindeo and Januario, which was thought to have established "that there are at any rate traces of blood in the contents of the phial" (Thurston), proves absolutely nothing.

(2) It is still doubtful whether the substance in the phial is human blood.

(3) It is more than likely that there is something else in the phial besides human blood.

(4) The substance in the phial has repeatedly liquefied when not in sight of the silver bust believed to contain the Saint's head.

Dr. Isenkrahe suggests that, to solve the problem once for all, the phenomenon be investigated according to the rules of scientific evidence, which could be done with all due reverence. He advises in particular, that the process of liquefaction be allowed to take place with as little human interference as possible and that scientists be accorded every opportunity to watch its stages; that the periodic solidification of the substance be also carefully observed, with special reference to the circumstance whether or not any liquid residue remains in the phial; that the authorities permit spectroscopic analyses to be made in broad daylight and at different times, and that these analyses be made in strict accordance with the demands of physical science, and its results fixed by photography. Special attention should be paid to a comparison of the spectra thus obtained with that of a substance called Pompeian red, the chemical nature of which is still somewhat mysterious. Careful measurements of volume and weight should be made after every liquefaction, with the flask carefully cleaned and the air pressure and humidity duly attended to.

The modern scientific inventions, for the application of which to the phenomenon of the liquefaction Dr. Isenkrahe so eloquently pleads, are gifts of God to the human race, and there can be no doubt that He wishes us to make proper use of them in distinguishing real from apparent miracles. In fact, it is a sacred duty for man to search for the truth with every means at his command, and the Church can

² xii & 242 pp. Ratisbon: Verlagsanstalt von G. J. Manz. 1912. This work deserves to be translated into

English to offset the rubbish to which we have been regaled of late years on "the Mystery of Naples."

only gain by a thorough examination of such phenomena as the one here under consideration. For either the liquefaction is a true miracle, and in that case it can be proved as such and will redound to the honor of God and the salvation of souls; or it is a natural phenomenon, and then truth demands that it be treated as such and that religion be not compromised by false claims.

So long as reputable Catholic scholars like Fr. Thurston and Dr. Isenkrahe doubt the supernatural character of the liquefaction and bluntly declare that the phenomenon has not been sufficiently investigated with all the appliances at the command of modern science, it is sheer folly and, (we repeat the phrase that has so angered our Los Angeles contemporary), "pernicious apologetics," to assert that it is a great miracle and to mislead the Catholic public by claims and assertions which are at best extremely doubtful.

Apropos of the Eucharistic Fast

BY THE REV. L. F. SCHLATHOELTER, TROY, MO.

Miss Sarah C. Burnett, in No. 21 of this REVIEW, says that "many of the reasons given for abstinence from Communion are, in the last analysis, reducible to one—the Eucharistic Fast." It seems to me, however, that one may overestimate the adverse influence of the fast. My experience is that the faithful do not ask or expect the abolition, or even a modification, of this fast to the extent one might expect. After I had sent my petition to the Holy Father (cf. this REVIEW, No. 15, 1912) I asked a man who comes to Holy Communion every Sunday with his family, a distance of eight miles, if he would not like to be allowed to eat or drink something before Communion. He answered: "Oh, I do not know. I think, we should be willing to do a little penance."

The first two cases mentioned by Miss Burnett come within the dispensation of Pius X for the sick. According to the Rev. J. B. Ferreres, S. J. (*The Decree on Daily Communion*, p. 133) such people may receive twice a week in church after taking liquid food. My personal experience in similar cases is that such people, as well as those advanced in age—"old age of itself is a disease"—will not avail themselves of this privilege and rather omit Communion than receive it after breaking the fast. The case of the three little girls is deplorable. However, if with the practice of "early to bed, early to rise," a short walk through the invigorating morning air injures their nervous system, it would seem that they also may be classed among the sick, for whom the above mentioned privilege is given by

His Holiness. I wonder if their "most exemplary Catholic father" would consider the case quite as grave and "put a stop to their efforts," if the little ones would receive a ten dollar bill at the railing instead of their God. In my younger days I remember of a number of people, young and old, in my own family and others, who would go quite a distance to Mass every morning before breakfast. There seems to be a conscious or unconscious conviction that we can pray much better when fasting.

The Eucharistic fast is of Apostolic institution, and it seems to me that the Church would rather return to the old discipline of allowing the faithful to take the Blessed Sacrament home with them, than to abolish the fast. Besides we know from the answer of His Holiness to my petition that the fast can never be abolished. That answer, of course, was not a decision *ex cathedra*. But we Catholics do not wait for an *ex-cathedra* decision in order to conform our minds to that of the Church.

We, especially those for whom this fast is a great burden, should, however, persevere in earnest prayer, that the Holy Ghost, who directs His Church, may in some measure relieve their distress.

The Constitution as a Safeguard of the Rights of the Minority

[The éléction is over, but the dangers of an exaggerated progressivism still threaten us. One of these is the tendency to disparage and overturn the Constitution. U. S. Senator G. Sutherland, of Utah, very forcefully describes this aspect of the matter in No. 3335 of the New York *Independent*. He says]:

The chief value of the written constitution is that it operates to prevent ill-considered and impulsive action. It rarely presents an obstruction to real progress, and in that rare instance it will be far better to reach the desired result by the slow process of amendment rather than by the drastic and dangerous expedient of constitutional violation.....

The Constitution can be *amended* against the wishes of the minority, by the concurrence of three-fourths of all the States, but it cannot be—and it ought not to be—*construed* by a majority of the people, however prepondering, so as to bind the minority, however small. Such binding construction is the question arising in justiciable form for the court, the duly established official arbiter for that purpose. In that fact lies the safety of every State and of every individual. To suggest that the court must construe the Constitution in accordance with

the popular will, or that judicial decisions should be subject to be overruled by popular opinion, however expressed, is simply to advocate a method by which the *rights* of the minority shall be subordinate to the *will* of those who for the time being predominate in numbers.

Abuse of sovereign power is an ever present danger under any form of government. If the sovereign power be vested in a king every one realizes the vital necessity of guarding against its abuse. The sovereign power, with us, is the people themselves. The people as a whole desire to do wrong, but the will of the people as expressed through the decrees of constantly changing majorities may be unwise and sometimes unjust; and that this danger may be minimized without preventing the effective operation of the deliberate will of the people, certain fundamental principles were formally enumerated which the people agreed in advance should be beyond their own power to alter except in a way specifically nominated in the compact which they made. There is no other way by which, in a democracy, the weak can be safeguarded against the abuse of the sovereign power by the strong, or the few protected against the aggressions of the many.

If these cardinal principles were not first of all fixed and determined and thereafter faithfully adhered to; if in the last analysis the most despised and unpopular individual might not have his case determined by the independent judgment of the court, uninfluenced by any consideration other than the learning and the conscience of the judge, standing with naked soul before God, this government, whatever it might be called, would not be an immutable government of law, but a fickle and inconstant government of the changing wishes of men.

So long as human judgment is fallible judges will be fallible. Judges have erred in the past and will err in the future. But to overturn their decisions by a vote of the majority at the polls would be to put the most ignorant voter, in a purely intellectual problem, on a par with the wisest and the best informed, since at the ballot box men are counted, not measured. There can be no greater delusion than to suppose that by putting a ballot into the hands of a voter you thereby put wisdom into his head, or that an aggregation of individuals can reach accurate conclusions by intellectual processes differing essentially from those employed by the single individual.

There is no doubt as to the right or the capacity of the people to govern themselves. In the United States they have always done so and they do so now. The question is not at all whether the people shall govern, but by what method they can govern best—by direct action or by the governmental agencies which they have created. All history demonstrates that where the power to make laws, to interpret and to execute them is vested in the same individual or body, despotism in-

variably results. The great purpose of the Constitution is to avoid this danger, to preserve the rights of the citizen by the definite and unchanging law of the land, instead of leaving him at the mercy of the transitory opinions of a constantly changing majority. The judges who preside over our courts are men who have devoted their lives to the study of the Constitution and the laws of the land in order to interpret them justly. We should pause long and think well before we conclude that their decisions, based upon ripe and exact learning, can be safely overruled at the ballot box.

[These considerations must appeal with special force to us Catholics who are and probably always will be but a comparatively small minority in a great body easily stirred up by strong prejudices against the ancient faith and who have our Master's word for it that we shall suffer persecution for His sake.]

Drop the Demand for a Division of the School Fund

By C. D. U.

Mr. Wm. F. Markoe's figures and assertions in his article which the REVIEW reproduced substantially in No. 21, pp. 584—6, have created considerable discussion.

The *Ohio Waisenfreund* (No. 2064) in a review of Mr. Markoe's figures shows that wherever the Catholic school children constitute more than one-half of the total number, Catholics have even less to pay for their education than if they received their pro-rata share of the public school fund.

Mr. Markoe's calculation was based on two suppositions which our Ohio contemporary declares to be erroneous: (1) that the Catholic population stands in the same ratio towards its school children as the non-Catholic population does towards the total number of non-Catholic school children; (2) that Catholics as a whole are as wealthy as their non-Catholic fellow citizens.

In matter of fact Catholic families as a rule have more children than the others, and are less wealthy, and consequently have to pay a smaller part of the school tax.

Needless to say, both these considerations tend but to strengthen Mr. Markoe's argument.

Seeing that we could not much improve our financial situation by securing that proportion of the public school tax to which we are in justice entitled, the *Waisenfreund's* final conclusion commends itself by its logic and common sense:

"We ought to be content with the present state of affairs. Our parochial schools are now independent of the State, and we need not

fear that the civil authorities will some fine day take it into their heads *e. g.* to forbid the wearing of the religious garb in our parish schools, as they did with regard to the Catholic Indian schools. The financial sacrifices we have to make to support our schools are not so great, and altogether disproportionate to the liberty which our schools enjoy and the good Christian training our children receive."

I have been an assiduous reader of the FORTNIGHTLY REVIEW during all the twenty years of its existence and am glad to say that its attitude on the question of the public school fund has been consistently in accord with the above-quoted conclusion, on which the Catholic press of the country seems to be now almost unanimously agreed.

No doubt the Catholic Federation will soon fall in line and drop its demand for a division of the public school fund for the benefit of religious schools. There is scarcely any benefit to be expected, while the dangers of the Federation's policy must be apparent to every thinking Catholic.

Providing a Substitute for the Saloon as a Social Institution

BY F. R. GLEANER

We have time and again pointed out that the war against the saloon, which is now quite generally recognized to be an undesirable institution, cannot be effectively waged unless substitutes are provided for *the saloon as a social institution*.

The Southern Pacific and the allied lines of the Harriman group perceived this about six years ago and have since that time carried on systematic social reform work against the saloon—"the railroaders' worst foe."

Sixteen club-houses have been erected for employees at operating centers. Neat rooms, well-cooked, wholesome food of the best quality, non-intoxicating drinks, cigars, candy, and tobacco are provided for the men in these club-houses. Billiard and pool tables, bowling alleys, libraries, shower-baths, lounging-places, halls for dances and meetings are placed at their disposal.

Almost from the beginning, the *Outlook* tells us (Vol. 102, No. 10), these club-houses became extremely popular and proved to be powerful factors in enforcing Rule G (which prohibits the use of intoxicants on or off duty), and effective competitors of the saloon.

In one small railway town of three thousand souls twenty-nine saloons flourished when the club-house was opened. Six months later half a dozen drinking-places closed their doors. The others showed fight. Club-house employees were bribed to give poor service, cooks

were induced to poison the men's food; as a last resort, the entire club-house crew was bought to go on strike. But the saloons lost. Two years after the opening of the club only seven of the original twenty-nine bars were left. Twenty-two had closed for lack of patronage. At Tucson the floor of the club-house had to be relaid four times in six years. At Green River, a Wyoming division point so desolate and dreary that few workers remained after the first pay-day, the club-house lengthened the average term of service from less than thirty to more than ninety days. Everywhere the division superintendents reported greater efficiency, sobriety, and self-respect among club-house patrons. Undoubtedly the clubs' influence upon the human factor assisted materially in bringing about the record of four years' safe travel.¹

The victories won in the fight against the saloon by the institution have been permanent and progressive, thanks to the novel principles upon which the management of the club-houses is based. F. G. Athearn, the social engineer who founded the clubs, realized that institutions similar to the Young Men's Christian Associations would not reach the class of men he dealt with. Departing from the accepted standards of social welfare work, Mr. Athearn studied the methods of the enemy, the saloon, and adapted them to the railway's purposes. The saloon requires neither dues nor membership cards from its patrons. Neither do the railway clubs. They are open day and night to every employee who wishes to make use of their facilities. As in the saloon, all club patrons stand upon a plane of social equality—the same courtesy that greets the aristocratic engineer or conductor is extended to the humble section worker. Like the home and the saloon, the walls of the club-houses are innocent of signs prohibiting swearing, smoking, expectorating. There are no rules of conduct. The men's freedom of movement and action is as unrestricted as it is in the saloon. But the subtle influence of wholesome, neat environment has in no instance failed to prevent abuses. The men are expected to behave as gentlemen—and they do. They pay their way just as they do in the saloon, though no profit is derived from the operation of the club-houses except the indirect benefit resulting from cleaner, stronger, healthier manhood.

Temperance advocates and social welfare workers generally will find food for reflection in the remarkable success of this enterprise, which vigorously suppressed every tinge of paternalism and patronage in order to lay hands upon that most elusive, unwilling individual, the adult, independent, self-respecting worker, and keep him out of the danger zone of the saloon.

¹ A recent bulletin of the Inter-State Commerce Commission, analyzing the accident records of the country's railways, reports that the Southern Pacific

system had carried 150,000,000 persons in the four years ending June 30, 1912, without killing a single passenger through collision or derailment.

FLOTSAM AND JETSAM

Two Standards of Morality

Not long ago the world's champion of the prize ring was accused of violating outrageously the law of God and the law of the land. Immediately his contract, involving large sums of money, was cancelled. It was the solemn protest of the managers and habitués of the prize ring among our Antarctic neighbors.

Yet a little later the New York *Sun*, commenting editorially on a certain trial in Milan, Italy, said:

"A famous singer, having outraged the conventions, to say nothing of the ordinarily accepted standards of morality, by an intimacy of some years with a woman who was not his wife, brings suit for defamation of character against the woman, who has borne him two children. . . . The principal in the case, after weeping copiously throughout the trial, hears the sentence inflicted on his ex-mistress. . . . with no small degree of satisfaction, and congratulates himself on having safeguarded his reputation."

With his "reputation" he made his bow to the élite of American society at the Metropolitan Opera House, and was received with generous applause, and his picture decorated the second page of the *Sun* on November 12th.

This is an interesting case in the science of comparative morality and serves to indicate the superior standards of our "cultured" classes with their "artistic temperament" over the low standards of the vulgar messieurs of the prize ring.

Character and "safeguarded" reputation should not go unrewarded. We believe the German Emperor, that domestic and pious

ruler, has already conferred the Order of the Red Eagle on "the world's greatest singer." Would it not be a fitting crown to such a noble character, were our American queens of society to bestow on their worthy favorite the well-earned honors of the highest degree of the Order of the Red Rooster?—A. J. K.

Life and Radioactivity

Sir Oliver Lodge, in his recent Becquerel memorial lecture at the University of London—a lecture commemorating the discovery by Henri Becquerel, in 1895—96, of the radioactive properties of uranium—made a statement, which "typical of the physicist's attitude towards the artificial creation of life." Atoms were known, he said, to possess a store energy, which they gave off as they disintegrated. Organic compounds, that is, the products of life if separated from the living organism, likewise broke down, giving off energy in the process, and finally became inorganic. In order to direct the atomic energy into life-creating channels, some outside directive force was necessary.

If, he said, potentially living matter was ever artificially produced, it might become alive. This same statement was made by Professor Schäfer, in his presidential address before the British Association. But Sir Oliver Lodge rather destroyed the force of his declaration for modern infidels by adding: "But if this last step were taken it would be because something beyond matter, and outside the region of physics and chemistry, had stepped in and utilized the material aggregate provided—in the same way, presumably, as

that in which it now stepped in and utilized the material provided in a seed or egg." Only in that sense did he "anticipate that the artificial reincarnation of life would ever be possible."

In other words, given the proper raw material, the proper circumstances, and the proper "mysterious outside something" which lies beyond the confines of either physics or chemistry, and it is conceivable that life may be created anew.

This philosophy is not essentially different from the much-derided vitalism of the Scholastics, who held that it requires the creative power of Almighty God to cause inorganic matter to live.

The Life of Christ in Moving Pictures

We do not know whether the "From Manger to Cross" film, representing incidents in the life of Christ, which has been so widely heralded for a year or more, has already reached the United States. In London it was shown at the Queen's Hall, Langham Place, to immense crowds early in November, and a correspondent of the *Irish Catholic*, of Dublin (Vol. 25, No. 42), said:

"It is a most costly production, as it is said that over £20,000 has been spent in procuring the various scenes. Forty-two actors and actresses were sent out to Palestine and Egypt, equipped with all the necessary stage accessories, and they remained abroad for four months. During that time they visited Bethlehem, where a manger was erected, in as close proximity as possible to the place where Christ was born. At Calvary, on the exact spot where the Crucifixion took place, they rehearsed diligently the divine tragedy, the actors posting themselves as was considered best,

while the spectators looked on with curiosity. It is said that they grouped themselves unconsciously in most realistic fashion outside the cordon of rope which had been placed in order to prevent the incursion of the crowd. The actual scene of the Crucifixion is said to be much lacking in reverence, and in this is much inferior to the representation of the same scene at Ober-Ammergau, where everything is done with such reverence and respect. The carrying of the Cross was most theatrical and unreal, and the casting of lots and the dividing of the raiment was, to say the least of it, coarse and brutal. Everyone has commented on the final scene, when the word *Finis* appears on the screen; evidently the Resurrection had been forgotten, which made the word rather superfluous. Certain scenes may excite the admiration of the spectators, but, again, there are others which in the opinion of clergymen ought to be eliminated. Some priests have said that it is most reverent, others that it is most artistic, another gave his view that it was most realistic; but none is completely pleased with the production."

The Little Red Schoolhouse Doomed

The little red schoolhouse is doomed. For decades it has been celebrated in song and story as sharing with the Constitution and the Declaration of Independence the honor of having made us what we are. But all this fame turns out to have been a matter of luck. Until very recently nobody had thought to inquire into the effect of red upon the impressionable minds of children. The raising of the question sounded the knell of the belligerent yet beloved color.

Authorities on æsthetics promptly agreed that its influence was wholly bad. Then came the problem of what was to take its place. White, said the paint manufacturers. Besides being satisfying æsthetically, white has the advantage of costing less than other colors. But what is the use of painting a building white, only to see its crystal clearness dimmed into a dingy gray by smoke and dust? And so Chicago, at least, has adopted a straw color, which is regarded as meeting all the requirements with a fair degree of success.

Which leads the N. Y. *Evening Post* to observe, facetiously: "We would not seem to favor anything resembling a reactionary policy, least of all in reference to our schools, but we cannot forbear asking whether it is likely that any members of the rising generation will strike an attitude thirty or forty years from now and, in voices trembling with emotion, point back to the little straw-colored schoolhouse where—but the picture is impossible."

The Commission Form of Government

We have taken the ground that the commission form of government, which has been getting so popular of late in this country, is not the panacea for political evils that some of its ardent advocates claim it to be, though it may here and there give better satisfaction than the old system, especially under the impulse of a strong reform wave.

This view is confirmed by Mr. Henry Bruère in his recently published study *The New City Government* (Appleton). As a director of the N. Y. Bureau of Municipal Research, the author undertook an "administrative sur-

vey" of ten commission-governed cities in Iowa, Kansas, Texas, and West Virginia, for the purpose of providing "a fact basis for judgment regarding the general character of commission government administration."

Mr. Bruère's book, which is the result, is a mass of organized information relating to the manner in which these cities meet their responsibilities. The activities investigated range from accounting systems to provision for protection of life and health. How much below advanced standards in one of the most important of these respects a widely-heralded commission-governed city can be, is told in the following passage:

It is almost beyond belief that Des Moines, proclaimed as efficiently governed, should have no means of knowing the number of its inhabitants who die each year, or what they die of, and that it does not learn, or apparently care, about the number of births, or whether infants live or die, and if they die, the reason therefor. Des Moines doesn't even so much as attempt to know the number of persons having tuberculosis.

The book falls in two parts, the first four chapters being an exposition of the commission government, with particular reference to the ten selected cities, while the bulk of the volume is concerned with their progress in efficiency. All these latter chapters are as applicable to non-commission cities as to the others. In the words of the *Nation*, they "emphasize the fact that efficiency is inherent in no form of government, although it has, in certain instances, not unnaturally accompanied the wave of reform that has swept in the commission plan."

Searching the Scriptures

Modern Bible critics hold that each book in the Scriptures was

fashioned into its present shape by a series of editors or redactors, each of whom added to, or took away from, or modified, or perverted the book, so as to make its message conformable to the spirit of his own time. They are not satisfied with general classification. They go into the most minute details. Chapter after chapter is carefully disintegrated and the origin of each verse ascertained. If the reader has had an opportunity of glancing over the pages of a "Rainbow Bible" (so called because the passages attributed to different authors are printed in different colors, so that at a glance the reader may see the composite nature of each chapter), he will perceive how thoroughly these critics execute, or imagine they execute, their difficult task.

Father T. P. F. Gallagher, in his lately-published work, *Searching the Scriptures* (Gill & Son and Benziger Brothers, \$1.75 net) suggests that these critics apply their methods to some of the modern work which every one knows are of composite authorship.

Indeed, they have been invited to do so, but they have declined. Dr. Sayce, in his *Monumental Facts and Higher Critical Fancies*, has challenged the critics to take up the novels of Besant and Rice, or of Erckmann and Chatrain—novels which are the joint work of two writers—and to point out where one writer ends and the other begins. This would, indeed, be a practical test. It is, perhaps, too practical for the critics, for they have refused to accept the challenge. (Gallagher, p. XIII.)

Father Gallagher studies the Old Testament prophecies regarding our Lord Jesus Christ in the

light of the historic facts of the New. His book is interestingly written and betokens sound scholarship. Fr. R. Walsh, O. P., in the *Irish Theological Quarterly* (No. 28), refers to it as "a fascinating essay which will undoubtedly be welcome to a large class of readers."¹

¹ It is a pity the book has neither a table of contents nor an alphabetical index, and that it is marred by so many misprints.

Utilizing the Newspapers for Historical Purposes

A recent discussion in Germany regarding the historical value of newspapers has led to the organization of an association for the creation of a general record by means of cuttings from the daily press. After completing the necessary preliminary work, the organization will be in active operation at the beginning of the New Year. It has adopted the title of "The German Newspaper Archives." It intends to preserve and classify cuttings of everything appearing in the German press that may have more than momentary interest, so that the collection shall be of assistance both to those who are seeking for isolated items of information and for those who intend to write a partial or specialized history of the time. In the beginning it is intended to make a specialty of financial, industrial, and labor questions, and social economics, but it is hoped that the scope of the organization may be greatly enlarged within the space of a year, and the promoters hope that ultimately the usefulness of their undertaking may be made so apparent that they will be able to make a successful application to the State for financial support.

ET CETERA

The New York *Independent* announces that the recent change in its management means no change in the high standards which have given it distinction and influence in the past. The *Independent* is sometimes very unjust to Catholics. We believe in refuting its mistatements and correcting its errors, but not in aspersing its motives, as some Catholic papers do quite systematically. In these days of veniality and corruption it is good to know that there are at least a few uncontrolled journals that speak out their convictions, such as they are, without fear or favor.

*

U. S. Senator elect Ransdell of Louisiana is taken to task in the *Catholic Columbian* (Vol. 37, No. 44) for a number of historical errors in a recently delivered address regarding the history of the Catholic Church in America. Martin I. J. Griffin used to fill a considerable portion of each number of his *Historical Researches* with corrections of such mistatements. But it doesn't seem to have done much good. His *Researches* and books are scarcely ever quoted, while the rot propagated in such pamphlets as McDonald's *Catholic Pages of American History* goes on for ever. "Vat is der use? Der is no use," as Hans Breidendahl used to say. Our popular orators and writers do not want the truth, they want fiction.

*

That four out of the five States submitting the question of woman suffrage to their electorates should enfranchise women in the excite-

ment of this year's election, is impressive proof of the vigor and vitality of this democratic movement. Not even the most ardent suffragist dared hope for so much. Oregon had been counted on, and Kansas, too; but neither Arizona nor Michigan. The carrying of the latter State, even by so small a majority, is the driving of an entering wedge into the East—for Michigan seems Eastern to the other suffrage States.

*

The number of poets in this country has been definitely fixed at 4002. That many have entered the competition for a prize of \$100 for the best poem offered by the *New York Herald*. No poet, of course, would miss a chance of acquiring \$100.

*

The REVIEW has often warned its readers against the many so-called consumption cures. We are glad now to see the National Association for the Study and Prevention of Tuberculosis, which represents the most advanced scientific thought on the subject, declaring through the public press that no drug or specific for the cure of tuberculosis has yet been discovered, and that the only cure for this dread disease, in cases where there is still hope, is the combination of fresh air, rest, and wholesome food taken under the direction of a competent physician. The many "cures" which are being sold and exploited before the public, are all ineffective and most of them injurious on account of an admixture of habit-forming drugs, such as opium, morphine, etc.

LITERARY NOTES

—The Catholic List of Longmans, Green, & Co. has increased in the last few months to such an extent that they have just issued a thirty-two page catalogue of original publications. Those who have not received a copy may obtain one without cost by writing to the publishers at 449 Fourth Avenue, New York City.

—A reviewer in the *Month* (No. 580) aptly expresses an idea which must have struck many careful students of current literature when he says: "Francis Thompson is in danger of a too popular glorification which will entail reaction."

—*The Red Peril*. By William Stephens Kress, Priest of the Ohio Apostolate. (Cleveland, O. 56 pp. 10 cents.) Socialism in its economic, religious, and family aspects; the attempt at practical Socialism at Zoar; and "Christianity's Remedy for Social Ills,"—such are the topics treated in this pamphlet. They are all well, but not equally well, handled. The chapters on religion, the home, and the Zoar community are quite satisfactory; but the criticism of Socialism as an economic scheme is less effective than it might have been made had the author not assumed that certain particular proposals, such as the system of labor checks as a substitute for money, are essential to economic Socialism. Thousands of Socialists would reject this assumption. The final chapter on Remedies contains much more of criticism than of positive and constructive suggestion. No one disputes the value of criticism, but its effectiveness is

very much lessened unless something definite and concrete is offered as a substitute for the schemes that are criticized.—JOHN A. RYAN, D. D.

—Volume III of the *History of Rome and the Popes in the Middle Ages* (xv & 372 pp. large 8vo. London: Kegan Paul, Trench, Trübner & Co.; St. Louis, Mo.: B. Herder. 1912. \$4.50 net) completes the English translation (by Mr. Luigi Cappadelta) of the first volume of Father Hartmann Grisar's *Geschichte Roms und der Päpste im Mittelalter*—the only one that has thus far appeared in the original German. The translation, so far as we have been able to test it, is faithful and readable, and the illustrations are identical with those that embellish the original. This present volume continues the description of Rome, Byzantium, and the Ostrogoths at the time of the revival of the Empire in Italy, and carries the story forward through the administration of Narses and the early period of the exarchate. The last section is devoted to the progressive decline of civil order and Roman culture, and signs of life in the Roman Church. A careful perusal of Father Grisar's work would destroy many errors still widely current among English speaking people, Catholics no less than Protestants, with regard to the early history of the papacy and such special topics as the legends of the martyrs, the "Liber Pontificalis," the history of vulgar Latin, the origin of clerical celibacy, etc. No educated Catholic should neglect to study this important and intensely interesting work. Our only wish is that Father Gri-

sar, now that he has finished his monumental life of Luther, may devote all his remaining energy to the-completion of his no less monumental and perhaps even more important History of Rome and the Popes in the Middle Ages, and that each new volume may be promptly and faithfully translated into English.—A. P.

—There is no dearth of "popular scientific manuals" in our modern educational literature, but the trouble with many of these books is that they are collections of useless commonplaces made by shallow theorists who use them as purveyors of false teaching on matters of faith and religion. We have in mind the work of a "modern educated" Hindu, who thought he was capable of proving from the standpoint of ever so many "sciences" that the Bible was all wrong. And so he brought forth arguments from astronomy, biology, zoology, meteorology, philology, geology, military tactics, etc., to prove his theory. But his dissertations and lectures are now forgotten and he finds it hard to get audiences to listen to his "popular science." It is interesting to learn then that the learned Abbé V. A. Huard, Curator of the Museum of Natural History at Quebec has projected a series of manuals which will be both scientific and popular. Any one who has visited the splendid Museum of Natural History at Quebec, of which the author has been custodian for many years, will know what a unique collection of specimens he has had at hand for his scientific researches. (*Abrégé de Zoologie par L'Abbé V. A. Huard, A. M., Membre de Plusieurs Sociétés Savantes, Directeur du Na-*

turaliste Canadien. Québec: Imprimerie Ed. Marcotte.) We do not object to listen to a little spirituality when it is introduced by a man who has his subject so well in hand and when he reminds us that "after a short sojourn on this earth man shall find in another world a new life which has no end." The present work is an introduction to zoology, but the first part explains important facts from the domain of anatomy and physiology. We can heartily recommend this little manual to teachers in Catholic schools. — ALBERT MUNTSCH, S. J.

—The parable of the unjust steward (Luke XVI, 1--3) has been variously interpreted and the objection of immorality, raised against it by Julian the Apostate, has never been entirely silenced. In a recent number of Herder's *Biblische Studien* (Vol. XVII, No. 5.) Dr. Adolf Rücker, Privatdozent at the University of Breslau, passes all the different interpretations in review. He divides them roughly into two groups: allegorical and mainly ethical, himself adopting in substance the theory of Paul Fiebig, who explains the New Testament parables in the light of Talmudic lore and finds that in the parable under consideration our Divine Lord wished to recommend the virtue of prudence, to be exercised in the working out of one's eternal salvation. The unjust steward is set up merely as a model of worldly prudence, which the children of light should imitate in matters spiritual. The minor details of the parable are secondary and must not be pressed. (*Über das Gleichniss vom ungerechten Verwalter.* 64 pp. 8vo. B. Herder. 55 cts. Wrapper.)—F. R. G.

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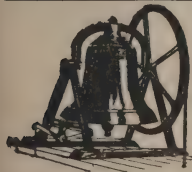
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TOPICS OF THE DAY

A STUDY IN ELECTION RETURNS

The total vote of the country at the recent election, as nearly as can be estimated from the figures now available, will prove to have been about 14,600,000, as against 14,900,000 four years ago. A falling off of more than 400,000 votes took place between 1900 and 1904; but to do justice to the facts this year it ought to be noted that in California and Washington women have had votes for the first time, and that consequently the total vote of those two States has been increased by more than 400,000. If allowance be made for this fact, the true falling off in the president vote has been 700,000; and this in spite of a large increase in population.

Roughly speaking, the Democratic party lost 200,000 votes; the Republican and Progressive parties jointly polled 300,000 less than did the undivided Republican party four years ago; and the Socialist party gained about 400,000 votes, nearly doubling its total of four years ago. It is believed that something like 50,000 of these 400,000 Socialist votes gained must be ascribed to the new women voters of California and Washington.

As a matter of percentage, the Democrats' share of the aggregate vote cast for the leading candidates was just a shade higher this year than in 1908; Bryan polled 45 per cent. of the Bryan and Taft vote four years ago, and Wilson polled 45½ per cent. of the Wilson, Taft, and Roosevelt vote this year.

Mr. Roosevelt's vote surpassed that of Mr. Taft by 550,000; but the impression as to the universality of the Colonel's ascendancy over the President is erroneous. In no less than nineteen of the forty-eight States Taft beat Roosevelt in popular vote, *viz.*: Arkansas, Connecticut, Delaware, Idaho, Kentucky, Massachusetts, Missouri, New Hampshire, New Mexico, New York, Ohio, Rhode Island, Tennessee, Texas, Utah, Vermont, Virginia, Wisconsin, and Wyoming. In some of the most significant of these States, too, Taft's plurality over Roosevelt was very considerable, and in hardly any of them was the vote at all close as between the two men. New York gave Taft a lead of 70,000; Ohio, 60,000; the little State of Connecticut, 34,000, Taft's vote there being a trifle more than double that of Roosevelt. It may be fur-

ther noted that of Mr. Roosevelt's total lead over Taft, more than half comes from the two States of Pennsylvania and Illinois—170,000 from Pennsylvania and 135,000 from Illinois. Thus, while the achievement of Mr. Roosevelt and his newly created party was extraordinary, it is not true that the Republican party is anything like so complete a wreck as it is often represented.

THE CHURCH AND THE LABORING MEN

A writer in the Quebec *Vérité* (Vol. 32, No. 19), commenting on the Holy Father's recent encyclical letter to the bishops of Germany (cfr. the FORTNIGHTLY REVIEW, Vol. XIX, No. 23, p. 642), says:

Pius X pronounces in favor of workingmen's unions that are frankly Catholic, but condescends, under certain conditions, to tolerate mixed associations, in which Catholics unite with non-Catholics to promote the interests of the laboring class. In reading the Pontiff's admirable letter we ask ourselves, What would the Holy Father say if he learned that in Canada thousands of Catholic workingmen belong to associations that may be characterized as anti-Christian and are directed by Freemasons, sectaries, and unbelievers of the worst stripe. . . . Thousands of our Catholic workingmen . . . passively obey Masonic leaders, who lean towards Socialism and are avowed enemies of Catholicity and the Church. And the moral principles that are inculcated in these anti-Christian unions are opposed on every point to those of the Catholic religion. Subject to such influences, and with their minds constantly worked upon by ardent apostles of Socialism, materialism, and anticlericalism, our workingmen are gradually passing over into the enemy's camp. And what have we to oppose to these powerful organizations? A few modest Catholic societies and a number of mixed unions, largely suspect. The situation is extremely serious. We are leaving the organization of our working people almost entirely to the enemy.

This description could be applied without the change of a single word to the situation in which we find ourselves in the United States. Here, too, with the exception of a few scattering Catholic associations such as the "Arbeiterwohl," nothing has been done towards organizing the Catholic working people, many of whom are enrolled in unions and associations directed by infidels and Masons and inspired by materialistic and Socialist principles.

The Holy Father expressly says that the principles laid down by him in his encyclical letters to the bishops of Germany are of universal application. What are we going to do to apply them in America?

"THE MYSTERY OF NAPLES"

Apropos of our recent article on "The Mystery of Naples," our attention has been called to the fact, (of which we were well aware

and which we did not dream of denying) that a critical attitude in regard to the alleged liquefaction of what is believed to be the blood of St. Januarius, has been taken by many American Catholics "before Agamemnon." Thus Father F. G. Holweck a number of years ago, treated the subject satisfactorily in the *Herold des Glaubens*, and the Very Rev. D. I. McDermott, of Philadelphia, in a public lecture delivered in 1892, said, *inter alia*, "That a phenomenon, that a fact has not been explained does not of itself make the cause of the phenomenon miraculous; for the natural cause may be discovered some time in the future.... The fact that the Church has not declared the liquefaction to be a miracle.... rather shows how conservative the Church is in the matter of accepting any wonder as a miracle, though priests and popes and multitudes of people believe it to be a divine work." Why not learn a lesson from the Church?

Here and there our meaning seems to have been misunderstood. We do *not* appeal to modern infidel science. All we ask is that such competent and reverent Catholic savants like Dr. Isenkrahe and Fr. Thurston be accorded an opportunity to investigate the liquefaction with all means at the command of present-day science. Then, if no natural explanation is found, we can at least say positively and without making ourselves ridiculous, that science is unable to explain the phenomenon by natural causes.

THE "BAPTIST BIBLE"

It was reported in the newspapers recently that the Baptists had arbitrarily altered many texts in the Bible, that they had even banished Jonah's "Whale" and put in its place "a great fish."

This is absurd. No standard version of the Book of Jonah—neither the Douay, nor the King James, nor the Revised—contains any reference to a "whale." Our current English version, for instance, which is based on Challoner's revision of the Douay, says: "Now the Lord prepared a great fish (the Vulgate has *piscem grandem*) to swallow up Jonas: and Jonas was in the belly of the fish three days and three nights," etc.

The "great fish" of Jonah, as the *Outlook* points out (Vol. 102, No. 13), has come to be called a "whale" simply because in a passage of St. Matthew's Gospel, which contains a reference to the Jonah story, the common English versions use the word "whale." The Vulgate has *cete*, the Greek text *kêtos*, which are merely generic terms

¹ Our criticism of the Catholic *major sed non sanior* published in weekly press applied only to the *pars* "the language of the country."

for very large fish or sea monsters. The Improved Edition of the Baptists simply substitutes in Matth. XII, 40 the "great fish" of the Book of Jonas for the "whale" of the current versions and the "sea monster" suggested in the margin of the Revised Version.

It has also been stated that the Baptists have altered the text of the Lord's Prayer. But the modified form of that prayer which the sensational papers ascribe to the Baptists, is identical with that found in the Revised Version (New Testament) of 1881, which is used in numberless Protestant churches every Sunday of the year.

It is true that the Baptists' Improved Edition puts the word "immerse" in parenthesis after "baptize." But this is not new. The former, so-called Union Bible Version was published in two forms, one using "baptize," the other "immerse." The new Improved Edition simply puts them together as alternatives.

The motives which have induced the Baptist sect to make this and a few other changes in the received text of Sacred Scripture, are dogmatic rather than textual; and we do not see that the publication of the Improved Edition will make any perceptible difference with regard to the dogmatic principles at issue.

The Slav Countries and the Balkan War

BY R. F. O'CONNOR

The Balkan war, which has startled the world by its suddenness and the amazing victories that have marked its progress, has upset all the calculations of diplomatic Europe and automatically solved a problem—the chronic Eastern Question—that for years had baffled the skill of the most experienced statesmen. It has done more. Those modern crusaders, the brave, chivalrous, and heroic peoples of the Peninsula, of their own motion and by their united action, have practically extinguished an empire that has lasted for nearly six centuries, and called into existence a new European Power. Among the allied States who have thus altered the map of Southern Europe and rid it of the incubus of a Mohammendan Power that was a blot upon civilization, Bulgaria has occupied a prominent place in the fore front. It has made its mark in modern history, to which it has added a page of thrilling interest.

It is not the first time that history has concerned itself with Bulgaria. About the middle of the seventh century the Bulgars, a people of Hunnic or Finnic stock, driven from their habitations on

the Volga, began to make incursions into the former Roman provinces of Mœsia and Thrace, which they wrested from the Byzantine Empire and erected into an independent kingdom about 680. More than three centuries before that an attempt had been made to Christianize the primitive tribes, as we gather from the Acts of the Council of Sardica (343). Merging with the former inhabitants, whose language they adopted, they gave their own name to the country, ever since known as Bulgaria.

Prince Boris, in the second half of the ninth century, made overtures to Pope Nicholas I about the erection of a Bulgarian hierarchy, but finally joined the Byzantine Church. His predecessor, in the previous century (718), aided the Byzantine Empire in repelling the Arabs. It was during the reign of his younger son, Symeon (893—927), that Bulgaria attained the height of its power and its greatest development, extending its territories from the Danube to the Rhodope mountains and from the Black to the Ionian sea. The ruler of Bulgaria then first assumed the title of Czar or Tsar; obviously derived from the Latin Cæsar, as is the German Kaiser. The Bulgarian Church was made autonomous under a local Patriarch. Under the rule of his son the kingdom declined, until, in 1018, it was reconquered by the Byzantine Empire, when Basil II, surnamed Bulgaroktónos, or slayer of the Bulgars, occupied the throne. In 1185, however, it regained its independence.

Early in the thirteenth century its ruler recognised the supremacy of the Pope during the Pontificate of Innocent III. But the union with Rome was broken when the country came into conflict with the Latin Empire of Constantinople, and the Bulgarian King rejoined the self-styled Orthodox or Greek-schismatic Church. Gregory IX (1236) excommunicated the King, and in 1238 had a crusade preached against Bulgaria.

It will be recalled that the present Crown Prince Boris was baptized into the Russo-Greek Communion,—a diplomatic subordination of conscience to policy. The name Boris has a double historical and national association. It was Boris Theodorovitch, head of the Patrician family of the Godunovs, whose sister Irene married the Russian Czar, Theodore I, who, as administrator and actual ruler of Moscovy, was the power behind the Russian throne which for thirteen years was greater than the throne, and who, by unscrupulous methods, had himself elected Czar in 1598 after the death or assassination of Theodore. A century before that another Boris, in 1480, led a revolt against Ivan III.

There was an early and close connection between Russia and the Lower Empire, a fact which is not without some remote bearing on contemporary events. The Wise Olga, who ruled the Russ during the minority of her son, Syvatoslav (945—957), was baptized in Constantinople by the Patriarch Polyeuktes in the presence of the Emperor, Constantine Porphyrogenitus; but it was not until the eighth year of the reign of her grandson, Vladimir (980—1015) that the Russ were formally received into the "Orthodox" Eastern Church. It was as the ally of the Greek Emperor, whose daughter, Anne, he married, that Vladimir was baptized at Korsum in the Crimea (988).

Bulgaria, after its rupture with Rome in the thirteenth century, passed through a succession of struggles against Greeks, Servians, and Hungarians and internal dynastic and religious conflicts until, in the fourteenth century, the Turks invaded the Balkan Peninsula, destroyed Bulgarian hegemony, made a prisoner of its Czar and drove the Patriarch into exile.

For nearly five centuries Bulgaria groaned under the galling yoke of the Moslems and was restive under the ecclesiastical supremacy of the Greeks. It had to wait until the second half of the last century before it recovered any of its long lost liberties and was able to shake off the authority of the Patriarch of Constantinople, who "excommunicated" the Bulgars and declared their Church "schismatic." It was a schism within a schism. They elected an independent exarch and established ecclesiastical autonomy.

The country has had to wade through seas of blood. In 1876, during the suppression of a Bulgarian insurrection, took place those Turkish atrocities which thrilled and horrified Western Europe. It is possible they might never have been known in all their revolting iniquity were it not for an Irish-American Catholic journalist, Januarius Aloysius McGahan,¹ who, as correspondent of the *London Daily News*, in company with Eugene Schuyler, United States Commissioner, was the only journalist who visited the scenes of slaughter. His revelations moved the sympathies and aroused the indignation of Gladstone, whose powerful advocacy of the cause of the Bulgarian Christians led to a Congress of the European Powers which demanded from Turkey the erection of Bulgaria into an autonomous Province—a result reached after the Russo-Turkish war of 1877—78 and the Peace of San Stefano. The Berlin Congress abrogated some of the

¹ Born in Perry County, Ohio, June 12, 1844, died in Constantinople, June 9, 1878.

provisions of that peace, leaving Bulgaria, as a principality, subject to the suzerainty of the Porte, which it has since thrown off and become an independent kingdom. Prince Alexander of Battenberg, the first ruler chosen by the Bulgarian assembly, having abdicated in 1886, the Catholic Prince Ferdinand of Saxe-Coburg-Kohary, was chosen as his successor. He has proved himself to be a strong and capable ruler and is the foremost and most forceful figure in the Balkan war.

The Catholics, properly so-called, of Bulgaria are descendants of the Bogomili or Paulicians, converted by Franciscan missionaries in the sixteenth century. There was a homeward movement among those of the Greek schism in 1860, when 120 deputies, representing 600,000, petitioned the Apostolic Delegate to receive them into the Church. Pius IX, on January 21, 1861, consecrated a Bulgarian priest named Sokolski as first Vicar-Apostolic of the Uniat Bulgarians; but he relapsed into schism, the greatest obstacles to reunion being raised by Russia and the Greek Patriarch at Constantinople. But 13,000 Bulgarian converts remained firm in their allegiance to the Holy See; living, however, in the Turkish Provinces of Macedonia and Thrace under the jurisdiction of two Vicars-Apostolic. In Macedonia there are numerous Bulgarian priests of the Slavonic rite. There are also Bulgarian priests of the Congregation of the Passion, Marists, Assumptionists, Dominicans, Friars Minor of the Leonine Union, Capuchins and Resurrectionists.

Catholicism has made much progress under Austrian rule in Bosnia and Herzegovina, where 98 percent of the population are Slavs. It was estimated some years ago that there were 674,000 Greek Schismatics and 334,000 Catholics, the latter being chiefly peasants. Up till the eighth century the Byzantine Empire held sway. At the close of the succeeding century the Croats, who embraced Latin Christianity in 968, conquered Bosnia. In 1019 the whole of the north-western portion of the Balkan Peninsula came under the dominion of the Eastern Emperor, Basil II, but after his death Bosnia regained its independence until it was united to the Kingdom of Hungary.

During the entire reign of the Emperor Manuel I a long and fierce struggle was waged between the Byzantine Empire and Hungary and the southern Slavs. In 1384 Bosnia and Herzegovina were laid waste by the Turks. On the dismemberments of the Servian Empire, Ivrtko, who descended from vassals of the kings of Hungary, assumed the title of King of Bosnia. The last ruler became a vassal of the Pope to obtain the assistance of the Christian Powers of Western Europe in defending his kingdom against the Turks. In 1462, upon his refusal

to pay tribute to the Sultan, the latter invaded Bosnia, beheaded its King, and put an end to the Kingdom. The Turkish triumph was short-lived; for the next year Mathias Corvinus, King of Hungary, delivered Bosnia from the Turkish yoke. It again, however, fell under the sway of the Ottomans; Herzegovina coming under the dominion of the Turks twenty years after the fall of Bosnia (1483). In 1697 the famous Prince Eugene of Savoy liberated 40,000 Christians from Moslem bondage.

The treaty of Berlin, signed three years after the outbreak of the insurrection in Herzegovina, granted Austria, with the consent of the Porte, the right to occupy and administer Bosnia and Herzegovina. That occupation has since been transformed into an annexation; the Emperor of Austria surrendering to Turkey, as a *quid pro quo*, the Sanjak (subdivision of a Turkish province) of Novibazar, which contains some important military ports and controls the commercial routes.

Christianity was introduced into the country at a very early date. When the Arian Ostrogoths came into possession they did not interfere with the organization of the Church and left the Catholics unmolested; but when they engaged in the war with Justinian they persecuted them. In the tenth century they became infected with the heresy of the Bogomili or Paterines and that of the Albigenses. Their bishop, who became an adherent of the former sect, was deposed by Gregory IX (1233), who nominated Johannes, a German Dominican, in his place. The Dominicans and Franciscans successfully combatted these heresies, and not only re-converted the populations on the Dalmatian coast, but carried their missionary operations into the interior.

The Turkish conquest of 1463 drove a large portion of the Catholic population out of Bosnia. A courageous Franciscan, Father Angelus Zojezdovic, went boldly to the Sultan and obtained from him liberty of worship for the Catholics. In 1735 Bosnia with Herzegovina was made a Vicariate-Apostolic and confided to the Franciscans. In 1846 it was divided into two vicariates, and three years after the Austrians entered into possession, Leo XIII established the hierarchy. Various religious orders now minister to the spiritual needs of the population.

An International Catholic Review of Secret Societies

By L. HACAULT, LL. D., HOLLAND P. O., MANITOBA, CANADA

The *Revue Internationale des Sociétés Secrètes*, of Paris, which was founded in January, 1912, is about to complete its first volume, which will comprise twelve numbers with approximately 1200 pages large octavo.

This review deserves the cordial support of all who believe, with its founders and editors, that the growth of secret societies is one of the greatest and most widely spread evils of our present time.

Its programme, as outlined in the first number, is to combat secret societies by ascertaining and classifying all facts in connection therewith and thus furnishing the materials for that general synthesis which is necessary if we are to wage effective war against secret societies, to which we are exhorted by the Sovereign Pontiff himself. "You must fight Masonry unceasingly," said Pius X as Patriarch of Venice. "Unmask the infamous sect! I myself used to believe that the statements regarding Masonry were exaggerated. But my experience as a bishop has convinced me that the whole truth has not yet been told." (*S.S. Pie X*, by H. Hoornaert and A. Mervillie, Paris 1909, pp. 260 sq.).

France, of course, has suffered first and most from the machinations of "the infamous sect." But since these machinations are international, the French Catholics who established the *Revue* rightly determined to make it international in scope. And to judge from the numbers that have so far appeared, the new review is doing its work thoroughly and well. They are brimful of facts, notes, and scientific contributions from learned scholars like J. Deruys, Copin-Albancelli, A. Martigue, D'Albrecht, Bidegain, H. Gruber, S. J., L. Dasté, "Esma," G. Gautherot, Chs. Nicoullaud (the editor), A. Monniot, Flourens (an ex-minister of the French Republic), E. Nesiotes, L. Grasilier, A. R. Milous, P. Fomalhaut, etc.

A valuable feature of the *Revue* is the bibliographical catalogue which it is publishing in the form of supplements, of the most important collection of printed books and manuscripts in the world on the subject of secret societies in general and Freemasonry in particular. This library was gathered by a Belgian Mason, Peeters-Baertsoen. The catalogue alone fills seven volumes. In perusing the portions hitherto published in the *Revue*, one is struck by the importance of the documents this library contains regarding the history, especially in the

seventeenth and eighteenth centuries, of the Judeo-Templar sect of the Rosicrucians, to whom, *inter alios*, Sir Francis Bacon belonged. In his *New Atlantis* he gave to posterity, in novelistic form, a very interesting sketch of the organization, rites, degrees, and secret operations of the Fellows of the House of Solomon, concealed in the Isle of Ben Salem (an Hebraic phrase meaning "Sons of Jerusalem"), who were the true progenitors, under secret government protection, of the "Imperial Masonry" which was born in Apple Tree Tavern, Covent Garden, London, on June 24, 1717, the day of the Rosicrucian feast of the Roses.

It will probably be of special interest to the readers of the FORTNIGHTLY REVIEW to learn that the *Revue des Sociétés Secrètes* is preparing for publication a complete French translation of what is regarded in Europe as well as in America as a standard Catholic work on American Freemasonry, viz., *A Study in American Freemasonry* edited by Arthur Preuss. In its August number the *Revue* published an essay on the Deism of Albert Pike and of high International Masonry, which was partly based upon and contained numerous quotations from, Mr. Preuss' learned work. Another forthcoming contribution, by the same writer, will deal with Sir Francis Bacon as a Rosicrucian Socialist, a subject which ought to interest not only the "profane," but likewise the high-degree "brethren" of the English and Scottish rite in America.

The *Revue Internationale des Sociétés Secrètes* is published on the fifteenth of each month at 10 Place de Laborde, Paris, France. The subscription price, for America, is five dollars per annum.

[We have received and read the first eleven numbers of the *Revue Internationale des Sociétés Secrètes* and can cordially recommend it to all who are interested in the study of secret societies. What particularly strikes us about it is its saneness, its critical acumen, and uncertain as, in the nature of things, must often be the case in dealing with secret oathbound fraternities.—A. P.]

The Christian Opportunity in China

Referring to the recent Congress of Catholic Ethnologists (Cfr. FORTNIGHTLY REVIEW, Vol. XIX, No. 21), Mr. James Mooney, of the Bureau of American Ethnology, writes in the *American Anthropologist* (Oct.—Dec., 1912): "As all students are aware, a very large part

of our knowledge of the ethnology and philology of primitive peoples, particularly of America, is due to the scholarly research and labor of priests of the Catholic missionary orders, Jesuit, Franciscan, Dominican and others. So true is this that it has been said with pardonable exaggeration, that there is no savage tribe or language of which one or the other has not written the first description or written the first dictionary."

Today the missionary is regarded even as a greater authority than of old on the manners and beliefs of primitive tribes. For many causes have combined to urge him to study social and religious conditions among his people with greater scientific accuracy, and to be more careful in drawing conclusions. Scores of Catholic missionaries are today acknowledged to be leading authorities in the sciences of ethnology and history of religion.

It is with pleasure therefore that we present the readers of the REVIEW with the views of a Catholic missionary in China on the present religious condition of that country. P. Arsenius Voelling, O. F. M., who has been laboring for many years in the Province of North Shantung, in the *Kölnische Volkszeitung* (No. 814) writes interestingly on "the critical period in the Middle Kingdom." He quotes the Chinese scholar Kuhung-ming, who says: "To many people the Eastern Asia question means nothing more than the political rebirth of the Chinese Empire. But high above the merely economic question of trade, finance, and politics, towers the moral issue, infinitely more important and essential than the political change from an empire into a republic." The Chinese man of letters is referring to something which the missionaries, who "listen to the pulse-beat of the folk-soul," have been noting, and have been writing about to the Christians of the West, for several years. This is the significant fact that the people of the Middle Kingdom, who number almost a third of the whole human race, are about to strip off their heathen religion.

Three religions have for centuries been dwelling peacefully side by side in China: Confucianism, the religion of the Liberals, Buddhism, that of the common people, and Taoism, the religion of the monks. While Confucianism was alive, Buddhism eked out a precarious existence, and Taoism lingered only in a few monasteries. The dilapidated and lonely pagodas, with their broken idols, tell in no uncertain terms that the days of Buddhism are numbered. Only on New Year's day, and at the weddings and funerals, are the Buddhistic rites dragged forth to the light of day. In the recent Revolution Buddhism received its deathblow. The *Ostasiatische Lloyd* (May 31, 1912),

says that "Buddhism as a religious system, with an established priesthood, will soon belong to the past, unless the government comes to the rescue, which is not likely. The monasteries are already half empty, several idolatrous shrines are destroyed, and here and there women carry off the bricks of a pagoda to repair their houses."

The *Minlipao*, one of the leading journals of China, calls Buddhism a form of idol-worship and superstition that leads to complete infidelity. The *Daily Journal* of Tsinan-Fu counsels that Buddhism be cast aside, that the customary visits of officials and students to the temples and idols be omitted, and that Sunday observance be introduced. This suggestion was received with applause by many students and officials.

Taoism has never taken root among the people and is confined to a few monasteries. There remains Confucianism, which by means of its ancestor worship and its rational ethical principles has hitherto been the basis of the Chinese state and of its social and family life. But this foundation is also tottering. The Tsinan-Fu paper, casting about for a central religion for the Chinese Republic, says: "The spiritual leaders of the people in Middle China have abandoned Confucianism, since it is merely a scientific system, unsuited to the people. The younger generation is no longer instructed in its principles." In this connection it is worthy of note that for the first time in many centuries the hitherto customary sacrificial rites in Confucianist temples have been omitted.

The old cults are to be put aside. The Chinese press is unanimous, however, in saying that China cannot prosper without a religion. The people are too religious to accept infidelity. P. Voelling says that, as a consequence, "the leading daily papers openly advocate the introduction of Christianity, because this religion brought the people of the West to so high a stage of morality and culture." Here then is the opportunity for Christianity among the promising people of this new republic.

The *Minlipao* writes: "Christianity exerts a wonderful influence over the people. It teaches self-control, a virtue which is most necessary in a community in which men and women have equal rights. It also teaches honesty and upright conduct. If our children were to be educated in this progressive religion, the advantage would be incalculable. For the prosperity of China we wish that the religious question be duly considered in its national development." The Tsinan-Fu paper goes even further and advocates that Christianity be in-

roduced as the State religion. "For Confucianism falls far short of Christianity and cannot be compared with it in extent, power, and prestige. Let the Confucianist temples be transformed without delay into Christian churches!"

These opinions of the press are shared by the President of the Chinese Republic. Msgr. Jarlin, Bishop of Peking, in an audience with the President, Feb. 26, 1912, was assured that full freedom of religion will be granted and the official positions will be open to all. But there is one great difficulty barring the progress of the true faith. This is the existence of so many sects, which confuses the Chinese mind. Protestantism has made great progress chiefly owing to the immense sums at its disposal for missionary work. But the prospects of the Catholic Church are also favorable. It looks back upon a history of six hundred years. The faith of its neophytes was severely tried. Today there are 1,350,000 baptized Catholics. The annual increase is about 74,000. There are about 600,000 preparing for baptism. In 1906, Prince Hsithun petitioned the Emperor for a delegate to be sent to Rome to request the Holy Father to appoint a native archbishop, who was to have general charge of the missionary activity of Christian schools so that other countries need not interfere in China's domestic affairs.

P. Arsenius expresses the hope that these reasonable demands will receive favorable consideration under the new régime and that missionary work will experience a new impetus.

The Problem of "Multiple Personality"

By C. D. U.

The daily papers are constantly adding to the Psychical Research Society's long list of cases of alleged altered personality, such as that of Mary Reynolds, of which Prof. William James gives account in his *Principles of Psychology*. Mary awoke one day out of twenty hours' sleep with her memory completely gone and her disposition radically changed. For sixteen years she would alternately lapse from state I into state II, taking up her ordinary life precisely where she had left it off, as if nothing had occurred in the meantime. At thirty-five years of age these alterations ceased, leaving her permanently in the second stage. The still more remarkable case of Miss Beauchamp may be read up in the *Catholic Encyclopedia*, Vol. XI, p. 728.

In a lecture recently delivered before the Philosophical Society of Queen's College, Belfast, and printed in the *Irish Theological Quar-*

terly (No. 28, pp. 414 sqq.) the Rev. R. Fullerton, B. D., reviews the salient features of the modern theory of multiple personality, with which every reader is familiar, for the papers teem with descriptions of it every now and then.

Father Fullerton shows, on the basis of the Aristotelian-Thomistic philosophy, that this theory is fundamentally false, because it rests on the mistaken notion that personality is constituted by consciousness and there is really no such thing as soul, but that our rational nature consists exclusively in a series of transient acts which arise no one knows where and are sustained by absolute vacuity. This postulate, or brace of postulates, he says, "easily beats the theory of the elephant and the tortoise. It is hopelessly inconceivable that there could exist an activity, material or immaterial, without something acting. We could as easily conceive a twenty-mile-an-hour rate of motion without something moving."

If personality cannot consist in consciousness, *a fortiori* it cannot be identified with "split consciousness" or a "thread" or "stream" of consciousness.

What, after all, is the necessity for introducing two or more selves or personalities? A sufficient explanation of the phenomena under consideration can be found in the fact that the same self acts along different lines, consciously or unconsciously, supraliminally or subliminally. The soul energizes now as volition, now as intellection, and in the intellect itself there are various lines, really distinct, along which mentation takes place, as those of truth, of beauty, of goodness.

In regard to post-hypnotic suggestion, that is, the execution of something suggested in the hypnotic state, long after the suggestion was made, this cannot be accepted as a proof of multiple personality, unless it be proved, first, that all memory of the suggestion was lost in the meantime, secondly, that the hypnotizer was not on the scene when the act was afterwards performed. For if memory remains continuous, we have proof of the unity of personality, and, on the other hand, if the presence of the operator is necessary for carrying out the suggestion, we have *prima facie* evidence of re-hypnotization. Fr. Fullerton has "searched and searched in vain for a case in which these conditions have been verified. But," he says, "even if we did find a case . . . it would at most indicate the absence of evidence either way."

The same applies to trance and apparant alterations of personality from shock. "It is not true to say that in any of the observed cases memory is lost. There remains in every case an amount, and a very large amount, of the knowledge formerly acquired, a fact which points

to a continuous permanence of personality. Nor is it matter for so much surprise that changes of a very marked type should result from severe shock or nervous derangement, when we remember how dependent our minds are on our bodies for the acquisition of knowledge, and that all mental activity is accompanied by brain functioning." The mind is dependent on the brain, not as a cause but as a condition of valid thought, and extraordinary alterations of mind may follow cerebral cataclysms. Our lunatic asylums furnish endless lists of such phenomena. But surely, it cannot reasonably be contended that functioning in the brain or any passing state of brain or mind constitutes "personalities." Personality is the permanent self-subsisting being resulting from the union of body and soul in the concrete rational individual. To wrench the term from this meaning, which has always attached to it, and make it do duty for something as different as an accident is different from a substance, in the words of Fr. Fullerton, is to give new meanings to old terms without justification.

Catholic Missionaries as Ethnologists

BY THE REV. ALBERT MUNTSCH, S. J., ST. LOUIS UNIVERSITY

At the International Congress of Americanists, which was held at Buenos Aires from May 17—24, 1910, a speaker by the name of Vojtech Fric, who had traveled extensively in South America, took occasion to belittle the work of Catholic missionaries among savage tribes. And yet it is a fact that the efforts of missionaries have at least prolonged the life of certain tribes, if they have not saved them from entire extinction. It is therefore to the work of missionaries that ethnologists owe thanks that they have still a field of investigation among certain primitive people. Perhaps this was in the mind of one of the most distinguished and Central American antiquities. We quote from his report of he took the afore-mentioned speaker to task for his uncalled-for attack upon Catholic missionaries. This delegate was the Berlin Professor Eduard Seler, one of the greatest of living authorities on Mexican and Central American antiquities. We quote from his report of the Congress in the *Zeitschrift für Ethnologie* (1911, Vol. 43, No. 1, p. 121): Unfortunately he [Fric] again abused the freedom of speech which had been granted him for the sake of a [scientific] communication, for something which stood in no relation whatever to his subject; he made a most inopportune attack upon the Jesuits and missions in general—an attack which in its main points was entirely unjust."

In the same Report Professor Seler makes mention of the several ethnologic papers which were read at the Congress of Buenos Aires by Catholic priests and missionaries. The Rev. Theophilus Schmid offered a paper on the languages of Patagonia. The Rev. Geronimo D. Lavagna is given honorable mention for a little ethnologic museum which he had collected by his own efforts and which contained many objects of clay and stones representing the culture of the extinct tribes of the Comechingones (South America). At a second session of the Congress, held in Mexico from September 8-14, the Rev. Vincente Andrade discussed the remnants of heathen customs which are still observed among the Indians of Mexico.

The Buenos Aires Congress was not the first to have its sessions marred by unfortunate attempts to inject religious bigotry into the proceedings. When the Congress of Americanists was held at Quebec, in 1906, a certain, Mdme. Charlotte Mason accused the missionaries of having robbed the Indians of their esthetic and moral ideas, replacing them by others which they could not assimilate and which left them at the mercy of their passions. But, unfortunately for the speaker and fortunately for the cause of truth, there was present at this Congress a great missionary priest who is at the same time one of the Nestors in North-American Ethnology. This was the Rev. Father Morice, O. M. I., known everywhere among men of science for his exhaustive researches on the Dénés and other Indian tribes of Canada. Fr. Morice, who had come all the way from Kamloops, British Columbia, to attend the Quebec Congress, in a reply to Mrs. Mason, briefly showed how it was not the missionary but the trader and the unprincipled white frontiers-man who had taught the Indian the vices of civilization. Referring to the ter-centenary of Quebec, which was then to be celebrated, he continued: "You would wish to call together the Indians of the Eastern States for the celebration of the third centenary of the foundation of the city. Do you know that, had it not been for the work of these Catholic missionaries, instead of seeing entire tribes taking part in these festivities, you would have today only the memory of an extinct race?"

These sentiments were heartily endorsed, among others, by that well-known ethnologist, Professor A. F. Chamberlain, of Clark University, Worcester, Mass. He said: "There are missionaries and missionaries. Those who have honored this Congress with their attendance are surely not of the sort complained of, [they were Franciscans, Dominicans, Jesuits, and Oblates of Mary Immaculate], for not only have they blessed the Indians by their labors, but they have

also made large contributions to the fund of scientific knowledge. We have with us in particular Fr. Morice, and may be permitted, perhaps, to congratulate him upon his participation in the labors of the XVth International Congress of Americanists and to assure him of the respect and admiration, which his life of devotion as a missionary and his valuable anthropological studies of the Dénés have gained for him both in the realm of science and in the world at large."

This interest of Catholic missionaries in ethnologic and linguistic research is still increasing and producing splendid results. As a proof of what they are doing in these fields we need only refer to *Anthropos*, the scholarly *International Review of Ethnology and Linguistics*, now in its sixth year, which has thus far published mainly the results of scientific work of Catholic missionaries from all parts of the world, and which is ever becoming more widely and favorably known among students of anthropology.

Frequent Communion of Children and the Duty of Parents

BY SACERDOS

"Parochus," in No. 22 of this REVIEW, gives parents some valuable advice as to the exact time when they must bring their children to the Communion railing for the first time. He seems to take it for granted that pastors generally have given up their claim of admitting children to first Communion, which the Roman Catechism declares to be the right of parents (*Quam singulari*, No. 4).

In regard to the duty of parents towards their children after first Communion, "Parochus" seems to be somewhat behind the times. The Decree says that "those who have charge of children must use all diligence (*omni studio curandum est*) so that after their first Communion the children shall approach the holy table very often (*saepius*), even daily, if possible. It seems plain that these words mean a great deal more than to "exhort the child to approach the holy table," as "Parochus" says.

Cardinal Gennari says that "those who have charge of children (this applies to teachers as well as parents) sin *graviously* if they do not use all diligence to get them to go to Holy Communion frequently, if possible daily." He goes on to say that, because daily Communion is not obligatory under pain of sin, "strong moral pressure" should not be exerted to induce children to go daily. But he does not restrict his opinion about the grievous obligation of *frequent* Communion. How-

ever, he wants the children to be "led to daily Communion by the hand, so to say." Hence they should be brought, or sent, daily. Where the child is brought up under adverse surroundings, e. g. in our public schools, the inducement of daily Communion for him should be greater than for the children of Catholic schools. For the public school child needs the "antidote for sin" oftener than other children.

One may ask: Why should it be a grievous sin not to persuade the children to go to Communion frequently? There can be but one answer. Because children are bound under pain of sin to go frequently. It seems legitimate to conclude that, if children are thus bound under pain of sin, adults have one and all the same obligation.

FLOTSAM AND JETSAM

Lectures on the Social Question

The list of lectures offered by the Catholic Social Service Commission of St. Louis, any or all of which may be arranged for by priests or societies interested in the work, is as follows:

(1) "The Nature of Human Society" by Rev. B. J. Otten, S. J.; (2) "The Rights and Duties of Private Ownership" by Rev. F. V. Corcoran D.D., C. M.; (3) "The Social Problem and The Church" by Rev. P. P. Crane; (4) "The Social Problem and The State" by Mr. Francis H. Thornton; (5) "The Church and the Working-man" by Mr. J. F. Conran; (6) "Medieval Craft Guilds" by Rev. J. Wentker; (7) "Organized Catholic Social Work in European Countries" by Rev. A. Muntsch, S. J.; (8) "The Story of Communistic and Socialistic Colonies in the United States" by Mr. F. P. Kenkel; (9) "Church and Socialism" by Mr. J. Paul Chew; (10) "Catholic Social Work for Women" by Rev. P. Dooley.

Catholics and the Public School Fund

Mr. Wm. F. Markoe's figures and conclusions reproduced under the above heading in our No. 21, have provoked a good deal of comment and some contradiction. Thus

Fr. P. J. Foote, S. J., writes in the course of an article contributed to the *San Francisco Monitor* (Vol. 54, No. 26):

The writer in all his three hypothetical instances considers Catholics alone and calculates only what they should have to pay for the education of the children in their community. Not once does he regard the school tax of the non-Catholics and not once does he draw a conclusion deducible from a comparison of the conditions of Catholics and non-Catholics alike. ...To begin with the first supposition in which the number of the Catholic children is supposed to equal that of the non-Catholic. According to the data of the supposition, the cost to the non-Catholics for the education of their own children would be \$5,000 or \$10 per capita. However, the cost to the Catholics would be not only \$5,000 for the State's education of their neighbor's children, but \$5,000 more for the denominational education of their own. The total cost then to Catholics would be \$10,000 or \$20 per capita, i. e., the cost of education would be for them twice as much as for others.

It is true that the Catholics in paying \$10,000 would be paying no more and no less than they should have to pay were their children educated by the State. Still it is also true

that the non-Catholics in paying \$5,000 would be paying less than they should have to pay were the Catholic children going to the public schools. They would be paying less by a half. Hence again, it is seen that the Catholics would be carrying twice as heavy a burden as the non-Catholics....

According to the writer's second supposition, it is plain that the non-Catholics are to pay \$1,250 or \$5 per capita for the State education of their own children, but the Catholics for the denominational and the State education of children, \$11,250 or \$15 per capita. The Catholics are now paying three times as much.

But Mr. Markoe is quick to notice that even though Catholics are spending \$11,250 towards the cause of education, they are spending less than what they should have to spend if they were sending their little ones to the public schools. He even accurately calculates the amount saved—\$3,750—which is, I would add, equivalent to \$5 per capita. Still he does not notice at all that the non-Catholics also are spending less. ...The amount is \$3,750 also, which for the non-Catholics is \$15 per capita; there being only 250 non-Catholic children in the community....

The third supposition postulates the Catholic children to be outnumbered by three to one. Herein the school-tax for non-Catholics is \$11,250 or \$15 per capita and the total expenditure of the Catholics for education is \$6,250 or \$25 per capita. For a third time Catholics would be paying proportionally more than non-Catholics; one and two-thirds more. At least in this case, Mr. Markoe confesses that the Catholic condition suffers. It would not be better, he is forced to acknowledge, than if they had to pay only a State school tax. His partial view of the question, however, hinders from adding that the non-Catholics, on the contrary, would again and for the third time continue to be alleviated and that, consequently, the Catholics should in the present instance be worse off in every respect.

A Catholic Booklet on the Housing Problem

The Housing Problem. Edited by Leslie A. St. L. Toke, B. A. (No. 3 of Catholic Studies in So-

cial Reform, 67 pp. B. Herder, St. Louis, 1912. 20 cts.). As the editor points out in the preface, this brochure does not follow the lines of the ordinary manual. Instead of discussing such subjects as current attempts at housing reform, ground rents, sanitation, recent laws on housing, and the technical aspects of the problem generally, it describes at some length the ideal of a Christian home, the main evils of present conditions, and the principal agencies of reform in general terms. Its chief aim is to set forth the ideals of the Christian home and the Christian community, in order that Catholic workers in this field may know "what expedients should be supported as favorable and what opposed as unfavorable to the growth of Christian social habits and traditions."

Evidently this is a fundamental requisite, and one that is not sufficiently attended to, in schemes of housing reform.

The "Guiding Principles" outlined in the first chapter cover the ground thoroughly, and set a high, but not too high, standard of conditions that should be realized in a Christian home. For example, the normal house should have five rooms, enable the family to have complete privacy, and be surrounded by a garden-playground. This chapter is from the pen of Father McLaughlin, O. S. B. Substantially the same requisites are insisted on by Mrs. Crawford in the second chapter, while in the third, the editor points out that the fundamental problem of decent housing is a living wage for the laborer.

The Appendix contains a fanciful picture of an ideal Catholic

colony drawn by Monsignor Benson. It is delightfully done, but breathes an air of paternalism that will probably not appeal strongly to the modern democratic habit of mind.—JOHN A. RYAN, D. D.

Educational Use of Moving Pictures in Germany

U. S. Consul General A. M. Thackara reports from Berlin that the Prussian Ministry of Education is considering the feasibility of losing the cinematography in certain courses in the curricula of higher educational institutions. During the summer vacation period the large manufacturers of cinematograph films were given an opportunity to show to the designated educational authorities films adapted to such purposes.

A well-known philanthropist has donated to the schools of Berlin two fully equipped moving-picture machines. One of these machines is used in the Fortbildungsinstitute für Oberlehrer (Continuation Institutes for Higher Teachers) and the other in the high schools of greater Berlin. Cinematograph films are now available for anatomical, biological, and bacteriological courses.

Many schools in Germany are equipped with stereoscopes and lanterns for stereopticon slides. Pictures for such machines are used in connection with courses in the following studies: Geography, mineralogy, zoology, technicals, art, and certain courses in literature where pictures of poets and authors are desired.

A Catholic Educational Cyclopeda

That most enterprising of Catholic publishing firms, B. Herder, of Freiburg and St. Louis, has just begun the publication of

an educational encyclopedia from the Catholic point of view entitled *Lexikon der Pädagogik* and edited by Dr. Ernst M. Roloff with the assistance of Professor Dr. Otto Willmann and other writers of ability and renown. The new *Lexikon* will appear in five royal octavo volumes, which are to follow one another in rapid succession.

Volume I, just published, runs from *Abbitte* to *Forstschulen* and opens with a programmatic foreword by the editor-in-chief, from which we gather that the work is to be universal in scope, though specially devoted to elementary and high-school education. The aim is to collect and digest expert information on every educational subject, and for this reason not a few important articles have been assigned to two or more specialists.

The chief value of this cyclopeda, if we may judge from the elegantly gotten-up first volume, will consist in its reliable and up-to-date information on all educational subjects of importance, and the solidly Catholic philosophy that inspires each article and the work as a whole.

We heartily recommend the *Lexikon der Pädagogik* to those of our readers who are conversant with the German language, and trust that it will receive the support to which its merits plainly entitle it.

Thais in Church

A New York priest writes to us:

Apropos of your honest desire for the observance of our Holy Father's commands in regard to the reform of church music, I send

you a clipping from the New York *Sun*, giving an account of a marriage in high Catholic life(*sic!*). This marriage was performed by the Chancellor of the Archdiocese with the assistance of the Rector in the new Spanish Chapel of Our Lady of Hope. "During the service," says the *Sun*, "there was a violin solo by Percy Colson, who played the meditation from 'Thais.'"

The meditations of a notorious Athenian courtesan suggested to the minds and imaginations as a virtuous Catholic maiden receives a sacrament of the Church! How long, O God, how long must the majestic music of the Church give place to the meretricious offerings of a depraved and pagan taste? Christ scourged the money changers who turned His temple into a den of robbers; what should be the reward of the music changers who turn His temple into a den of harlots?

Meanwhile Pius X reigns but does not rule.

About President-elect Wilson

A correspondent writes to us:

A dispatch in the daily papers from Princeton, N. J., November 13th, reported President-elect Wilson's address at the opening of the State Home for

Girls. Among other things he is credited with having said: "After all, morals need buttressing in all of us. We are very much more trustworthy when we are among good people than when we are among bad people. A bad example is dreadfully contagious, even with the best of us, and it would not do for any of us to live too long in the environment from which these poor girls have been rescued. It is almost terrible to think, aside from the providence and grace of God, of how much of our merits depend upon the watchful eyes of our neighbors."

These are sensible words and remarkable in a man of his stamp. Besides, they would indicate the speaker's faith in God's providence and grace. In connection herewith it would be interesting to let your readers know whether President-elect Wilson belongs to the Masonic Order, or whether the historic tradition in this respect among our Presidents is now happily broken.

[We have no authentic information in the matter. If Governor Wilson were a Freemason, the fact would probably have leaked out during the campaign. Perhaps some of our Eastern readers can give us positive assurance.]

ET CETERA

Dr. J. Linneborn comments on the much-discussed new marriage decree in No. 8 of the current volume of the German theological review *Theologie und Glaube* (pp. 670-72). He gives it as his opinion that the decree

"is of practical importance only for Germany and Hungary," and adds that even in these countries, in the light of the instructions of Gregory XVI, Pius VIII, Cardinal Lambruschini, etc., a parish priest, before lending his passive

assistance to a mixed marriage in which the usual *cautelae* are refused, must first obtain the consent of the bishop, because it pertains to the bishop to decide whether or not such assistance "*in Ecclesiae utilitatem et commune bonum vergere posse dinoscatur.*"

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Since Oct. 14th last there has been appearing in Paris a Portuguese weekly newspaper under the title of *O Povo de Aveiro no Exilio*, which gives authentic information with regard to the recent revolution and present conditions in the unfortunate Republic of Portugal. It is to be regretted that this newspaper is not published in some better known language, as but few people outside of Portugal possess a reading knowledge of Portuguese.

*

A duplication of title has occurred between an American and an English novel, each of them having been named "The Upas Tree," and, perhaps still more oddly, both were advertised in the same issue of an American journal.

*

At the request of Cardinal Nagl and his suffragan bishops, the Holy See has extended to the ecclesiastical province of Vienna the indult previously granted to the province of Prague, authorizing the bishops for ten years to dispense their people annually from the Lenten fast on the evening of Holy Saturday.

*

In "The Evolution of the Dollar Mark," in the *Popular Science Monthly* (Dec.) the origin of this familiar symbol is traced to the

abbreviation "ps," which, happily, could stand for either peso, piastre, or piece or pieces of eight. The "s" was usually raised above the "p," and, with the latter written in a flowing form, the crystallization of the letters into the present mark was easy.

*

A curious bid to bargain-hunters is found in an advertisement of one of the great department stores of New York City: "It is often possible to give better values in Kurdistans than in any other rug," says the announcement, after speaking of the Kurds as a "robber tribe," "inasmuch as the Kurds steal from the semi-wild herds of sheep a large proportion of the wool that goes to these rugs." How about the ethics of the appeal?

*

Dr. Alexis Carrel, who has received the Nobel prize, was born in France and baptized a Catholic. He received his first communion, but the *Catholic Citizen* (Vol. 42, No. 1) says "on excellent authority" that he is not a practical Catholic, though, "like many other Frenchmen, probably if he was dying he would prefer to be buried from a Catholic church."

*

A Benedictine Abbot writes to us:

"A remark in your last number reminds me of another mistake, made by Bertram C. A. Windle (*The Month*, May 1908, p. 452), James J. Walsh (*Rosary Magazine*, Aug. 1912, p. 160), and other writers. They say that the discoverer of the Roentgen rays is a Catholic. This is incorrect. Prof. Roentgen is a Protestant."

A friend of Sydney Smith complained that his reading did not help him, as his memory was defective. "You do not remember what you had for your dinner this day last year," replied the great English satirist, "yet none the less it has done you good."

*

The contention that our people, as a class, are not readers cannot successfully be maintained. The truth is they read extensively enough, but not with discrimination. For a large number the daily paper and the ponderous Sunday edition, with its colored supplement of pictorial inanities, and an occasional secular magazine or cheap story from the news-stand prove sufficient. The Catholic magazine and paper find little or no support from this distressingly large class. They recognize no duty to the Catholic press and have no inclination to patronize it, as it fails to supply the literary pabulum they crave. Manifestly what they stand most in need of is direction and education that will turn them away from the ephemeral and the sensational, and create in them at least a tolerance and then a taste for the things worth while in literature and life.—*Rosary Magazine*, August 1912.

*

For the benefit of any reader who has been half-convinced by the Baconians, attention may be called to the following conclusive proof that Shakespeare wrote the Psalms. The author's name appears in at least three forms: Shakespeare, Shakespear, and Shakspeare. There are other varieties of spelling; the point is that three, four, or five vowels are admissible. Any one acquainted

with "Masonic numbers," emblem writing, and Rosicrucian signs will tell you that the golden mean must be taken. This is obviously *four*. Moreover, the number of consonants is six. The mystic number is, then, *forty-six*. Turn now to the King James Bible, and to the Forty-sixth Psalm. Count from the beginning and you will find the forty-sixth word to be *shake*; and from the end and you will find the forty-sixth word to be *spear*. Does any Mason, emblem-reader, or Rosicrucian need more convincing evidence than that?

Seriously, hasn't the Baconian theory come to the point where it is a matter of medical rather than literary interest?

*

In *Clayhanger*, Mr. Arnold Bennett devotes several pages to the analysis of the emotions that sway the soul of a schoolboy who is pitching stones into the water. Since then, the novelists have gone in extensively for the micrometric study of the emotions. A new English novel, *Tryfield*, described as an exceptionally fine piece of work, is several hundred pages of close print, and deals with two months in the life of a boy of eleven. One-half of the book is taken up with six days, and one hundred pages are devoted to a single Friday in the history of a lad who must obviously have quaffed of existence to the full.

*

A burial casket, or rough box, made of cement, has been invented by a citizen of Prescott, Ontario, and a company has been formed to place the product on the market. The caskets have been used for some time and are reported en-

tirely satisfactory. The claim is made by the inventor that fine caskets of wood or metal, as well as the body and its clothing, are

preserved for many years in this cement outer case secure from dampness, no matter what the condition of the soil.

LITERARY NOTES

—*Staatsbürger-Vorträge. Zweites Heft: Die deutsche Sozialdemokratie; Die christlich-nationale Arbeiterbewegung; Aus Deutschlands Wirtschaftsentwicklung.* (182 pp. 8vo. M. Gladbach: Volksvereinsverlag. 1912. Mk. 1.20.) Of the three main divisions of this volume, the first two are naturally more interesting to American readers than the third. In the first we have a very satisfactory account of the history, principles, organization, and tactics of German Socialism, and a discussion of the best methods of opposing it. From this section the Catholics of America can learn a good deal about the similar problems that are created by the Socialist movement in their own country. Perhaps the most interesting subdivision of the second section is the last, in which the author deals with the question of the attitude of educated Catholics toward the Christian economic movement.—JOHN A. RYAN, D. D.

—We are indebted to Messrs. Benziger Brothers for a copy of the alphabetical index, published as a special supplementary volume, to Fr. Albert Kuhn's monumental history of art (*Allgemeine Kunstgeschichte*), which it was our privilege to recommend to our readers two years ago (Vol. XVII, p. 729). It is only when one rambles through the 217 pages

of this *Registerband*, with its 19,230 "Stichwörter" and its comprehensive "Technical Vocabulary," that one fully realizes the wealth of scientific and illustrative material stored up in the six superbly illuminated quarto volumes of this admirable work. (Price of the *Registerband*, \$2.50, of the entire work, \$57.50).—A. P.

—Father Thomas J. Gerrard, in *The Church and Eugenics* (Catholic Studies in Social Reform, No. IV. 59 pp. 8vo. B. Herder. 20 cts., in paper covers) discusses with his usual acumen the rise and spread of the eugenics movement and the various theories underlying the writings of its principal advocates. He thinks there is an element of good in the movement which Catholics can and should support. It is that which has for its object the cultivation of a healthy mind in a healthy body. "Sound ascetics require, not that the body shall be so maltreated as to give rise to nervous disorders, but that it shall be cultivated and restrained so as to become an apt instrument of the spirit. Catholics, therefore, should be only too glad to help on all legitimate measures for restricting feeble-mindedness, alcoholic and lead poisoning, venereal diseases, and consumption. They must, however, be on their guard lest any of the means proposed tend rather in

the long run to militate against the interests of the spirit."—C. D. U.

—The third and final volume of Father Hartmann Grisar's *Luther* deals exhaustively with the concluding years of the pseudo-reformer's stormy career. It is an enormous tome, comprising no less than 1108 large octavo pages, and no reviewer can do justice to it unless he has read and digested it carefully. This will take several months, and hence we are reluctantly compelled to defer a formal review of the book. Be it remarked, meanwhile, that despite its great length, Grisar's *Life of Luther* is intensely interesting and eminently worth studying. (Price of Volume III, \$5.50; price of the whole work, \$13.50. Published by B. Herder.)—A. P.

—Very Rev. Fr. H. P. Clavreul, V. G., of St. Augustine, has published, for private circulation, some *Notes on the Catholic Church in Florida 1565—1876* (48 pp. 12mo. St. Leo, Fla.: Abbey Press.) He has not made any original researches on the early period, but for the time after 1768 has consulted many church documents, particularly the records left behind by the venerable missionary Petrus Camp. It is where he gives us his own personal reminiscences, however, that Fr. Clavreul's *Notes* become particularly interesting and valuable. For he came to the Florida missions as early as 1860 and, to use his own words, "travelled its trackless forests, swamps and morasses, at a time when settlements were few, the log house but a whit better than the Indian wigwam, and the nearest brother

priest a hundred miles away." Those who are familiar with the rôle played by Bishop Vérot at the Vatican Council will be pleased to find here a fairly comprehensive sketch of his adventurous life. As late as 1874, while he was on a three-months' visitation tour, the church property at St. Augustine, which had till then been exempt from taxation, was sold at public auction and he had to buy it back at considerable cost. Bishop Vérot, by the way, was the author of a *Catechism of Christian Doctrine*, which, Fr. Clavreul assures us, was printed in 1870, "without a single typographical error." If this be true, that *Catechism* deserves to rank as the only book of its kind in the history of typography.—A. P.

—*Sozialdemokratische und Christliche Sittenlehre* (68 pp. 8vo. M. Gladbach: Volksvereinsverlag. 1912. 40 Pfennige). The eight short chapters of this brochure discuss the connection between Darwinian evolution and the ethics of Socialism; criticize and refute Socialist ethical principles; expound and defend Christian ethics, both individual and social; and champion the Christian philosophy of life against the charge that it is unfavorable to civilization. While the treatment of each topic is brief, it is simple, clear, and effective. This is especially true of the seventh chapter, on Christian Social Ethics.—JOHN A. RYAN, D. D.

—*Waldschulen und Erholungsstätten für Stadtkinder. Von Arnold Kirtz, Rektor a. D. in Köln.* (54 pp. 8vo. M. Gladbach: Volksvereinsverlag. 1912. Mk. 1.) This pamphlet is a testimony at once

to the comprehensiveness of German provision for social betterment, and to the many-sided interest of the German Catholics in measures and institutions of social reform. It discusses the necessity of woodland schools and recreation institutions, the results attained by some of them, the ways of establishing them, and the relation between the woodland school and industries in which children are employed. Brief as the study is, it gives an excellent sketch of the extent to which German social and legislative effort has gone in the work of assisting this class of the needy and weak. It is an instructive and inspiring account of public interest in human conservation. — JOHN A. RYAN, D. D.

—*Cardinal Mercier's Retreat to His Priests. Translated from the French by J. M. O'Kavanagh. Foreword by Cardinal Gibbons.* (B. Herder. \$1.50 net.) It is with genuine pleasure that we recommend this fluent translation of Cardinal Mercier's *Retraite Pastorale*. It was somewhat of a novelty—why it should be is hard to tell, since the bishop is the divinely appointed leader of his priests—when Cardinal Mercier with his customary initiative decided to conduct personally the annual retreat of his clergy. If there were those who, unfamiliar with the great Churchman's many-sided qualifications, viewed this procedure with some misgiving, their fears were quickly dispelled by the winning ways of the preacher, whose apostolic plainness of speech is pervaded with a genuinely Christlike charity. His appeals to the mind enlightened by divine grace are forceful, direct, irresistible; yet throughout it all, "*cor ad*

cor loquitur," and one feels drawn into cheerful acquiescence and highminded resolve. The author of these conferences, who is one of the great modern thinkers, also proves himself a master of the spiritual life. It was a happy thought that prompted the publication of these conferences, so that in this more permanent form they might become a reminder for those who were privileged to hear them, and an inspiration for a much larger circle of readers. They will well repay not only reading, but serious meditation. — (REV.) J. B. CEULEMANS, PH. D.

—In *The Reasonable Service, or Why I believe*, the V. Rev. D. I. Lanslots, O. S. B., shows conclusively that faith is entirely consistent with reason. In accepting divine Revelation, man puts his mind to its noblest use. The subject is well presented under thirteen heads: beginning with the existence of God, the reader is led through the conventional stages (revelation, the gospels, etc.) up to the Catholic Church. The book is a welcome addition to our English apologetical literature. (B. Herder. \$1.)—C. C. P.

—*Deutsche Stillehre in Regel und Beispiel. Anleitung zur planmässigen Ausbildung des schriftlichen Gedankenausdrucks von P. Corbinian O. M. Cap.* (135 pp. 12mo. Techny, Ill.: Society of the Divine Word. 1912.) This is an excellent and practical introduction to German rhetoric. The most remarkable thing about it is not the fact that it has a Capuchin monk for its author, but that it was written by an American professor for the students of an American college (Mt. Calvary, Wis.). We gladly give it a place

of honor in our collection of Americana, where it may some day in the distant future give testimony to the fact that the German Capuchins of Wisconsin ably and valiantly did their share towards keeping alive in this English-speaking land the beautiful tongue of Goethe and Schiller, which, as P. Corbinian points out in his second lesson, is in a large measure identified with idealism and depth of religious feeling.—A. P.

—What appears to be the "definitive" life of St. Francis Xavier has lately been published by Gabriel Beauchesne & Co. of Paris. It is by the Rev. A. Brou, S. J., and comprises two stout volumes in large octavo. (*St. François Xavier, Tome Premier: 1506—1548.* xvi & 445 pp.; *Tome Second: 1548—1552.* 487 pp. 13 fr., postpaid, in paper covers.) The author has had the advantage of being able to consult many hitherto unpublished documents, among them the canonization *acta*. He has done well in giving a large portion of his space to the testimony of eye-witnesses, especially in regard to the many marvellous miracles wrought by St. Xavier. The work is illustrated with maps and, though written critically and in accordance with the strictest scientific methods, reads interestingly throughout. What distinguishes it mainly from P. Cros' Life is the Asiatic background. No one can justly say of this biography what was said about one of its predecessors: "*Ce livre est excellent, mais il a été écrit en Europe!*" P. Brou wrote in Europe, it is true, but many missionaries have supplied him with a wealth of "local color."

Needless to say, the book carries a particular appeal to missionaries.—A. P.

—In two sumptuous bound volumes (vii & 374 and vi & 704 pp. 8vo) Mr. Frederick G. Bagshawe, Barrister-at-law, tells us much more than the ordinary history books contain about the rulers of England, their fortunes and those of their relatives and descendants. Mr. Bagshawe makes no pretence at originality, but bases his statements on "well-known and tolerably accessible works." He starts with the Norman Conquest and brings the record down to Queen Victoria. His style of writing is agreeable and numerous genealogical tables help the reader to understand complicated relationships. (*The History of the Royal Family of England.* London: Sands & Co.; St. Louis, Mo.: B. Berder. 1912. \$6 net).—A. P.

—*De Processu Criminali Ecclesiastico usui Scholarum et Iudicum in Curii Ecclesiasticis accommodavit Dr. Franciscus Heiner, Auditor S. R. Rotae. Latine vertit ac denuo edidit Dr. Arthurus Wynen* (vii & 227 pp. 8vo. Fr. Pustet & Co. 1912. \$1.25). This is a Latin translation of a work originally written in German by one who is thoroughly familiar with the intricacies of ecclesiastical law. It will render good services to ecclesiastical judges, to seminary professors of Canon Law, and to all who wish to keep abreast of the changes in the discipline of the Church. The general principles which underlie the management of an ecclesiastical *curia* are very lucidly brought out.—R.

—The third volume of Msgr. Dr. O. Bardenhewer's *Geschichte der altkirchlichen Literatur*, (which is, so to speak, an enlarged edition of the author's famous *Patrologie*, of which Msgr. Shahan has given us a fine translation (*Patrology*, B. Herder 1908, \$3.75 net) deals with the Fathers and ecclesiastical writers of the fourth century, chief among them St. Athanasius, St. Basil, St. Gregory Nazianzen, St. Gregory of Nyssa, Eusebius of Caesarea, St. Cyril of Jerusalem, St. Epiphanius, St. John Chrysostom, and St. Ambrose. The introductory chapter gives a masterly survey of the ecclesiastical literature of the fourth century. The objection has been made to the author's *Patrology*, that it contains such a mass of bibliographical detail that the hard-worked student often looks in vain for the positive information he stands in need of (*The Month*, No. 532). This cannot be urged against the *Geschichte der altkirchlichen Literatur*, which is not nearly so condensed as the *Patrology*, and affords the author, who is really a very able writer, a better opportunity to show his proficiency in "the graces of pure literature." Bardenhewer's impartiality and critical acumen are universally acknowledged and the present work may be recommended as a reliable and unfailing mine of reference. The Syriac literature, by the way, is to be treated in the next volume. (x & 665 pp. 8vo. B. Herder. 1912.) —A. P.

—*Bookkeeping for Parish Priests, a Treatise on Accounting, Business Forms, and Business Laws, Designed for the use of the*

Catholic Clergy and as a Text-book in Seminaries. By Rev. Daniel J. Kaib, O. S. B. (The M. H. Wiltzius Co., Milwaukee, Wis. \$1.25.) Bishops and priests have frequently expressed their conviction of the advisability, if not of the necessity, of introducing a modified course of bookkeeping into the seminary curriculum. The adoption of this advice, however, was retarded by the lack of a suitable text-book. We believe that this difficulty has been obviated by the book under review. It embodies the condensed experience of the professor and pastor, and fully satisfies the demands of seminaries and the needs of the clergy. *Bookkeeping for Parish Priests* is a happy combination of simplicity, clearness, and relative completeness, unfolding the science so logically and so clearly that he who runs may learn. It is not a skeleton extract of the ordinary business manual, but the practical selection of useful information, skilfully arranged and adapted to existing parochial requirements. The general excellence of the work should insure its adoption in seminaries and its careful perusal by all priests desiring a scientific method of church accounting.—M. F. F.

—*Der Modernismus dargestellt und gewürdigt von Dr. Anton Gisler, Prof. der Dogmatik* (xxviii & 686 pp. 8vo. Benziger Brothers. 1912. \$2.50). This elegantly printed and spiritedly written volume of over seven hundred pages may perhaps best be described as an essay in aid of a pragmatic history of Modernism. Dr. Gisler finds the roots of this modern heresy in the principles of liberal

Protestant theology and traces its development through "Americanism" and the French apologetic movement to its final form, in which it was condemned by the Church. The historical portions of the book are interesting and on the whole reliable, though the author has been misled with regard to some minor details by such writers as Houtin. The philosophical and theological portions are altogether too long-drawn-out and could be condensed to one-fifth of their present size with distinct profit to the book as a whole. As the first comprehensive study of its kind on the Catholic side, and because of its vivacious style, Dr. Gisler's volume deserves a prominent place in every Catholic library. We hope to have occasion to recur to certain portions of it more at length.—A. P.

Books Received

[Every book or pamphlet received by the FORTNIGHTLY REVIEW is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another to call for special mention.]

LATIN

Officium Parvum Beatae Mariae Virginis et Officium Defunctorum cum Septem Psalmis Poenentialibus et Litanis Sanctorum, aliis Litanis, Benedictione Mensae et Itinerario. Editio Undecima. x & 239 pp. 32mo. Ratisbon, Rome, New York, and Cincinnati: Fr. Pustet & Co. 1912. 65 cts. net.

ENGLISH

Columbus and His Predecessors. A Study in the Beginnings of American History. By Charles H. McCarthy, Ph.D. xiv & 224 pp. 16mo. Philadelphia: John Joseph McVey. 1912. 50 cts. net.

Handbook of Graded Lessons in Physical Training and Games for Primary and Grammar Grades. Prepared

by William A. Stecher, G. G., Director of Physical Education in the Public Schools of Philadelphia. In three parts. (Part I, 3rd ed. Parts II and III, 2nd revised ed.) 60 & 80 & 61 pp. 8vo. Philadelphia: J. J. McVey. Price: 35, 35, and 50 cts. respectively. (Wrapper.)

German Schlagball (German Bat-Ball). A Game of Ball Described in Four Grades of Difficulty by Richard Pertuch, G. G. Translated by Hans Ballin. 16 pp. 8vo. J. J. McVey. 15 cts. net. (Wrapper.)

Searching the Scriptures. By Rev. T. P. F. Gallagher. xx & 431 pp. 12mo. Benziger Brothers. 1912. \$1.75 net.

The Communion of Saints. By Rev. Charles F. McGinnis, Ph.D., S.T.L., Professor of English and History and Director of Studies in St. Thomas College, St. Paul. With an Introduction by the Most Rev. John Ireland, D.D. xvii & 395 pp. 12mo. B. Herder. 1912. \$1.50.

GERMAN

Lexikon der Pädagogik. Im Verein mit Fachmännern und unter besonderer Mitwirkung von Hofrat Professor Dr. Otto Willmann herausgegeben von Ernst M. Roloff, Lateinschullehrer a.D. Erster Band: Abbitte bis Forstschulen. xviii pp. & 1346 columns, large 8vo. B. Herder. 1912. \$3.80 net.

Philosophie und Theologie des Modernismus. Eine Erklärung des Lehrgehaltes der Enzyklika Pascendi, des Dekretes Lamentabili und des Eides wider den Modernismus von Julius Bessmer S.J. xii & 611 pp. 12mo. B. Herder. 1912. \$2.20 net.

Der Modernismus. Dargestellt und gewürdigt von Dr. Anton Gisler, Prof. der Dogmatik. 3. Auflage. xxviii & 686 pp. 8vo. Benziger & Co. (American agents, Benziger Brothers). 1912. \$2.50 net.

Die sozialdemokratische Frauenbewegung. Von Joseph Joos. 88 pp. 12mo. M. Gladbach: Volksvereinsverlag. 1912. 30 cts.

Wilhelm Emmanuel Freiherr von Ketteler. Ein Lebensbild von Karl Köth S.J. Mit 29 Abbildungen. xii & 276 pp. 12mo. B. Herder. 1912. \$1 net.

Die Entstehung und Ausbildung der Kurfürstenfabel. Eine historiographische Studie von Dr. Max Buchner.

viii & 118 pp. 8vo. B. Herder. 1912.
70 cts. net. (Wrapper.)

Allgemeines Register der Sach-, Personen- und Ortsnamen zu Dr. P. Albert Kuhn O. S. B., Allgemeine Kunstgeschichte, sowie Technisches Vokabular. 19,230 Stichwörter. Zweite Auflage. 217 pp. 4to. Benziger Brothers. 1911. \$2.50.

Die Eucharistie nach kath. Lehre die notwendige Nahrung der Seele. Von Emil Springer S. J. 44 pp. 16mo: Paederborn: Bonifacius-Druckerei. 20 cts. net.

Betrachtungen über das heiligste Herz Jesu für Priester. Von Dr. Don Federico Santamaria Peña. Aus dem Spanischen übersetzt von Prof. Dr. theol. Emil Weber. vi & 135 pp. 16mo. Innsbruck: Felizian Rauch (L. Pustet). 1912. 55 cts.

FICTION

The Woman Hater. By John Alexander Hugh Cameron. 297 pp. 12mo. New York: Christian Press Association Publishing Co. 1912. \$1.25.

The Sugar Camp and After. By Henry S. Spalding, S. J. 233 pp. 12mo. Benziger Brothers. 85 cts.

Faustula. By John Ayscough. 434 pp. 8vo. Benziger Brothers. 1912. \$1.35 net.

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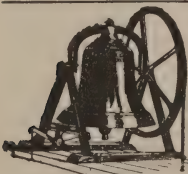
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Pastor's History of the Popes, tr. by Kerr. Vols. VII, VIII, IX, and X. Each \$1.50. (Like new.)

Jesus All Holy. By Fr. A. Gallerani, tr. by Loughnan. New York 1911. 30 cts.

Catholic Church Hymnal for Sanctuary, Choir or Congregational Use. Edited by A. Edmonds Tozer. Words and Melody. New York 1905. 35 cts.

Crown Hymnal, Containing English and Latin Hymns, Masses, Litanies, etc. Words and Music. Boston 1912. 40 cts.

Three Acres and Liberty. By Bolton Hall. New York 1907. 70 cts.

Deterioration and Race Education. With Practical Application to the Condition of the People and Industry. By Samuel Royce. Boston 1878. 45 cts.

Mooted Questions of History. Revised Edition. By H. J. Desmond. Boston 1901. 50 cts.

Alden's Cyclopedia of Universal Literature, Presenting Biographical and Critical Notices, and Specimens from the Writings of Eminent Authors of all Ages and Nations. Vols. 1-15 inclusive (Abbot-Nye). New York 1885. (Binding of three of the volumes somewhat damaged.) \$4.

Lingard's History of England Newly Abridged and Brought Down to the Accession of King Edward VII. By Dom H. N. Birt, O. S. B. London 1908. 75 cts.

Roscoe, W., The Life and Pontificate of Leo X. Four vols. quarto. Liverpool 1805. \$2.50.

Sadlier's History of the United States. New York 1896. 25 cts.

Abbott, J. C., Chevalier de la Salle. New York 1898. 50 cts.

Tingle, E. W. S., Germany's Claims upon German-Americans in Germany. Philadelphia 1903. (Like new.) 50 cts.

Hosmer, James K., Short History of German Literature. St. Louis 1879. 75 cts.

Scharf, Col. J. Thos., The Chronicles of Baltimore. Baltimore 1874. \$1.

F. V. Holman, Dr. John McLoughlin, the Father of Oregon. With Portraits. Cleveland, O. 1907. (Practically new.) \$1.25.

J. D. Steele, A Brief History of the United States. New York s. a. 35 cts.

C. M. Antony, Jeanne d'Arc. London 1908. (Like new.) 30 cts.

Fr. Thaddeus, O. F. M., The Franciscans in England. 1600-1850. London 1898. 50 cts.

P. N. Waggett, (Prot.), The Scientific Temper in Religion. London 1905. 75 cts.

A. H. Mathew, Ecclesia: The Church of Christ. London 1906. 40 cts.

H. Formby, Monotheism the Primitive Religion of the City of Rome. London s. a. (Like new.) \$1.

GERMAN

Des Herrn Marins Geschichte Salladins, Sultans von Egypten und Syrien. Zelle 1761. 75 cts.

Attila, König der Hunnen. Von D. Fessler. Breslau 1794. 50 cts.

Hilfsbuch für den Unterricht in der deutschen Geschichte. Von Dr. M. Mertens. Freiburg 1896. 50 cts. (Binding damaged.)

Jean Paul's sämtliche Werke. 21 vols. Berlin 1826 sqq. \$7.

Die Verfolgung der Kirche in unseren Tagen. Von Jos. Kleutgen, S.J. Freiburg 1866. 25 cts.

Sonnenblicke ins Jugendland. Urteile über Erziehung sowie Erinnerungen aus der Schul- und Jugendzeit. Von Ferd. Feldigl. Freiburg 1912. 75 cts. (Like new.)

Zeit- und Charakterbilder aus dem Mittelalter. Zweiter Band: 1. Lübeck als Hauptstadt der Hansa. 2. Franz von Sickingens Leben. Berlin 1855. 25 cts.

Glaa, Dietrich, Die Originalsprache des Matthäusevangeliums. Paderborn 1887. 50 cts.

G. Esser, Naturwissenschaft und Weltanschauung. Köln 1905. 35 cts.

Gietmann, G. (S. J.), Die Aussprache des Englischen. Freiburg 1892. 25 cts.

Stürenberg und Steiger, Auskunft und Rat für Deutsch-Amerikaner. New York 1888. 30 cts.

E. L. Fischer, Heidentum und Offenbarung. Mainz 1878. (As good as new.) 35 cts.

BARGAINS IN OLD BOOKS (Continued:)

P. Haffner, *Grundlinien der Geschichte der Philosophie*. Mainz 1881. (Like new.) \$1.25.

Heiner, Franz, *Konfessioneller Geisteskampf und Reformkatholizismus*. Paderborn 1906. (Like new.) 40 cts.

LATIN

Lehmkuhl's *Theologia Moralis*. 9th edition. Freiburg 1908. Two vols. \$2.50.

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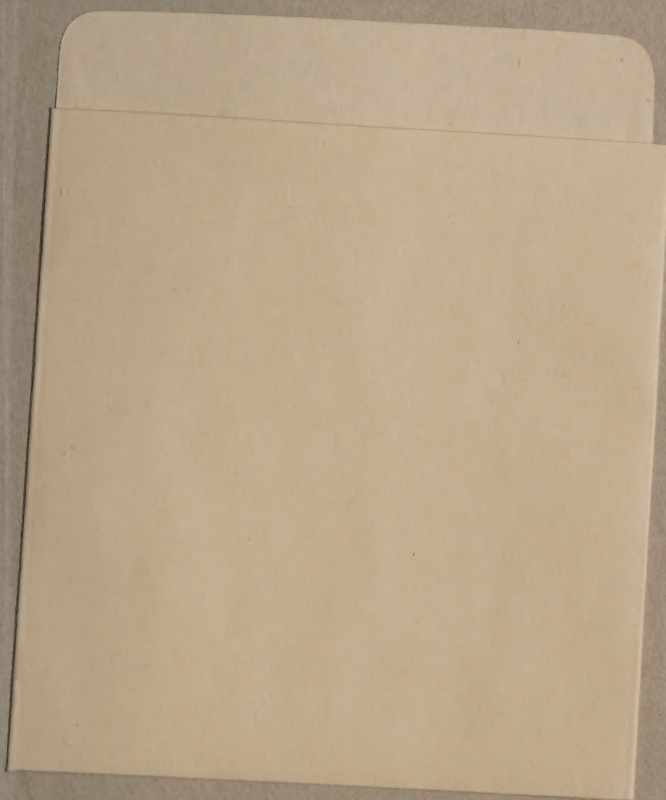


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